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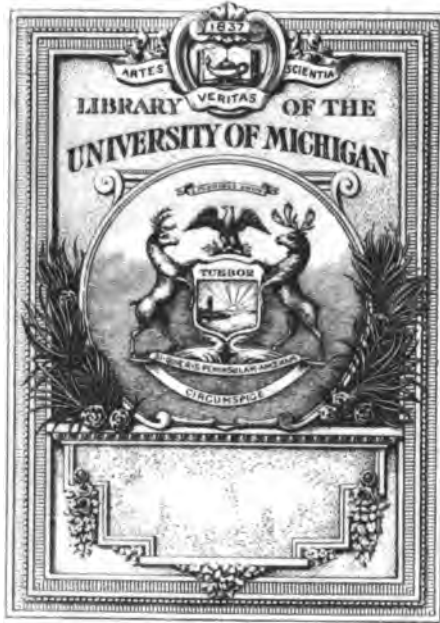
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THE HARVARD ORIENTAL SERIES

VOLUME TWENTY

HARVARD ORIENTAL SERIES

EDITED

WITH THE COÖPERATION OF VARIOUS SCHOLARS

BY

CHARLES ROCKWELL LANMAN

PROFESSOR AT HARVARD UNIVERSITY; HONORARY MEMBER OF THE ASIATIC SOCIETY OF
BENGAL, THE SOCIÉTÉ ASIATIQUE, THE ROYAL ASIATIC SOCIETY (LONDON), AND
THE DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT; CORRESPONDING
MEMBER OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN, THE
IMPERIAL ACADEMY OF RUSSIA, AND THE INSTITUTE OF FRANCE

Volume Twenty

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1916

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RIG-VEDA REPETITIONS

THE REPEATED VERSES AND DISTICHS AND STANZAS OF
THE RIG-VEDA IN SYSTEMATIC PRESENTATION AND
WITH CRITICAL DISCUSSION

BY

MAURICE BLOOMFIELD

PROFESSOR OF SANSKRIT AND COMPARATIVE PHILOLOGY
IN THE JOHNS HOPKINS UNIVERSITY
BALTIMORE, MARYLAND



PART 1: THE REPEATED PASSAGES OF THE RIG-VEDA,
SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-
VEDA, WITH CRITICAL COMMENTS AND NOTES



CAMBRIDGE, MASSACHUSETTS

Harvard University Press

1916

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PREFACE

THE present work is a natural—one might say inevitable—outgrowth of my Vedic Concordance. I saw this early in the day when, soon after the publication of that work, I printed my article, 'On Certain Work in continuance of the Vedic Concordance', JAOS. xxix. 286 ff. In that article I outlined three principal tasks: 1. The treatment of the Rig-Veda Repetitions. 2. A Reverse Concordance. 3. The treatment of the Vedic Variants. Indeed, each of these three works is now well under way. The present work speaks for itself. The Reverse Concordance, though not ready for publication, exists in material form, and has played a very important part in supplying the materials for the Rig-Veda Repetitions. A brief account of its present status is printed on pp. 1-3 of this book. As regards the third work outlined in the above-mentioned article, namely the discussion of the Mantra-variants (some fifty thousand) from the point of view of grammar and lexicon and style,—I may refer, in the first place, to my two articles, 'On Instability in the use of Moods in earliest Sanskrit', American Journal of Philology, xxxiii. 1 ff.; and, 'On the variable Position of the Finite Verb in oldest Sanskrit', Indogermanische Forschungen, xxxi. 156 ff.

Sanskrit scholars will be even more interested in the following: I have associated myself in the interest of this last-mentioned work with my former pupil, Professor Franklin Edgerton of the University of Pennsylvania, and between the two of us we have now in hand a first draft of a work entitled Vedic Variants, a systematic presentation and critical discussion of the variant readings of the Vedic texts. We hope to begin to publish this soon, part after part, beginning with a first book on the Phonetic Variants, and continuing with parts on Noun-Formation; Noun-Inflexion; Verb-Inflexion; Variation in Pronouns and Particles; Order of Words; Lexical Interchange; Metrical Variations; Interrelation of the Vedic Schools; and so on.

At all times students of the Rig-Veda have been aware of the existence in that text of verse, distich, and stanza repetitions. Aside from casual observations, Ludwig, Der Rig-Veda, iii. 95 ff.; and Aufrecht,

Preface to his second edition of the text of the Rig-Veda, pp. xii ff., have listed considerable batches of correspondences. But probably neither of these scholars fully realized the extent of the repetitions (see p. 4, below). The real significance of these correspondences lies in their large number, and (on the whole) even distribution through the text. No theory as to the character and origin of the RV. can pass by these facts. They mark the entire Mantra-literature as, in a sense, epigonal, and they forbid pungent theories about profound differences between the family books, their authors, and their geographical provenience. E. g., the third book of the Viçvāmitras and the seventh book of the Vasiṣṭhas, despite their traditional cleavage (p. 646), share not only the āpri-stanzas 3.4.8-11 = 7.2.8-11, but will be found in general to participate in about as many repetitions as any two other family books.

On the other hand text-critical and hermeneutic help is in proportion to the frequency of the repetitions. I believe that the Rig-Veda will be explained ultimately: every time a fish dies (dhiyā-dhiyā, TS. 2.6.6.1) some good point is made in the text, interpretation, grammar, or metre of the Veda. The kind and attentive reader will find that the understanding of the RV. has been eased at many points through approach by the road of the repetitions. I might point out in particular that hitherto no treatise on Vedic metre has had the benefit of the considerable mass of repeated passages which are varied as they are repeated; see Part 2, chapter 2.

I have endeavoured to extract from the repetitions their full significance. In this domain judgement is necessarily subjective; there is room for difference of opinion, and scope for sharper eyes than mine. On the whole I have erred, I am sure, on the side of too little, rather than on the side of too much. Especially as regards the partial correspondences (p. 10), there are not a few passages which may in the future yield important information. What, e. g., is the full significance of the cosmo-mythic repetition: 7.33.7^b, tisraḥ praḥ āryā jyotiragrāḥ: 7.101.1^a, tisro vācaḥ pra vada jyotiragrāḥ; why this imitativeness in the words tisraḥ and jyotiragrāḥ with themes otherwise so uncongenial? Or, let the reader judge for himself in just what way the meaning of the words mahas and tvacas is cleared up by their interchange in the item: 4.1.11^b, maho budhne rajaso asya yonāu: 4.17.14, tvaco budhne rajaso asya yonāu. Or, again, note the two brahmodya passages: 1.164.3^c, sapta svasāro abhi sam navante: 10.71.3^d, tām sapta rebhā abhi sam navante.

It is scarcely necessary to recommend to the attention of serious

students of the Mantras the repetitions which are now so conveniently open to the eye. They are of interest not only for the direct explanation of many a given passage, but also for a critical comparison and estimate of the repeated matter in a given hymn as confronted with that of all the other hymns which are concerned in these repetitions. These are considerably more important than the variants in other Vedic texts, interesting as these are for the history of schools, the development of the language, and the later growth of Brahmanical ideas.

As in the case of the Vedic Concordance I cannot conclude this Preface without grateful reference to the Editor and to the Founder of this Series. Professor Lanman has again brought to bear his great editorial talents and his sound scholarship on the production of this work. Its externals, or what may be called the mechanics, were unusually intricate and difficult. If its form is convenient, its arrangement clear, if, in fact, the book is thoroughly usable,—all that is in proportion to his redactorial skill. Needless to say, he has also aided me much by his learning and critical acumen in many matters that concern the inner quality of the work. I can only regret that he could not help me systematically in the difficult and long-drawn task of reading the proofs; hence, perhaps, the unduly large list of corrections at the end of the work.

Once more it is my good fortune to express my high appreciation of the Founder, as he may be very properly called, of this Series, the late Mr. Henry C. Warren, of Cambridge, Massachusetts. Himself a scholar whose understanding of Buddhism and the Pāli language is not excelled to this day, he has imparted to his interest in Indological Studies a life far beyond his all too short allotted time. The provision he left behind him has made it possible to publish in dignified style such a work as this, remote though it be from the beaten tracks of ordinary commercial enterprise and of average human interest.

MAURICE BLOOMFIELD.

JOHNS HOPKINS UNIVERSITY, BALTIMORE,
May, 1916.

ABBREVIATIONS

The abbreviations for the names of Vedic texts are the same as those used in Bloomfield's Vedic Concordance, and duly explained in the Introduction to that work, pages xvi-xxii.

- AJPh.** American Journal of Philology.
Arnold, VM. E. Vernon Arnold, Vedic Metre.
Bergaigne. Abel Bergaigne, La Religion védique d'après les Hymnes du Rigveda.
Bezz. Beitr. Beiträge zur Kunde der indogermanischen Sprachen.
Concordance. M. Bloomfield, A Vedic Concordance.
Grassmann. Hermann Grassmann, Rig-Veda übersetzt.
GSAL. Giornale della Società Asiatica Italiana.
Hillebrandt, Ved. Myth. Alfred Hillebrandt, Vedische Mythologie.
IF. Indogermanische Forschungen.
Ind. Stud. Albrecht Weber's Indische Studien.
JA. Journal Asiatique.
JAOS. Journal of the American Oriental Society.
KZ. Kuhn's Zeitschrift für vergleichende Sprachforschung.
Ludwig. Alfred Ludwig, Der Rigveda oder die heiligen Hymnen der Brähmana.
Ludwig, Die neuesten Arbeiten. A. Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung.
Ludwig, Kritik. A. Ludwig, Über die Kritik des Rigveda-Textes.
Ludwig, Ueber Methode. A. Ludwig, Ueber Methode bei Interpretation des Rigveda.
Muir, OST. J. Muir, Original Sanskrit Texts on the origin and history of the people of India.
Oldenberg, ProL. Hermann Oldenberg, Die Hymnen des Rigveda. Metrische und textgeschichtliche Prolegomena.
Oldenberg, RV. Noten. Hermann Oldenberg, Rigveda. Textgeschichtliche und exegetische Noten.
Pet. Lex. Sanskrit-Wörterbuch, herausgegeben von der Kaiserlichen Akademie der Wissenschaften (St. Petersburg).
SBAW. Sitzungsberichte der Königlich-Preussischen Akademie der Wissenschaften.
SBE. Sacred Books of the East.
Ved. Stud. Richard Fischel und Karl F. Geldner, Vedische Studien.
WZKM. Wiener Zeitschrift für die Kunde des Morgenlandes.
ZDMG. Zeitschrift der Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Parts and sources and purpose of the present work

The three main parts of the present work.—The bulk of this work naturally divides itself into three Grand Divisions, or Parts.

Part 1 makes up what may be called the main body of the work and is occasionally so called. It presents in full quotation, in the order of the RV. text, the stanzas which are or contain repetitions. The repeated *pādas* of each stanza are indicated by simple distinctions of type (see the Explanations for Part 1, at p. 27). Each stanza is headed by the reports of Kātyāyana's *Sarvānukramaṇī*, as to the author and divinity of a given stanza. And each item of repetition is accompanied by explanative, critical, and historical remarks, with special reference to the relative chronology of the repeated materials. Where it seemed profitable the stanzas are translated.

Part 2 is explanatory and analytic. It is divided into five chapters. Chapter 1 disposes of the repeated passages in ten classes, according to their extent, their grouping, and their inter-relations (for details see the opening paragraph of that chapter). Chapter 2 deals with the metrical variations resulting from additions, subtractions, and verbal changes in repeated verse lines. Chapter 3 deals with the lexical and grammatical variations in repeated *pādas*. Chapter 4 deals with the themes (divinities, objects, and ideas) of the repetitions. Chapter 5 contains a discussion, in the light of the repetitions, of the relative chronology of the books (*maṇḍalas*) and minor collections, as assigned by tradition to particular authors or families of authors.

Part 3, the concluding part, consists of three Appendixes. The first gives a list of repeated cadences (see p. xvi); the second one gives a list of the lines repeated in one and the same hymn (see p. xvi); and the third gives a list of the refrain lines. This is followed by an Index of Words and an Index of Subjects.

Sources of the material for the present work: the Vedic Concordance and the Reverse Concordance.—The materials elaborated in this work are derived in the first place, and also in the main, from my Vedic Concordance, published in 1906, as volume X of the present series. The Concordance includes, of course, all RV. verses, arranged alphabetically from the beginning, so that it was no difficult task to extract from it all word-for-word repetitions,

and also all partial repetitions whose opening syllables are identical. But it appeared very shortly that a work of this kind stands in need of a much broader basis. A great many partial Vedic repetitions are not brought out by alphabetic arrangement from the beginning, because the opening syllables of the verses concerned are changed more or less. Thus, e. g., no less than twenty-five octosyllabic (dimeter) pādas reappear, with an increase of four syllables at the beginning, as dodecasyllabic (trimeter) pādas, e. g. :

sāśahyāma pṛtanyataḥ 8.40.7
indratvotāḥ sāśahyāma pṛtanyataḥ 1.132.1.¹

Or, very frequently a single word² at the beginning is changed, for one reason or another, at times for reasons of the profoundest interest to Vedic criticism or interpretation, thus :

açatrur indra januṣā sanād asi 1.102.8
anāpir indra januṣā sanād asi 8.21.13.

There appeared to be but one way to reach these materials, and that promised to be, in some respects, of even greater interest than the word-for-word repetitions, namely, the compilation of a Reverse Concordance. The scheme of such a work had suggested itself to my mind on more general grounds,³ and I had announced the plan of it briefly in 1908.⁴ The rough draft of a Reverse Concordance occupied a great deal of my time during recent years, and was completed in 1911 up to the point where it could be relied upon to yield the information desired for the present purpose. About one-third of our material is derived from it: without it our work would have been very fragmentary indeed.

These two Concordances may be relied upon to yield practically all the repeated verses in the broadest construction of that word. It will not often come to pass that a repeated verse will be disguised by changes both at the beginning and at the end. Such disguise is theoretically possible, but practically so rare as to be negligible. A repetition or two of this sort is incorporated in the present work, thus :

agnī ratho na vedyāḥ 8.19.8
agnim ratham na vedyam 8.84.1.

Negative assurance that such cases do not, after all, occur with considerable frequency could only be obtained by a word-for-word concordance, a task which lies beyond the scope of the present essay (see p. 3, bottom).

The Reverse Concordance and its present status.—As just now mentioned, I have in my possession a rough draft of a Reverse Concordance. The uncertainties and vicissitudes of human affairs may prevent me from elaborating it for publication. I desire therefore to describe this work, in order that

¹ See p. vii, Class B 6.

² Or even a single letter, as in the case of verses beginning pra ṇo and pra no.

³ Vedic Concordance, pp. x^b and xiv^a.

⁴ 'On certain work in continuance of the Vedic Concordance,' JAOS. xxix, pp. 286 ff., more particularly p. 288.

Indologists may know both that it exists, and how far onward it has been carried. In its present state the work is altogether provisional. It includes precisely the materials incorporated in the published Concordance, no more and no less. Two copies of the published Concordance were cut up into the separate items contained therein; one, so as to collect the items on the odd pages (1, 3, 5, &c.); the other, so as to collect the items on the even pages (2, 4, 6, &c.). The entire mass was then subjected to a reverse alphabetical arrangement, and pasted upon sheets in that arrangement. The work, so far, has not been elaborated beyond that stage. I will merely say that even in its provisional state it forms an inexhaustible mine of information on almost every imaginable question of Vedic language and literature. I am quite certain that, sooner or later, the work will commend itself for elaboration and publication either by myself, or some other scholar. In the meantime I shall be pleased to impart information derivable from it to any one who may desire.

The purpose of the present work.—The aim of the present essay is to throw some light on the way in which the poets of the Rig-Veda exercised their art in the extant traditional collection, by studying the manner and extent to which they borrowed from one another, imitated one another, and, as it were, stood one upon the shoulders of another. There can be no doubt that they depend upon one another for many substantial units of verse-line (pāda), distich, or stanza; that such dependence cannot be imagined to have taken place without a considerable degree of consciousness; and that it operates to such an extent as to assimilate the entire body of hymns to a surprising degree. It will, I am confident, appear that the juxtaposition of these interdependent stanzas and parts of stanzas, when reinforced by pertinent comment, will not only put many questions as to the relative date of parts of the Veda in a new light, but will also yield many a useful hint as to the exegesis of the Vedic texts.

Character and scope and bearing of Rig-Veda repetitions

Most general statements as to the repetitions.—Repetitions in the Rig-Veda range all the way from hymns which are made, intentionally, in the image of one another, as is the case in some of the so-called Valakhilya hymns, to mere collocations of two or more consecutive words. Between these two extremes lie repetitions of the same consecutive group of stanzas; repetitions of single stanzas; repetitions of three verses or pādas of a stanza; repetitions of distichs; and repetitions of single verses or pādas. With the class of repetitions involving merely consecutive words or set phrases, which do not result in the identity or close similarity of at least one single line, the present essay does not deal either systematically or fully. That would mean an entirely different work from the one here contemplated, namely, a word-for-word Concordance,

written out in full.¹ The imitative moment in mere groups of words is, as a rule, faint, accidental, and more or less unconscious, because such collocations tend to assume the nature of set phrases. This phase of repetition is touched upon incidentally, provisionally, and yet perhaps sufficiently, in a paragraph or two, below, pp. 8 ff. As regards cadences, moreover, it is brought to light completely by the List of repeated cadences (Appendix I). It will be seen there that repetition of two or more consecutive words is an established feature of Rig-Vedic composition, as it is indeed of Vedic composition in general.

Mass or amount of the repeated material.—Groups of stanzas, stanzas, parts of stanzas, distichs, and single verses amounting perhaps to a total of no less than 2,400 pādas repeated entirely or partially, constitute the material with which the present treatise has to deal. These pādas are repeated on the average nearly $2\frac{1}{2}$ times, making a total of about 6,000 pādas. This count does not include such as are repeated, for one reason or another, in the same hymn. Of these there are about 60, making a total of about 120, exclusive of the numerous rhetorical concatenations which often result in pādas so much alike as to amount almost to identity; see the next paragraph. Still more, *a fortiori*, this does not include refrain pādas which abound in the Rig-Veda. Of these there are just about 150, repeated a total of about 1,000 times; see p. xvi. Thus the total of repeated pādas in the Rig-Veda, if we include close catenary imitation, is likely to concern not much less than 8,000 lines, that is to say, perhaps not less than one-fifth of the entire Rig-Veda collection.²

The nature of partial repetitions.—These borrowings, as between different parts of the Rig-Veda, are not by any means restricted to mere mechanical word-for-word repetitions. A given verse unit may, indeed, appear in exactly the same form in two or more places. But quite as frequently it appears in a more or less changed form. Very frequently a line or stanza is changed to suit a different theme, especially a different divinity. The different metres in which the hymns of the Rig-Veda are composed may impose changes in repeated verse-lines. Especially the transfer of a line in the shorter (anuṣṭubh-gāyatrī) metre to the longer (triṣṭubh-jagatī) metre, or vice versa, involves extension or curtailment. Or, the same line may appear, with slight obligatory changes, both as triṣṭubh and jagatī. Every imaginable form of change is theoretically possible when it comes to transferring verse or stanza from its original place to a new connexion. The poets rejoice in the utmost freedom in this respect. They curtail and extend, they vary and adapt previously existent verse units to suit their needs and their fancies. All

¹ Cf. A. Guérinot, *Journal Asiatique* (1907), 10. x. 585 ff.

² The RV. is usually estimated at about 40,100 pādas. According to the Caranavyūha, and the scholiast to ÇG., the number of stanzas in the RV. (Vāṅkala Çākhā) is 10,581,

or (Çākala Çākhā) 10,417; see Weber, *Indische Studien*, iii. 256; x. 133, note. As to the number of words contained in the Rig-Veda, see the extract from the commentary to the Caranavyūha, given in Oldenberg's *Prolegomena*, pp. 514 ff. In general see *ibid.*, pp. 488 ff.

these variations bring with them the opportunity for critical and historical study of the Rig-Veda texts and their inter-relations in the redaction. Especially the question of the relative date of the repeated materials comes to the fore constantly when the same metrical unit is found in two or more different forms or different connexions. The fruitfulness of this study will depend upon the degree of insight and sanity with which it is carried out. It is not likely that this will be done so as entirely to eliminate errors of judgement.

The nature of concatenation or catenary structure.—I have stated above that the very large total of verse repetitions is due in part to the frequent catenary structure of the stanzas. Concatenation is a favourite rhetorical device of the Vedic authors from the beginning of our tradition. In the succession of the stanzas in a given hymn an expression, statement, or motif in one given stanza is taken up anew in the next stanza, in such a way as to modify, develop, or carry on further the events depicted, or the thought expressed in the first stanza. The practice at times runs through an entire hymn as in RV. 10.84, or is employed very artificially as in AV. 6.42.1, 2; 13.1.46-48; ApÇ. 14.33.6.¹ I have treated briefly this feature of mantra composition as far as the AV. is concerned in my Prolegomena to that Veda.² I would add here that this phase of rhetoric is known also in the Avesta;³ and that it is especially analogous to so-called parallelism in Hebrew poetry.⁴ Concatenation involves a very considerable amount of repetition, rarely word for word; sometimes almost word for word; and, very frequently, shading off to some sort of similarity in the general tenor of the two passages, accompanied by the verbatim repetition of one or two words.⁵

Illustrative examples of catenary structure.—These are in strictness beyond the proper scope of the present treatise, and are given only because they show in what manner concatenation contributes to the mass of repeated materials:

tañ mā sañ sṛja varcaśā 1.23.23^d
 sañ māgne varcaśā sṛja 1.23.24^e
 ṛṇor akṣaṃ na cakryoh 1.30.14^d
 ṛṇor akṣaṃ na çacibhiḥ 1.30.15^d
 tvañ na indra rāyā pariṇasā 1.129.9^a
 tvañ na indra rāyā tarūśasā 1.129.10^a
 tasminn ā tasthur bhuvanāni viçvā 1.164.13^b
 tasminn ārpitā bhuvanāni viçvā 1.164.14^d

¹ Cf. also RV. 10.98.2, 3 and several of the stanzas that follow. Curiously RV. 10.1.7^c concatenates with 10.2.1^a. Since the theme (Agni) and the authorship of the two hymns are the same, the relation is, presumably, accidental.

² See The Atharva-Veda (Indo-Aryan Encyclopedia), § 40. In note 15 to that paragraph

a list of illustrative Atharvan passages is cited.

³ E. g. Yasna 9.17, 18; 45.1, 2; Yasht 5.62, 63; 10.82.

⁴ See David H. Müller, Die Propheten in ihrer ursprünglichen Form, e. g. pp. 180, 183, 186.

⁵ RV. 2.11 illustrates well this latter class of vaguer catenary structure.

tve devā havir adanty āhutam 2.1.13^d
 āsā devā havir adanty āhutam 2.1.14^b
 mandro viçvāni kāvyāni vidvān 3.1.17^b
 agnir viçvāni kāvyāni vidvān 3.1.18^d
 yā jāgrvir vidathe çasyamānā 3.39.1^o
 vi jāgrvir vidathe çasyamānā 3.39.2^b
 ekañ vicakra camasañ caturdhā 4.35.2^d
 vy akrñota camasañ caturdhā 4.35.3^a
 rayiñ divo duhitaro vibhātī 4.51.10^a
 tad vo divo duhitaro vibhātī 4.51.11^a
 yad īm somāsaḥ sugutā amandan 5.30.10^d
 yad īm somā bahhrudhūtā amandan 5.30.11^a
 sā vy ucha sahyasi 5.79.2^o
 yo vy āuchaḥ sahyasi 5.79.3^o
 dhībhir vipraḥ pramatim ichamānāḥ 7.93.3^b
 gīrbhir vipraḥ pramatim ichamānāḥ 7.93.4^a
 addhā deva mahān asi 8.101.11^d
 satrā deva mahān asi 8.101.12
 abhi tyam madyam madam 9.6.2^a
 abhi tyam pūrvyam madam 9.6.3^a
 yat te pavitram arciṣi 9.67.23^a
 yat te pavitram arcivat 9.67.24^a
 tvañ vipro abhavo űgirastamaḥ 9.107.6^o
 tvañ kavir abhavo devavitamaḥ 9.107.7^o
 tebhīḥ somābhi rakṣa naḥ 9.114.3^d
 tena somābhi rakṣa naḥ 9.114.4^b
 vi cid vṛheva rathyeva cakrā 10.10.7^d
 tena vi vṛha rathyeva cakrā 10.10.8^d
 athem enaṃ pra hiñutāt pitṛbhyah 10.16.1^d
 athem enaṃ pari dattāt pitṛbhyah 10.16.2^b
 yas te drapsa skandati yas te aṅguḥ 10.17.12^a
 yas te drapsa skanno yas te aṅguḥ 10.17.13^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 athā devā dadhire havyvāham 10.52.3^d
 māñ devā dadhire havyvāham 10.52.4^a
 te agneḥ pari jajñire 10.62.5^d
 ye agneḥ pari jajñire 10.62.6^a
 sarasvatī saha dhībhiḥ purañdhyā 10.65.13^d
 viçve devāḥ saha dhībhiḥ purañdhyā 10.65.14^a
 dadhāmi te dyumatīm vācam āsan 10.98.2^d
 asme dhehi dyumatīm vācam āsan 10.98.3^a
 utāpṛṇan marḍitārañ na vindate 10.117.1^d
 uto cit sa marḍitārañ na vindate 10.117.2^d
 apaçyam tvā manasā cokitānam 10.183.1^a
 apaçyam tvā manasā didhyānam 10.183.2^a

Additional instances of this practice may be found in the following passages:

1.11.6, 7	3.32.9, 10	7.41.4, 5	9.64.25, 26
1.22.16, 17	3.39.1, 2	7.104.4, 5	9.67.19, 20
1.24.12, 13	3.51.7, 8	7.104.15, 16	9.67.31, 32
1.32.1, 2 (cf. 3-5)	3.55.6, 7	8.11.8, 9	9.72.4, 5
1.73.6, 7	4.17.6, 7	8.17.8, 9	10.28.10, 11
1.85.4, 5	4.37.7, 8	8.19.22, 23	10.30.7, 8
1.108.9, 10	5.1.5, 6	8.52.7, 8	10.35.1, 2
1.109.7, 8	5.52.13, 14	8.59.4, 5	10.65.13, 14
1.174.1, 2	6.27.4, 5	8.86.2, 3	10.90.8, 9
2.10.1, 2	6.42.2, 3	8.94.10, 11	10.96.6, 7
2.14.6, 7	6.52.5, 6	9.10.1, 2	10.135.1, 2
2.18.5, 6	7.17.3, 4	9.50.4, 5	10.164.1, 2

Concatenated lines which differ only in the order of their words.—At times the concatenating pādas consist of the same words rearranged in different order. This kind of change, on account of its extreme simplicity, carries with it an extra touch of rhetorical liveliness, as compared with the more ordinary forms of concatenation:

sam agnir idhyate vṛṣā 3.27.13^c
 vṛṣo agniḥ sam idhyate 3.27.14^a
 āhus te trīṇi divi bandhanāni 1.163.3^d
 trīṇi ta āhur divi bandhanāni 1.163.4^a
 viçved etā savanā tūtumā kṛṣe 10.50.5^d
 etā viçvā savanā tūtumā kṛṣe 10.50.6^a
 tena cākṛpa ṛṣayo manuṣyāḥ 10.130.5^d
 cākṛpre tena ṛṣayo manuṣyāḥ 10.130.6^a

A few correspondences of this sort occur also in hymns widely apart: see the paragraph on pādas which contain the same or similar words differently arranged (Part 2, chapter 3, Class A 1).

Repeated lines containing questions and answers.—Allied to this theme are questions and answers, both stated in full. The effect is again rhetorical, either that of liveliness of diction, or mysterious solemnity. Cf. the brahmodya questions and answers at the aṣvamedha sacrifice VS. 23.9 ff., et al.; also RV. 5.44.14 and 15; 6.9.2 and 3; AV. 10.2.22, 23. Thus:

katham rasāya ataraḥ payāṁsi 10.108.1^d
 tathā rasāya ataraḥ payāṁsi 10.108.2^d
 kas te jāmir janānām 1.75.3^a
 tvam jāmir janānām 1.75.4^a
 indraḥ kim asya sakhye cakāra 6.27.1^b
 indraḥ sad asya sakhye cakāra 6.27.2^b
 ko no mahyā aditaye punar dāt 1.24.1^c
 sa no mahyā aditaye punar dāt 1.24.2^c
 kam svid garbham prathamam dadhra āpaḥ 10.82.5^d
 tam id garbham prathamam dadhra āpaḥ 10.82.6^d

The two opening stanzas of 6.27 are made up entirely of a chain of question and answer lines whose obvious aim is to narrate in a sort of ballad style some particular events in which Indra figures as the hero :

kim asya made kim v asya pītāv indrah kim asya sakhye cakāra,
raṇā vā ye niṣadi kim te asya purā vividre kim u nūtanāsaḥ.

sad asya made sad v asya pītāv indrah sad asya sakhye cakāra,
raṇā vā ye niṣadi sat te asya purā vividre sad u nūtanāsaḥ.

A similar ballad touch links the stanzas 5.44.14, 15 :

yo jāgāra tam ṛcaḥ kāmāyante yo jāgāra tam u sāmāni yanti,
yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

agnir jāgāra tam ṛcaḥ kāmāyante agnir jāgāra tam u sāmāni yanti,
agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye nyokāḥ.

Concatenation of entire distichs.—Concatenation may extend to an entire distich by carrying the parallelism beyond the limits of the single pāda. The parallelism in such cases is, as a rule, less well sustained, presumably because the result would be too monotonous. The following instances are those of distichs more or less under the influence of this habit :

yaḥ pāvamānir adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.31^{ab}
pāvamānir yo adhyety ṛṣibhiḥ sambhṛtaṁ rasam 9.67.32^{ab}

amivā yas te garbham durṇāmā yonim āçaye 10.162.1^{cd}
yas te garbham amivā durṇāmā yonim āçaye 10.162.2^{ab}

hiranyapāṇim ūtaye savitāram upa hvaye 1.22.5^{ab}
spāṁ napātām avase savitāram upa stuhi 1.22.6^{ab}

ā bharataṁ ḡikṣataṁ vajrabāhū asmān indrāgni avataṁ ḡacībhiḥ 1.109.7^{ab}
puraṁdarā ḡikṣataṁ vajrahastāsmān indrāgni avataṁ bhareṣu 1.109.8^{ab}

adveṣo no maruto ḡatum etana ḡrotā havam jaritur evayāmarut 5.87.8^{ab}
ḡantā no yajñam yajñiyāḥ suçami ḡrotā havam arakṣa evayāmarut 5.87.9^{ab}

ā no gavyebhir aḡvyāiḥ sahasrāir upa ḡachataṁ 8.73.14^{ab}
mā no gavyebhir aḡvyāiḥ sahasrebhir ati khyataṁ 8.73.15^{ab}

eṣa divaṁ vi dhāvati tiro rajānsi dhārayā 9.3.7^{ab}
eṣa divaṁ vy āsarat tiro rajānsy asprtaḥ 9.3.8^{ab}

The phenomenon gradually fades out into such relation as appears in 4.20.1^{ab}, 2^{ab} ; or 8.26.21, 22.

I need hardly say that my treatment here of this theme of concatenation is a mere sketch, which, I hope, may point the way for some younger scholar to a thorough investigation of this feature of the Rig-Veda. I am sure that it will prove valuable not only for the rhetoric, but also for the criticism and interpretation of that Veda.

Boundary between repetitions and similarities an ill-defined one.—In another way also, the boundary line which separates the repeated verses of the Veda from the rest of the mass is not absolute, and cannot easily be drawn, even for practical purposes. Since repeated pādas, in the sense which is given to the phrase in this book, are not always perfectly identical in their

wording, it follows that the differences in the wording of two similar verses may outweigh their similarities. Or, put in another way, the question may arise whether the similarities in wording or structure of certain verses entitle them to be treated as repeated verses. For such similarities may, on the one hand, be due merely to the homogeneous character of a closely related body of semi-technical literary products, such as make up the *Saṁhita* of the RV. On the other hand, they may fade to a point where dissimilarity overrides similarity. It has therefore not always been easy to decide what to include or what to keep out. I have been guided, to some extent, by the intrinsic importance of the similarities in deciding what to regard as repeated *pādas*, in distinction from mere accidental agglomerations of similar words.

Nevertheless the theme becomes elusive at certain points: it frays, so to speak, at the edge. Thus we have the frequent expression covering the space of a *pāda*,

yajamānāya sunvate 5.26.5 ; 8.14.3 ; 17.10 ; 10.175.4.

Unimportant, formulaic, and hap-hazard as is this expression, it is entitled in our plan to the full dignity of a repeated *pāda*, if for no other reason, because it is a metrical unit of the sort we engaged to collect and discuss. But the same expression occurs at the end of several heterogeneous lines, as a more or less accidental cadence, to wit :

bhadrā çaktir yajamānāya sunvate 1.83.3
 viçved aha yajamānāya sunvate 1.92.3
 rjūyate yajamānāya sunvate 10.100.3
 supravve yajamānāya sunvate 10.125.2.

With these I have not dealt as repeated *pādas*, content to state, once for all, under 5.26.5, that the expression yajamānāya sunvate is cadence in the above-mentioned four *pādas*. Again the *pāda*,

yajamānasya sunvataḥ 6.54.6 ; 60.15,

is not treated directly as a repetition of yajamānāya sunvate (5.26.5). A cross-reference from 5.26.5 to 6.54.6 is thought sufficient to secure the proper attention to this unimportant stylistic or metrical accident.

Another set of examples, which illustrates well the instability of our criteria in this matter, brings up the question whether the following large group of *pādas* is to be treated entirely, or in part, as repeated, or merely as similar material. It will be noted that all *pādas* refer to Agni :

agniḥ çukreṇa çociṣā 8.56(Vā. 8).5
 agniṁ çukreṇa çociṣā 1.45.4
 agne çukreṇa çociṣā 1.12.12 ; 8.44.14 ; 10.21.8
 agnis tigmena çociṣā 6.16.28
 agne tigmena çociṣā 10.87.23
 vṛṣā çukreṇa çociṣā 10.187.3.

Add to the above the Uṣas *pāda* :

uṣaḥ çukreṇa çociṣā 1.48.14 ; 4.52.7,

and it will be seen that we are dealing with a looser and more fortuitous kind of similarity, which, at any rate, can be understood as taking place, in part at least, without conscious imitation. I have not treated this group of seven verses as a real case of repetition, but have again taken care to draw the reader's attention to all these correspondences at the proper points.

Word-for-word repetitions distinguished from partial (less important) ones.—However, even the materials that are incorporated for some kind of treatment in the body of this work seemed to call for distinction. This distinction is between either word-for-word repetitions or important repetitions on the one hand, and partial less important repetitions on the other hand. All word-for-word repetitions are written out in full in their first listing in the order of the RV. The same method is adopted with all partial repetitions which call for discussion or criticism, or which seem for some reason or other to call for explicit presentation to the eye of the reader.

But there are also, in very great number partial, less important repetitions which do not call for such full treatment. Thus the pair,

ojo dāsasya dambhaya 8.40.6
vādhār dāsasya dambhaya 10.22.8,

are in some sense partial repetitions, but if we regard the stanzas in which they occur, it will be found that there is in them nothing of importance beyond the fact of the partial repetition itself. In such cases the correspondence is stated in square brackets in both orders of the RV. concerned in the repetition, thus :

[8.40.6^a, ojo dāsasya dambhaya : 10.22.8^d, vādhār dāsasya dambhaya]
[10.22.8^d, vādhār dāsasya dambhaya : 8.40.6^a, ojo dāsasya dambhaya].

Another illustration of this partial kind of repetition is,

kavim agnim upa stuhi 1.12.7
indram agnim upa stuhi 1.136.6.

We must remember that the tempting likeness of such pairs, though sufficiently strong to entitle them to be considered as repetitions, may yet be accidental, that is, the natural, mechanical, or automatic expression of similar facts in similar language. The reader, however, is asked to remember that this very extensive class increases, after all, the total, and heightens the effect of the full or more important repetitions; and that, in some degree at least, we cannot imagine this kind without the circumstance of real imitateness. The reader is asked, further, to remember that even the nicest discrimination cannot set the boundary between what is more important and what is less important. In any case he has before him as complete a collection of repeated metrical units as could be devised by the diligence and ingenuity of the author.

Similarity of verses due to identical cadences.—In general, as we have seen, it is impossible to mark off similar pādas from precisely repeated pādas. A pair of verses may begin with two or three identical words, and then lapse

into dissimilarity. Thus the three successive hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*. This is genuine imitateness, not accident. But it does not amount to repetition. The same kind of imitateness operates at the end of lines on a far larger scale than at the beginning. Now the Reverse Concordance shows that the entire Vedic literature is given to imitating cadences on a far larger scale than it imitates opening strains. This is true both of verses and prose formulas. Throughout the literature there is an abundance of lines ending in *bhūtaṁ ca bhavyaṁ ca*; or, *pradiṣo diṣaḥ ca*; or, *indraḥ cāgniḥ ca*; or, *tanvā tanā ca*. The cadence *dāḥuṣe martyāya* occurs ten times in RV. alone. Sometimes a longer, perfectly natural, mechanical or formulaic succession of words in the cadence creates the semblance of repeated *pādas*, simply because it occupies most of the syllables of those *pādas*. I have been compelled to treat as partly repeated lines such collocations as the following:

eko viṣvasya bhuvanasya rājā 3.46.2; 6.36.4
tena viṣvasya bhuvanasya rājā 5.85.3
somo viṣvasya bhuvanasya rājā 9.97.56
asya viṣvasya bhuvanasya rājā 10.168.2.

Yet I am convinced that what we really have before us is merely an unusually long cadence, *viṣvasya bhuvanasya rājā*. Similarly *pādas* ending in *varuṇo mitro aryamā* occur no less than eleven times in the RV. alone: 1.36.4; 40.5; 7.66.12; 82.10; 83.10; 8.19.16; 26.11; 10.36.1; 65.1,9; 92.6; *pādas* ending in *mitrasya varuṇasya dhāma* occur four times: 1.152.4; 7.61.4; 10.10.6; 89.8; *pādas* ending in *viṣvāni vāryā* occur eight times: 3.11.9; 9.3.4; 11.9; 18.4; 21.4; 42.5; 63.30; 66.4.

As a rule these repeated phrases embrace two or three words of a given cadence. To a large extent they are extremely formulaic, set phrases: nouns with their fixed adjectives, such as, e.g., *bhuvanāni viṣvā*, or, *suvānāsa indavaḥ*; or, *sakhyā ṣivāni*; verbs with their settled dependencies, such as forms of the verb *ṣru* 'hear' governing *havam* 'call': *ṣṛṇavad dhavam*; *ṣṛtā havam*; *ṣṛṇudhī havam*; *ṣṛudhī havam*; *ṣṛṇutaṁ havam*; *ṣṛutaṁ havam*; fixed combinations of preposition and noun, such as *upa dyavi*, or, *adhi sānavi*, &c., &c. The ninth book displays its technical imitative structure in an especial degree; its cadence repetitions more than keep step with its general monotony of theme and expression. The ninth book has its own cadence vocabulary, as we might say: *abhi vājam arṣa*; *arṣa pavitra ā*; *indo pari srava*; *pavasva dhārayā*; *goradhi tvaci*; *madhumān ṛtāvā*; *pavamāna urmiṇā*, &c., ad infinitum.

The Reverse Concordance puts all the repeated cadences into my hands. I have thought this matter of sufficient importance to justify the printing of a complete catalogue of repeated RV. cadences as one of the appendixes to this work. The list exceeds vastly antecedent expectations in this regard. After all that may be said to show that such repetitions are unconscious or even accidental, it is certain that they also, at times, contain conscious touches which

help to illumine the meaning of a passage, or bring with them other critical aid. Thus, I think, I have shown that the cadence, *yad dha pauram avitha*, in 8.3.12^a, explains the similar cadence, *yad dha codam avitha*, in 2.13.9^b, by making it more than probable that *coda* is the name of a pious (Aryan) adherent of Indra, whom that god aids in his conflict with impious *Dasyus*; see under 2.13.9.

Illustrative examples of cadences.—Further examples of more important cadences may show how useful it is to bear in mind longer identical cadences in questions of verse similarity: *asurasya mayaya* 5.63.3,7; 10.177.1 (AV. 6.72.1); *rathyeva cakra* 2.39.3; 10.10.7,8; 89.2; 117.5; *maghavāno vayan ca* 1.73.8; 136.7; 143.13; 7.87.5;¹ *pāpayāmuyā* 1.29.5; 10.85.30; 135.2 (AV. 7.56.6); *çavasota rāya* 6.15.10; 18.7; *namasā rātahavyā* 6.11.4; 69.6; *vapuṣyo vibhāvā* 4.1.8,12; 5.1.9; *prathamajā ṛtāvā* 6.73.1; 10.168.3; *duritāni viçvā* 5.77.3; 10.165.3; *rodasī viçvaçambhuvā* 1.160.4; 6.70.6; *dyāvapṛthivi bhūiretasā* 3.3.11; 10.92.11; *kavayo manīṣā* 10.114.6; 124.9; 129.4; *jenyō vṛṣā* 1.140.2; 2.18.2; *mahimānam ojasā* 5.81.3; 10.113.2; *vahnir āsā* 1.76.4; 6.11.2; *tamaso nir amoci* 5.1.2; 10.107.1; *uṣasām aroci (açoci)* 7.8.1; 10.2; *rajaso vidharmani* 6.71.1; 9.86.30; *dayate vāryāni* 5.49.3; 9.90.2; *uṣaso vi rājati* 5.81.2; 9.71.7; 75.3; *mahaḥ sūbhagasya* 3.16.1; 4.55.8; *madhunaḥ somyasya* 4.35.4; 44.4; 6.20.3; *vāṅr anūṣata* 1.7.1; 8.9.19; 12.22; 9.104.4; *kṣām apaç ca* 2.20.7; 6.22.8; *jaritāraṁ yaviṣṭha* 1.189.4; 5.3.11; 10.80.7; *para enāvareṇa* 1.164.17, 18, 43; *marçayati dvayena* 1.147.4, 5; 5.3.7; *manave bādhitaya* 6.49.13; 7.91.1; *vājino rāsabhasya* 1.34.9; 3.53.5; *rāya ā bhara* 1.81.7; 9.61.26; *dyumnam ā bhara* 6.46.7; 8.19.15; *prāvitā bhava* 1.12.8; 3.21.3.

Hymns of like tenor which distinctly avoid verbal repetition.—Aside from these verbal repetitions there are repetitions which are less concrete; because they cannot be expressed in terms of the *sama pāda*, stanza, or strophe. Any one of these metrical or literary units may imitate another without directly repeating its words, but rather in the manner of a paraphrase. Such a paraphrase is, of course, also likely to betray itself by some word or pair of words which recalls the original. But it is a notable fact that, e.g., the few pairs of imitative hymns in the *Rig-Veda* avoid rather than court the repetition of verse lines. Thus the two hymns 9.104 and 105, each of 6 stanzas, of a total of 24 *pādas*, do not repeat in precisely the same form a single *pāda*. Yet they read like two essays on the same theme, written by the same author (traditionally, *Parvata*, or *Parvata* and *Nārada*), in two slightly differing moods. Quite likely the essential sameness of these two *Pavamāna* hymns would have escaped detection, but for the fact that they follow directly one after the other. Such is the indiscrete monotony of the ninth book as a whole in thought and wording, that a more roundabout or disguised repetition of this sort can be called to mind only by some mechanical circumstance, such as juxtaposition.

¹ Cf. *maghavadbhyaç ca mahyaṁ ca* 6.46.9; 9.32.6.

or by some unusual feat of memory. The complete assemblage of this kind of repetitions lies in reality outside of the scope of this treatise, because the apparatus which I am handling does not bring it to light. But I have endeavoured to gather up in the following paragraphs as much of this sort of parallelism as has come to my notice. This will, I hope, form the nucleus of future investigation along this line, carried on perhaps more exhaustively from the point of view of word-by-word comparison of the entire collection. Also, a better knowledge of the relation of the hymns to the older Vedic ritual would pretty certainly bring out new hymn correspondences, or parallels, and throw light upon those already known.

Imitative hymns: The Vāḷakhilyas.—The most conspicuous case of entire hymns that are consciously imitative are the Vāḷakhilyas.¹ This group consists of 11 hymns of late composition.² Of these the four pairs, 1 and 2; 3 and 4; 5 and 6; 7 and 8, are respectively imitative, that is to say, e.g., 1 and 2 are two versions of one and the same theme. AB. 6.28 and KB. 30.4 are aware of the parallelism in these four pairs, and AB. 6.24.5 recognizes the special character of these first 8 Vāḷakhilya hymns, as compared with the remaining 3 of the group.

In the first pair of Vāḷakhilya hymns *pādas* 5^c and 9^{ab} point to the priority of Vāḷakhilya 1 as compared with Vāḷakhilya 2; see the analysis of these stanzas, respectively under 8.5.7 and 8.24.8. But this satisfactory evidence is disturbed by the sense and structure of stanzas 7 in the same two hymns, where Val. 1 seems to me distinctly inferior to Val. 2; see under 8.49(Val. 1).7. Only one other time have I found in these hymns definite indication as to priority, namely in the relation of 7.1 to 8.1. The *pāda*, *dyāur ná prathinā çavaḥ*, is totally unfit in the *danastuti* 8.1, betraying itself readily as borrowed from 1.8.5; see under that item. I am inclined to surmise that the first hymns in these pairs were the patterns, the second the imitations. On the evidence of the opening stanzas of the first two pairs I am almost tempted to speak of 1 and 3 as Indra hymns, of 2 and 4 as Çakra hymns; çakra seems to me to be a clumsy refinement.

Other imitative hymns: 4.13 and 14; 9.104 and 105.—Aside from the Vāḷakhilyas, I know of but two pairs of hymns in the RV. which pattern one after the other, namely 4.13 and 14; and 9.104 and 105. The first pair is ascribed to Vāmadeva Gāutama, and addressed to Agni in the morning. The fifth and last stanza of each hymn is the same; *pāda* 2^a is repeated with a variant. As for the rest there is considerable variation, but also marked similarity in corresponding *pādas*, e.g. 1^a, 1^c, 4^a. Without doubt the hymns are intentionally imitative, but I cannot say which was the model.

Hymns 9.104 and 105, to Pavamāna Soma, ascribed to Parvata and Nārada,

¹ See Max Müller, *History of Ancient Sanskrit Literature*, p. 220; SBE. xxxii, p. xlvi ff.; Roth, *Zur Litteratur und Geschichte des Veda*, p. 35; Weber, *Indische Literaturgeschichte*,

p. 35, note 21; Oldenberg, *Prol.* p. 494 ff. 508. Theological explanations of the term *vāḷakhilya* in KB. 30.8; ÇB. 8.3.4.1.

² Cf. p. xv, line 13 from bottom.

are both in *uṣṇih* metre. Each of the two hymns has six stanzas aggregating 18 *pādas*; each *pāda* in one hymn is a mere variation of the corresponding *pāda* in the other. It is as though the poet of the second hand had made a deliberate effort to change the wording of the first hand, without, however, really changing the sense. The parallelism of the two hymns is even more marked than that of the *Valakhilya* pairs. In PB. 13.11.3, 4; 14.5.4 both these hymns, too, are designated as *Valakhilya*. In the view of the *Brahmaṇa* both the words *khila* and *khilya* have the meaning apparently of 'repetition'.

Imitative strophes.—Similar to these doublet hymns are the two *pragātha* strophes 8.87.1, 2 and 8.87.3, 4, two small hymns in which the *Priyamedhas* address the *Açvins* in lines that differ but little from one another. In the first pair they offer hot milk (*gharma*), in the second *soma*. The repetition is either rhetorical or ritualistic, in any case intentional.¹ Similarly there are two successive strophes of three stanzas each at the beginning of 6.15, i.e. 6.15.1-3 and 6.15.4-6, whose parallelism in metre, wording, and sense shows that they are two redactions of the same theme. The first stanzas of the two *tr̥cas* are more particularly similar.

Juxtaposition of hymns with similar openings.—This leads me to observe that successive hymns in the *Rig-Veda* occasionally betray parallelism, because the redactors inclined to place hymns with similar openings together. So the three hymns 9.31-33 each begin with *pra somāsaḥ*; 9.31.1 and 9.32.1 have *pra somāsaḥ . . . akramuḥ*; and 9.32.5 and 9.33.5 exhibit the intentional parallelism, *abhi gāvo antṣata = abhi brahmīr antṣata*. Similarly 9.29.1 opens with the words *prāśya dhārā akṣaran*, which are repeated in 9.30.1 as *pra dhārā asya . . . akṣaran*. Again, 4.39.1 begins:

āçum̐ dadhikrām̐ tam u nu ṣṭavāma
divas pṛthivyā uta carkirāma,
uchantīr mām uṣasaḥ sūdayantu.

This opening connects the hymn definitely with 4.40.1 whose first hemistich reads:

dadhikrāvṇa id u nu carkirāma
viçvā in mām uṣasaḥ sūdayantu.

In my *Prolegomena* to the *Atharva-Veda* I pointed out long ago that similar verbal resemblances, treated much more mechanically or stupidly, explain why certain *Atharvan* hymns, whether related in theme or not, follow one after the other in the benighted arrangement of the *Çaunaka* school of that *Veda*.²

Consecutive imitative stanzas.—The *Valakhilya* mood, as we may call it, betrays itself occasionally in two successive stanzas of the same hymn. So the doublet stanzas 8.40.10 and 11 make a tolerably elaborate statement in

¹ Cf. Oldenberg, *Prol.* p. 217.

² See, *The Atharva-Veda*, p. 39.

almost the same words ;¹ the changes are rung in such a way as to alter the sense of some words without much changing their outer form or sound. The words in thick type are significant :

8.40.10 : tañ çīçīā suvr̥k̥tibhis tveçāñ satvānam ṛgmīyam,
uto nu cid ya ojasā çuṣṇasyāñdāni bhedati
jeṣat svarvatir apo nabhantām anyake same.

8.40.11 : tañ çīçīā svadhvaram satyañ satvānam ṛtvīyam,
uto nu cid ya ohata āñḍā çuṣṇasya bhedaty
ajāñ svarvatir apo nabhantām anyake same.

Oldenberg in the second part of his *RV. Noten*, p. 108, remarks aptly that the two stanzas, belonging to an *Indrāgni* hymn, yet addressed each to one god, refer respectively to Indra (st. 10) and Agni (st. 11). But the real point of the repetition is in the heightened rhetorical effect of the 'prophetic' aorist *ajāñ* in 11, as compared with the milder modal *jeṣat* in 10.² Similarly 2.12.14 and 15 are little more than rhetorical *thas* of the same theme.³ See also the following chains of stanzas all of which, more or less, are under the influence of concatenation : 1.8-10 ; 15.7-9 ; 21.1-4 ; 25.7-9 ; 189.1-4 ; 2.18.4-7 ; 4.2.6-9 ; 32.19-21 ; 7.63.1-4 ; 8.3.11, 12 ; 35.4-6 ; 96.13-15 ; 19-21 ; 9.4.1-3 ; 49.1-4 ; 10.17.11-13 ; 18.11, 12 ; 19.1-3 ; 94.1-4 ; 107.8-11 ; and cf. also the looser correspondences of certain stanzas of 10.101 (*Grassmann's Translation*, ii. 491). As a specimen of *Vālakhilya* variation of single stanzas in the *AV.*, see e.g. *AV.* 3.1.1 and 3.2.1.

Imitative stanzas scattered through the RV.—In all these cases there is some sort of juxtaposition of the parallel materials, showing that the redactors were aware of the fact, and put some sort of appraisal upon it. But there are quite a few pairs of single stanzas scattered through the collection in places far apart which exhibit the same sort of likeness. The original, whichever that is, is not actually or entirely repeated, but it hovers before the mental eye of the later poet who is, possibly, hardly aware that he is reproducing rather than producing. E. g. :

1.24.1 : kasya nūnañ katamasyāmṛtānāñ manāmahe cāru devānāñ nāma,
ko no mahyā aditaye punar dāt pitarañ ca dṛçeyam mātarañ ca.

10.64.1 : kathā devānāñ katamasya yāmani sumantu nāma ṛṇvatāñ manāmahe,
ko mṛīñti katamo no mayas karat katama ūti abhy ā vavarti.

Similarly the following pair :

1.114.9 : upa te stomāñ paçupā ivākarañ rāsvā pitar marutāñ sunnam asme,
bhadrá hi te sumatir mṛīyattamāthā vayam ava it te vṛñīmahe.

10.127.8 : upa te gā ivākarañ vṛñīṣva duhitar divaḥ,
rātri stomāñ na jigyuse.

¹ Cf. *Grassmann*, i. 457 ; *Hillebrandt*, *Ved. Myth.* iii. 64, 300, note 3 ; *Geldner*, *Ved. Stud.* iii. 64.

² Cf. the author, *JAOS.* xxix. 295.

³ Cf. *Weber*, *Proc. Berlin Academy*, 1900, p. 606.

The following little list is more or less of the same sort:

1.64.4 : 5.54.11	3.41.7 : 7.31.4
1.114.2 : 2.33.13	3.62.10 : 5.82.1
1.143.8 : 6.8.7	4.7.8 : 4.8.4 ; 8.39.1
2.11.4, 5 : 10.148.2	7.11.2 : 10.70.3
2.18.7 : 7.29.2	8.100.2 : 10.83.7
3.19.2 : 4.6.3	8.45.4, 5 : 8.77.1, 2.

The resemblances in these pairs are, for the most part, only of the general order, and it is not my purpose to exhaust them. On the one hand they fade out into mere verbal correspondences; on the other hand they are likely to repeat some one pāda, so that they figure in the body of this work.

Hymns parallel in structure (not wording) and with same final stanza.—There are, further, hymns constructed intentionally on parallel principles, in which the wording scarcely, or not at all, suggests the parallelism. The similarity of the hymns is rather in the number of the stanzas; the metrical structure; or the general theme. Above all they share the same final stanza. Thus in 8.36 and 37, two hymns of seven stanzas each, addressed to Indra¹ by Āyāvāya Atreya, the seventh stanza is almost the same; they are, in fact, intentional ūha-stanzas (sunvatas : rebhataḥ ; brahmāni : kṣatrāṇi). In the rest of the two hymns there is not very much verbal identity (sehānāḥ pītanā in 36.1 ; 37.2), but the cunningly similar metrical structure of the two hymns shows that they were composed as alternative, or rhetorically cumulative, versions of one another; see Oldenberg, *Prolegomena*, p. 114.

In AÇ. 8.8.4; ÇÇ. 10.5.23, 24 the two hymns RV. 7.34 and 7.56 are employed together, along with other hymns. They have the same final stanza, and the same number of stanzas, counting the traditional twenty syllables as one dvipāda-stanza; cf. Bergaigne, *JA.* xiii (1888), 129; Oldenberg, *ibid.* 96, note, 200, note 5.

Hymns 4.43 and 44 are both addressed to the Aṅvins, have the same number of stanzas and share the same final stanza. Their resemblance (cf. the interrogative stanzas 43.1, 2, 4; 44.3) in tone and spirit is probably not accidental. Hymns 10.65 and 66, late products of Vasiṣṭhid poets (see under 7.35.15), are both addressed to the Viçve Devāḥ (cf. especially 10.65.1 with 10.66.4), and share the concluding stanza; the parallelism is again intentional.² Note also the relation of 9.68 and 69 (each 10 stanzas; dyāvapṛthivī in final stanza). A number of pairs of hymns containing the same number of stanzas in jagatī metre conclude with two tristubhs at the end: 10.35 and 36; 10.43 and 44; and 10.63 and 64. For these and other, fainter, indications of parallelism see Oldenberg, *Prolegomena*, pp. 129, note 2; 145; 205; 218, note 3; 236, note 3.

Similarity of obviously ritualistic hymns.—The ritualistic aprī-hymns,

¹ According to AÇ. 7.12.9, 16; ÇÇ. 10.6.9, 16 at the Niṣkevalya.
the first at the Marutvatīyaçāstra; the second ² Cf. Oldenberg, *Prolegomena*, p. 266.

1.13, 142, 188; 2.3; 3.4; 5.5; 7.2; 9.5; 10.70, 110, show many identical passages, from the equation 3.4.8-11 = 7.2.8-11, down to the identity or similarity of single pādas. Hymn 1.13 shares no less than six pādas with 1.142. These old blessings presumably contain prehistoric stock which passed on from ancient times to the Rishis of the RV. Nevertheless, there is a good deal of difference in the style and the age of the aprī-suktas. Some are purely formulaic; others, like 7.2, approach the diction and style of ordinary suktas. Doubtless the nearer an aprī-stanza is to the ordinary style, the later it is. In one apram, namely 9.5, God Soma Pavamāna is qualified successively for the functions of each of the divinities and potencies of the aprī-list. Oldenberg, Prol. pp. 28, note, 194, has shown that this inane application to Soma is accompanied by criteria of language and metre which show that some later poet, having in view the diaskeuasis of the ninth book, composed this hymn, apparently because he was bound, at all hazards, not to let that book go without an apram. It will be observed that the presence of Pavamāna in this hymn disturbs its similarity to the other aprī hymns, so that only two pādas of the usual stock appear in that hymn (9.5.4^a: 1.188.4^a; 9.5.8^o: 5.5.7^o).

A second class of ritual stanzas correspond to the ṛtuprāiṣas of the ṛtūta-ritual. They are a class of formulas in which the various kinds of priests are correlated with certain definite divinities. These formulas are employed at the ceremony of choosing priests as well as at the so-called ṛtuyāja, or ṛtugraha, a class of offerings in which these priests and their divinities seem to symbolize the seasons of the year (ṛtu).¹ The hymns containing these stanzas are 1.15, ii.36, and ii.37 (cf. also ii.5).² The correspondences between the twelve stanzas of 1.15 with the twelve stanzas in 2.36 and 37—these are in reality but a single hymn—are correspondences of theme with occasional verbal parallelism; they do not rise to the repetition of entire stanzas or pādas.

The two sets of hymns, 1.2 and 3 confronted with 2.41; and, again, 1.23 confronted with 1.135 and 136, contain invitations to drink soma addressed to divinities which appear in fixed order: Vayu, Indra-Vayu, Mitra-Varuṇa, &c. This order reflects a definite ritualistic arrangement of the soma ritual (pratiga-ṣastra). In general the resemblance between the corresponding stanzas is restricted to looser verbal similarity (cf. e.g. 1.2.7 with 1.23.5, and again with 2.41.3), but in one instance this ritual parallelism is supported by the identity of 1.23.8 with 2.41.5. See Bergaigne, JA. xiii (1888), 123 ff.; Hillebrandt, Ved. Myth. i. 259 ff.

Sundry touches of parallelism obviously connect the two ritual hymns 3.28 and 3.52. The former accompanies puroḍāṣa-offerings to Agni; the

¹ See Hillebrandt, Ritual-Litteratur, p. 131; Ved. Myth. i. 260 ff.; iii. 147 ff.; Oldenberg, Religion des Veda, p. 455, note; Prol. p. 193; Caland-Henry, Agniṣṭoma, pp. 224 ff.; Olden-

berg, RV. Noten, p. 1.

² Cf. also the ṛtuprāiṣa AV. 20.20; and the khilas, adhyāya 7, in Scheftelowitz, Die Apokryphen des Rig-Veda, p. 148.

latter to Indra and companion gods. The offerings are arranged according to the three daily savanas. The wording is similar throughout; e.g. puroḷā agne pacatas in 3.28.2; puroḷācām pacatyam in 3.52.2; cf. Bergaigne, JA. xiii (1888), p. 20 ff.; Hillebrandt, Ved. Myth. i. 229; Oldenberg, Rig-Veda Noten, I, p. 236. Even more marked are the special ritualistic theme and structure which connect 5.40 and 5.78, as described by Bergaigne, *ibid.*, p. 60 ff., and Oldenberg, *ibid.*, p. 335.

We are not in the position to determine to what extent and for what purpose the more external parallelism in metre, order of gods, &c., harbours ritual identity or similarity, because the Sūtras are, as a rule, silent on the subject. So, e.g., in the cases of 8.36 and 37, or 7.34 and 56, above (p. 16). Hillebrandt, in the course of his work on Vedic Mythology, has drawn attention more than once to the difference in worship of the gods and practice as carried on by the traditional Vedic Rishis, on the evidence of their respective books (maṇḍalas).¹ The aprī-hymns are the classical example. The Viṣve Devāḥ hymns are scarcely less ritualistic and formulaic. These differences must have been accompanied by a good deal of sameness, so that parallelism of all sorts reflects without doubt to some extent occupation with the same theme, much in the same manner as in the later schools (śākhās) of the ritual. If we had before us the ritual practices which accompanied the Rig-Vedic hymns at the time of their composition, the Rig-Veda would lose much of its obscurity. For ritualistic correspondences in general see Bergaigne's posthumous studies in JA. xiii (1888).

Similarities in mythic or legendary hymns.—A somewhat different order of parallelisms manifests itself at times in hymns addressed to certain divinities of marked physiognomy and more or less definitely limited legendary apparatus. The wondrous deeds of the Aṣvins are liable to be stated in the same formulaic language anywhere in the Aṣvin hymns. Yet a special tie connects the two Aṣvin hymns 1.116 and 1.117, both ascribed by tradition to Kākṣīvat Dairghatama. Each contains 25 stanzas; the last stanzas are similar; and there is close verbal correspondence between 1.116.7^a: 1.117.7^a; and 1.116.7^d: 1.117.6^d; and 1.116.16^a: 1.117.17^a. Again, 1.117 and 1.118 have points of contact with 10.39 (authoress, Ghoṣā Kākṣīvatī); see 1.117.20^d: 10.39.7^b; and 1.118.9^a: 10.39.10^a. The two Ṛbhu hymns, 4.34 and 4.35, are connected by constant expressions that contain the stem ratna (ratnadheya, vājaratna, ratnadhā, ratnaḥ dhā). Again, 4.33 and 4.36 are connected by the pādas 4.33.8^a, rathaḥ ye cakruḥ suvṛtaḥ nareṣṭhām, and 4.36.2^a, rathaḥ ye cakruḥ suvṛtaḥ sucetasah; or, 4.33 and 4.35 are connected by the pādas 4.33.3^a, punar ye cakruḥ pitarā yuvānā, and 4.35.5^a, cacyākarta pitarā yuvānā; or, 4.35 and 4.36 are connected by the pādas, 4.35.2^d, ekaḥ vicakra camasaḥ caturdhā, and 4.36.4^a, ekaḥ vi

¹ See especially iii. 394, and i, Index, p. 540^a, under maṇḍala; iii, Index, p. 456^b, under Ritual.

cakra camasarī caturvayam. In an analogous manner many points of contact between 2.12 and 10.121 show that the typical Indra of the so-called sajanīya hymn has been made to serve as pattern for the hymn to the God Ka.¹

In an even more general way we may expect to find more or less striking similarities between hymns addressed to the same divinity, because the later author is coaxed into a state of reminiscence by the exhaustive habits of his predecessors. We may say bluntly that it is almost impossible for a later author to compose a hymn to Agni or Indra or Soma without imitating his predecessors. The earlier poets have exploited these themes so thoroughly that there is nothing left for him to do but to follow their habits; it is a mere question of degree how closely he will follow them. So, e.g., it is almost impossible to define exactly the nature of the similarities that connect the first hymn of the RV. with hymn 3.10. Both are hymns by Viṣvāmitrid poets, addressed to Agni, and it is certain, furthermore, that their similarities go beyond the limits of accident. The first stanza of the first hymn seems to depend upon motifs that reappear in 3.10.1, 2 (note particularly 3.10.2^{ab}, tvāṁ yajñeṣv ṛtvijam agne hotāram ṛtate). The pāda 3.10.2^c, gopā ṛtasya didihi sve dame is reproduced in 1.1.8^b, gopām ṛtasya didivim; 3.10.4^b, agnir devebhir ā gamat is practically identical with 1.1.5^c, devo devebhir ā gamat; 3.10.4^a, sa ketur adhvarāṇām is not very far in sense from 1.1.8^a, rājantam adhvarāṇām; and 3.10.2 as a whole may be compared with 1.1.6. I think it likely enough that 1.1 is really patterned after 3.10, but this is not certain: either hymn, or rather both hymns, may have been composed independently enough as regards everything except the settled and coercive habits of dealing with Agni 'Fire', the ritual god, for an indefinitely long time and for the same purposes.

Literary or historical repetitions.—In all these cases of similarity the imitative element is, as it were, incidental or corollary. They are produced each by the natural circumstances of the case. But the most of the repetitions of stanzas, distichs, and pādas in the Rig-Veda are, as we might say, literary or historical. The Hindus seem even at this early time to have been afflicted by an imperfect sense of literary proprietorship. What we stigmatize as plagiarism is to them the healthy exercise of utilitarian pragmatism. So at a much later time, and indeed at all times. E.g. the recent Bengali edition of Kālidāsa's *Çakuntala* shares two of its strophes with Bhartrhari's *Centuries*; see Hillebrandt, *Über das Kāuṭilyaçastra* (Breslau, 1908), p. 28; *Göttingische Gelehrte Anzeigen*, 1909, p. 931. Kāutsavya's *Nirukta* is but an extract with scanty additions from Yāska's work of the same name; ² see Bloomfield, *JAOS*.

¹ Cf. Oldenberg, *Prolog.* p. 315; Deussen, *Geschichte der Philosophie*, vol. 1, part 1, p. 128 ff.; Bloomfield, *Religion of the Veda*, p. 240.

² These additions are unfortunately often disguised by the evil state of the text which

no editorial ingenuity may hope to cure entirely. In § 115 (p. 315) read dhruvaṛkṣam for dhruvadṛkṣam (MSS. also dhruva ikṣam), that is dhruva + ṛkṣam (dvandva) 'the polar star and the Pleiades'.

xv, pp. xlvi ff.; The Atharva-Veda, p. 17; Bolling and von Negelein, *Parīṣṭas* of the Atharva-Veda, i, p. 315. The many Bṛhats and Laghus testify to the same freedom. Professor Franke is at the present time engaged in elaborating a series of Concordances between the Buddhist texts, which shows that any good thing was regarded by the monks as common property.¹ The numberless floating didactic stanzas in Sanskrit literature (Böhtlingk's *Indische Sprüche*) are evidence of the same habit. In didactic or gnomic literature this freedom is not strange and scarcely reprehensible. A late Tamil writer, Pavanandi, has given a sort of canonical sanction to unrestrained borrowing: 'On what matters, with what words, in what way high men have spoken—so to speak is the convenience of style'; see Vinson, *Revue de Linguistique*, vol. xlii, p. 155. It is entirely likely that this characteristic statement itself is but a repetition of some classical Sanskrit apothegm, though I have not been able to trace it. An occasional protest against plagiarism is not wanting; see *Kāvya-prakāṣa* 75; *Rājatarāṅginī*, ed. Troyer 5.159; ed. Calc. 164; ed. Stein 164. To a small extent even RV. repetitions represent floating verses which have become common property, such as the *pādas*, *devo na yaḥ savitā satyamanmā*, 1.73.2; 9.97.48; or, *deva iva savitā satyadharmā*, 10.34.8; 139.3. But in the main RV. repetitions are the result of the freedom or licence with which later authors borrowed the products of their predecessors.

On 'late hymns' and 'early hymns'.—The Rig-Veda makes a distinction between old and new hymns, an interesting theme that scholars in the past have referred to quite frequently.² The hymns themselves allude in clearest language to songs of old that were composed by the Rishis of the past. The later poets undertake to compare, more or less boastfully or complacently, their own compositions with those of the ancient masters. 'A new song for a right old god', as I have explained in this book the puzzling RV. expression, *nāvyaṃ sānyase*; see under 8.8.12. Such reports are significant because they show that the Vedic poets were aware of the fact that Rig-Vedic composition stretched over a long period, preceding their own time. The suggestion has also been made that hymns which refer to themselves as 'new', as 'having been patterned after old', as 'having been made in the manner in which Atri, Kaṇva, Jama-dagni, and other worthies made their hymns', are of recent origin.³ In the light of the materials which are worked up in this book, I have grown more sceptical as to our judgement in these matters. The mass of hieratic hymns seem to be in an advanced state of reciprocal assimilation. The hymns which refer to themselves as 'new' unquestionably presuppose antecedent hymns,

¹ See recent issues of ZDMG. and WZKM.

² See Muir, *Original Sanskrit Texts*, iii. 224 ff.; Ludwig, *Der Rig-Veda*, iii. 180; Hillebrandt, *Ved. Myth.* i. 123; Weber, *SBAW.* June 14, 1890, p. 605; Bloomfield, *Religion of the Veda*, p. 203.

³ Here figure traditionally important Rishis: *atrivat*, *vasiṣṭhavat*, or *kaṇvat*, as well as less important or dubious names: *jamadagnivat*, *vyāṣvat*, or *nabhākat*: see Grassmann's *Lexicon*, under these words.

but which are these antecedent hymns? The absence in many hymns of the word 'new' does not prove that these hymns are pristine. Where, in brief, in the Rig-Veda are these pattern hymns that the poets refer to? It seems to me safer to say, as I have said recently,¹ that 'the hymns of the Rig-Veda as a body are largely epigonal, or born after a long period of hymn production which must have, once upon a time, been much freer from conventional thought and mechanical utterance'. The Rig-Veda is rather the final expression of its own type of composition, presupposing at all points a long period of antecedent activity. Consequently it is very often easy to point out signs of relative lateness, but I have yet to find any hymns in the collection which show positive signs of coming from the archetype period, that is to say, from the period when hymns of this sort were first composed. The authors, we know, are traditional, rather than historical. Their names are echoes from an olden semi-mythic time. Therefore, too, it seems to me very doubtful that the body of hymns assigned to any one of the more prominent of these traditional authors is, as a whole, superior or anterior to those of another author. In any case they one and all abound in repetitions. Many hymns of the pragātha collection of Kanva and the numerous Kanvida are most certainly late clap-trap, but the important rôle which these hymns play in the Sama-Veda canon should warn us from condemning the rather banal compositions of the eighth book, because this involves the condemnation of the Sama-Veda to a late date. So, e.g., Indra's epithet *ṛṣama*, 'he for whom the saman is made upon the ṛk', belongs strictly speaking to this book alone, and yet conveys in grammatical form and content a very archaic conception.² *A fortiori* the other family books, more checkered in their contents, must not, it seems to me, be judged chronologically as units: old and new, or, shall we rather say, older and newer, is contained in each of them, gathered together without reference to either absolute or relative chronology. The tenth book certainly contains a great deal of late matter.³ E.g., the Prajapati-hymn, 10.121, is certainly later than its relative, the sajanya-hymn to Indra, 2.12, though the latter, in its turn, belongs to the later Indra compositions. But I would not venture, in reason, to condemn the funeral stanzas as a whole, as a class, either because they affect a more popular diction, or because they happen to treat a theme apart from the stock themes of the Rig-Veda. I cannot, for my part, imagine any Vedic time without just such or nearly such funeral stanzas.

Relative character of Rig-Veda chronology, and its criteria.—Rig-Veda chronology is relative chronology in a very narrow sense. Because the mass shows unmistakable and innumerable points of likeness, every hymn or stanza is open to comparison with every other hymn or stanza. These comparisons are not in vain. Many a time we can say positively that such and such a hymn

¹ JAOS. xxix, p. 287.

² See the more concrete results of the comparison of the eighth book with the other

family books, below, Part 3, chapter 5.

³ See the same Part and chapter.

was composed after such and such a hymn, and, still more frequently, that such and such a stanza was composed after such and such a stanza. In these detailed comparisons the repetitions must figure as a criterion of the first importance. The double or triple appearance, in different connexions, of the same larger metrical unit is liable to betray the place where it was originally composed. I need hardly state that it does not do so always, because a great many of the repeated passages consist of commonplaces, or are mere formulas. The repeated passages are to a very large extent modulated in the manner of the *uhas* or *vikāras* of the ritual stanzas and prayers. In such cases the variation in the form (metre) or contents of the passage may teach with yet greater certainty which is the model, and which the imitation. E.g., in two stanzas, 3.32.7; 6.19.2, Indra is addressed fitly as *bṛhantam ṛṣvam ajaram yuvānam*. In 6.49.10 Rudra is addressed as *bṛhantam ṛṣvam ajaram suṣumnānam*. So superior is the word sequence *ajaram yuvānam*, and so obvious is the *uha* nature of *suṣumnānam* in reference to Rudra's character (Rudra is *mīdhvas* and *giva*), that it follows with almost mathematical certainty that the Rudra passage is modelled after, is an *uha* of, the Indra passage; see under 3.32.7. A considerable number of times the same line occurs in unexceptionable surroundings in one place, but as an obvious parenthesis in another; see, e.g., under 1.10.7; 12.1; 15.9; 24.10; 124.3; Index under Parenthesis; and below, Part 2, chap. 4. A refrain which is original with a certain book, or with a traditional Rishi, may betray an outside hymn as late and imitative. Anacoluthon, tautology, ellipsis, solecism, dilution, addition and subtraction, imperfect metre, and occasional other criteria, too subtle for classification, can often be handled securely so as to establish relative dates, when a passage affected by these faults occurs elsewhere without these faults.

Repetitions in their bearing on questions of exegesis.—It is almost needless to say that repetitions are an important element in interpretation: a given passage which is obscure in one connexion may be successfully interpreted, because its recurrence in another connexion helps to determine its meaning; see, e.g., under 1.47.7; 2.13.19; 5.87.5; 6.23.3, and many times more.

On inconsistent renderings of repeated passages.—Conversely, and as a corollary to the last statement, it may be added that existing translations of the RV. betray their defects and provisional character in no particular more than in the way in which they deal with repeated passages. Many a time a repeated passage is rendered *ad hoc*, regardless of its appearance a second or third time.¹ Repetitions are often mutually interpretative, and so it may happen that a repeated passage forbids a translation which seems to fit fairly in the first instance. The body of this work offers many cases of this sort: the subject by itself would yield an interesting and profitable dissertation. By way of illustration, Grassmann translates the *pāda*, *cārur ṛtāya pitāye*,

¹ *Khaṇḍe-khaṇḍe pāṇḍityam*: *Laghucāṅkyaṃ*, ed. Teza, p. 8.

in 1.137.2, by 'bereit zu regelrechtem Trunk'; the same pāda at 9.17.8, by 'dem Heiligen beliebt zum Trunk'. Ludwig (95), at 1.137.2, 'schöner zum opfer, zum tranke'; (807) at 9.17.8, 'schön dem opfer als trunk zu dienen'. Similarly it was possible for Grassmann to render the pāda, (mā) ni rīraman yajamānāso anye, 2.18.3; 3.35.5, 'nicht mögen jetzt andre Priester dort zur Einkehr lenken' (vol. i, p. 25; here correctly), and 'nicht mögen andre Opfrer ergötzen (vol. i, p. 83; here incorrectly). See under 2.18.3. Other cases of diverging translations are brought out under 1.8.5; 1.10.7; 1.23.12; 1.37.4; 1.47.7; 1.50.2; 1.73.3; 1.82.2; 1.176.1; 2.5.8; 2.17.4; 2.26.2; 3.1.15; 3.48.4; 4.3.10; 4.9.5; 4.29.1; 6.45.33; 7.15.8; 7.20.3; 7.35.14; 7.84.5; 8.2.32; 8.22.2; 8.24.8; 8.31.17; 9.13.9; 9.23.1; 9.33.2; 9.63.8, &c. Pischel, *Ved. Stud.* ii. 58, has undertaken to show, unsuccessfully, I think, that the pāda, upa srakveṣu bapsatah, has a different meaning in 7.55.2 from that which belongs to it in 8.72.15; see under 7.55.2. It is a fundamental fact that a given verse-unit has the same meaning everywhere, except in so far as it is altered verbally to suit a different theme or a different connexion. I hope that the present work will go far to eliminate, at least, this kind of fault from future RV. exegesis, and that it will also help positively our understanding of the oldest book of India.

PART THE FIRST

THE REPEATED PASSAGES OF THE RIG-VEDA

SYSTEMATICALLY PRESENTED IN THE ORDER OF THE RIG-VEDA

**WITH THE TRADITIONAL STATEMENTS OF THE SARVĀNUKRAMANĪ AS TO
THEIR AUTHORSHIP AND DIVINITY**

**AND WITH CRITICAL COMMENTS AND NOTES ESPECIALLY AS TO THE
RELATIVE CHRONOLOGY OF THE PASSAGES REPEATED**

Explanations relating to Part 1 or the main body of the work

Explanation 1.—The repetitions of the RV. are treated in the following pages in the current order of that Veda as divided into books, hymns, and stanzas. Thus, beginning, e.g., with the thirteenth hymn of the first book, the verse-correspondences are as follows:

1.13.2^a : 1.142.2^b
 [1.13.2^c : 6.53.10^c]
 1.13.3^b, 7^b
 [1.13.4^c : 1.14.11^a; 6.16.9^a; 8.34.8^a]
 1.13.5^a : 3.41.2^b; 8.45.1^b
 1.13.6^a : 1.142.6^a
 1.13.6^b : 1.142.6^d
 1.13.7^a : 1.142.7^b
 1.13.7^c : 8.65.6^c; 10.188.1^c
 1.13.8^{bc} : 1.142.8^{bc}; 1.188.7^{bc}
 1.13.9 : 5.5.8
 1.13.10^c : 1.7.10^c.

With this arrangement the main body of this work serves of itself also as an index of RV. repetitions. This makes superfluous the printing of an index, in the above manner, at the end of the work, in the place usually assigned to an Index of Citations.

Explanation 2.—A distinction is made between either word-for-word repetitions, or important repetitions, on the one hand, and partial, less important repetitions, on the other hand. This distinction is discussed on pp. 8 ff. of the Introduction.

Explanation 3.—Stanzas containing word-for-word repetitions, or important repetitions, are written out in full in their first listing in the order of the RV.; in their second or third listing the repeated pādas alone are quoted. Thus the stanzas 1.1.2 and 4.8.2, containing the completely repeated pāda, sa devān eha vaksati, are printed entire in the order of 1.1.2. But in the order of 4.8.2 the repeated pāda alone is quoted. It is understood, of course, that the discussion, if any, of such repetitions is, every time, under the head of the earliest citation.

Explanation 4.—Partial, less important repetitions are stated in each order of listing without writing out in full the stanzas within which these repetitions occur. They are, moreover, placed within square brackets. Thus, e.g., [1.91.6^c, priyastotro vanaspatih; 9.12.7^a, nityastotro vanaspatih.]

Explanation 5.—The number-citation at the head of each item is printed in Clarendon (black-faced type), so as to facilitate the survey of the extent and order of the entire mass of repetitions.

Explanation 6.—The repeated pādas of the sort described in Explanation 3, in their first occurrence, are printed in Clarendon (black-faced type) in all the stanzas involved.

Explanation 7.—Additional repeated words (see p. vi, line 4 from below) are also printed in Clarendon, so as to help make clear to the eye, at a glance, the full scope of the repetition. Thus, e.g. :

1.8.10^b (Madhuchandas Vaiçvāmītra ; to Sarasvatī)

pāvakaḥ naḥ sarasvatī vājebhir vājīnīvati,
yajñān vaṣṭu dhiyāvāsuh.

6.61.4^b (Bharadvāja ; to Sarasvatī)

pra ṇo devī sarasvatī vājebhir vājīnīvati,
dhīnām avitry avatu.

Explanation 8.—Partly repeated pādas, i.e. those printed within square brackets (see Explanation 4), are printed in ordinary type.

Explanation 9.—In a great many of the stanzas written out in full in the interest of a given pāda or given pādas, there occur also other pādas which are repetitions of pādas pertaining to other stanzas in other places. Such pādas are enclosed between two angles or el-brackets, and the place of their first occurrence and primary treatment in the order of the RV. is given in the margin, preceded by a little hand (☞). Thus, e.g. :

1.15.1^b (Medhātithi Kāṇva ; to Indra)

indra somaṁ piba ṛtunā tvā viçantv indavaḥ,
matsarāsas tadokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, &c. ; to Indra)

ā tvā viçantv indavaḥ [samudram iva sindhavaḥ]
na tvām indrāti ricyate.

☞ 8.6.35^b

This means that 8.92.22 shares its first pāda with 1.15.1 ; and, further, that its second pāda also is repeated in a group stated first under 8.6.35^b.

Explanation 10.—Frequently stanzas written out in full involve, in the same way, additional repeated pādas of the partial and less important sort (see Explanation 2). They also are enclosed between two angles or el-brackets, and their first occurrence in the order of the RV. is marked on the margin with a little hand (☞), and with 'cf.' (compare) before the citation. Thus,

☞ cf. 6.16.7^a

Explanation 11.—Pādas repeated within a single hymn only are listed only the first time, in ordinary print. Thus, under 1.13.3^b, but not again under 1.13.7^b : 1.13.3^b, 7^b, asmin yajña upa hvaye.

Explanation 12.—In the same way refrain pādas are listed and printed in ordinary type only at the place of their first occurrence. Thus, at 1.97.1, and not again : 1.97.1^a, 1^c–8^c, apa naḥ çoçucad agham.

REPEATED PASSAGES BELONGING TO BOOK I

Group 1. Hymns 1-11, ascribed to Madhuchandas Vaiçvämitra

1.1.2^c (Madhuchandas Vaiçvämitra ; to Agni)
agnih pürvebhir fšibhir idyo nütanair utá,
sá devāñ éhá vakšati.

4.8.2^c (Vamadeva Gäutama ; to Agni)
sá hí védā vásudhitim mahāñ aródhanam diváh,
sá devāñ éhá vakšati.

The metrical sequence of *vásudhitim* (never *vásū*^c) is indeed bad at 4.8.2 ; but in my opinion it is one that has become stereotyped in the RV., and we should therefore not follow Arnold (VM. p. 124) in emending it. In this, Oldenberg (ZDMG. LX. 16c) agrees with me. Accordingly this fault may not be used as a criterion for the posteriority of the Vamadeva stanza. How this stereotyping could happen appears pretty clearly below, under 3.31.17.

1.1.4^b (Madhuchandas Vaiçvämitra ; to Agni)
ágne yám yajñám adhvarám viçvátah paribhúr ási,
sá id devéšu gachati.

1.97.6^b (Kutsa Āngirasa ; to Agni or Agni Çuci)
tvám hí viçvatomukha viçvátah paribhúr ási,
[ápa nah çoçucad aghám.] ☞ refrain, 1.97.1^a, 1^c-8^c

Variations upon *paribhū*-phrases at 2.2.5 (with *adhvaram*) and at 5.13.6 (with *devān*).

[1.1.5^c, *devó devébhir á gamat*: 3.10.4^b, *agnir devébhir á gamat*.]

Hymn 3.10 is ascribed to Vaiçvämitra. The two hymns show much general resemblance. Its significance is discussed on p. 19.

1.1.8^a (Madhuchandas Vaiçvämitra ; to Agni)
rájantam adhvarāñām gopām řtásya dídivim,
várdhamānam své dáme. ☞ cf. 3.10.2^c

1.27.1^c (Çunaçcepa Ājigarti, called Devarāta ; to Agni)
šçvam ná tvā vāravantam vandádhyā agnim námobhih,
samrájantam adhvarāñām.

1.45.4^o (Praskaṇva Kāṇva ; to Agni)
 mähikerava utāye ,priyāmedhā ahtūsata,] ~~☞~~ 1.45.4^b
 rājantam adhvarāṇām agnīm çukreṇa çocisā.
 8.8.18^o (Sadhvaṅsa Kāṇva ; to Açvins)
] ā vām viçvābhīr utibhih,] , priyāmedhā ahtūsata,] ~~☞~~ a: 7.24.4^a ; b: 1.45.4^b
 rājantāv adhvarāṇām açvinā yāmahntiṣu.

Here the original is rājantam adhvarāṇām ; it is primarily an Agni-motif, as pātir by adhvarāṇām āgne at 1.44.9, sā ketūr adhvarāṇām at 3.10.4, and netāram adhvarāṇām at 10.46.4 clearly show. As applied to the Açvins at 8.8.18, it is obviously secondary,¹—an observation made long ago by Oldenberg (Prol. p. 262) and backed by his opinion that the Praskaṇva hymns (1.44–50) are related to the 'Vatsa-group' (8.6–11) and prior to them. The secondariness of 1.27.1^o is equally obvious ; and the trick (the prefixion of sam-) by which the trochaic cadence is secured to match that of a and b, is equally transparent. The word samrājantam, although clearly made ad hoc, we must not (with Pet. Lex., Grassmann, and the Concordance²) take as a compound of rāj with sam ; but rather (considering the absence of the paripanna saṁdhi : RPr. 4.7) as a denominative of samrāj (Sāyaṇa : samrāj-svarūpaṁ svāminam), 'playing the rôle of over-lord of'.

The variation gopā ṛtasya dīdīhi (at 3.10.2^o ; 10.118.7^o) might properly be called a 'phrase-inflection' (nom.-voc.) of the original (acc.) at 1.1.8^b.—For 1.45.4^a, see under 1.12.12, and of p. 9.

1.2.7^{a,b} (Madhuchandas Vaiçvāmītra ; to Mitra and Varuṇa)
 mitrām huve pūtādakṣam vāruṇam ca riçādasam,
 dhīyam ghr̥tācīm sādhanā.

7.65.1^b (Vasiṣṭha ; to Mitra and Varuṇa) [~~☞~~ 7.63.5^c
] ,prāti vām sūra údite suktāir, mitrām huve vāruṇam pūtādakṣam,
 yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acitā jigatnū.
 5.64.1^a (Arcanānas Ātreya ; to Mitra and Varuṇa)
 vāruṇam vo riçādasam rçā mitrām havāmahe,
 pāri vrajēva bāhvōr jaganvānsā svārṇaram.

The poor trochaic pāda 1.2.7^a may be a reminiscence of the faultless triṣṭubh 7.65.1^b : see Part 2, chapter 2, Class B 11.

1.2.8^a (Madhuchandas Vaiçvāmītra ; to Mitra and Varuṇa)
 ṛténa mitrāvaruṇāv ṛtāvṛdhāv ṛtāsprçā,
 krātum bhāntam āçathe.

1.152.1^d (Dirghatāmas Aucathya ; to Mitra and Varuṇa)
 yuvām vāstrāni pivasā vasathe yuvōr āchidrā mātavo ha sargāh,
 āvātiratam ānṛtāni viçva ṛténa mitrāvaruṇā sacethe.

As between 1.2.8^a and 1.152.1^d no very clear relation is apparent. It is, however, noteworthy that the enclisis of ṛtāvṛdhāu (which the Prātiçākhyā expressly prescribes at 982) suggests that the redactor of 1.2.8 vaguely felt that -varuṇāv was not the end of pāda a, and marks ṛtāvṛdhāu as what may very aptly be termed a 'metrical vox media', or word used *dōr covou* so far as the metre is concerned, and counting now as part of pāda a and then

¹ Analogous secondary applications under 1.44.11 ; 7.11.1.

² Correct this by transferring the pāda from 947 a to 986 b.

again as part of pāda b. Just so the short u of *vásudhitī* marks *yemāte* of 4.48.3 as a metrical *vox media*: see under 3.31.17. That the text does not read *mitrāvaruṇā ṛtāvṛdhāv* (Lanman, *Noun-Inflexion*, p. 575) points also to the 'Verquickung beider Pādas', as Oldenberg observes at *RV. Noten*, p. 2.

1.3.6^b (Madhuchandas Vāiçvāmītra; to Indra)
indrā yāhi tūtujāna ūpa brāhmāṇi harivaḥ,
sutē dadhiṣva naç cānaḥ.

10.104.6^a (Aṣṭaka Vāiçvāmītra; to Indra)
ūpa brāhmāṇi harivo hāribhyāṁ sómasya yāhi pitāye sutāsya,
indra tvā yajñāḥ kṣāmamaṇam ānaḍ ḍāçvāṁ asy adhvarāsya praketaḥ.]

cf. 7.11.1^a

It is most tempting to regard 1.3.6^b as a fragment taken over from pāda a of the faultless *triṣṭubh* 10.104.6; the more so, inasmuch as the three *indrā yāhi* invocations waver clumsily between iambic (1.3.5) and trochaic (1.3.4, 6) cadences, and because our fragment is metrically so characterless as to fit with neither.

1.3.7^b (Madhuchandas Vāiçvāmītra; to Viçve Devāḥ)
ómāsaç carṣaṇīdhrto viçve devāsa á gata,
dāçvāṁso dāçuṣaḥ sutām.

2.41.13^a (Grtsamada; to Viçve Devāḥ) =
 6.52.7^a (R̥jiçvan Bhāradvāja; to Viçve Devāḥ)
viçve devāsaḥ á gata ḷçṛṇutá ma imāṁ hávam,]
ḷédām barhír ní ṣidata.]

cf. 2.41.13^b

cf. 2.41.13^c

Oldenberg, *Noten*, p. 3, takes *ómāsas* as *á ūmāsas*, with BR.

1.3.10^b (Madhuchandas Vāiçvāmītra; to Sarasvatī)
pāvaká naḥ sárasvatī vājebhir vājínivatī,
yajñām vaṣṭu dhiyāvāsuḥ.

6.61.4^b (Bharadvāja; to Sarasvatī)
prá ṇo devī sárasvatī vājebhir vājínivatī
dhinām avitry àvatu.

One is obviously patterned after the other: but which?

1.4.1^b (Madhuchandas Vāiçvāmītra; to Indra)
surūpakṛtnūm ūtāye sudúghām iva godúhe,
juhūmási dyāvi-dyavi.

8.52(Vāl.4).4^c (Āyu Kāṇva; to Indra)
yāsya tvām indra stómeṣu cākāno vāje vājīṁ chatakrato,
tām tvā vayām sudúghām iva godúho juhūmási çravasyávaḥ.

The word *godúh* occurs thrice. At 1.164.26 and 8.52.4 it must mean 'milked'. At 1.4.1 Śāyana and Ludwig take it as 'milked', and Grassmann as 'a milking'. The rendering as *nomen actionis* is supported by the obviously intentional correspondence between *ūtāye* and *godúhe* in the proportion *surūpakṛtnūm : sudúghām = ūtāye : godúhe*. Commonplace as the stanza is, it may yet have served as a suggestion to the versifier of 8.52, considering the admittedly late character of the *Vāikhilya*. As to 8.52.4^c, see under 6.45.10.

1.4.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 āthā te āntamānām vidyāma sumatīnām,
 mā no āti khyā ā gahi.

10.89.17^b (Reṇu Vaiçvāmītra ; to Indra)
 evā te vayām indra bhuñjatnām vidyāma sumatīnām nāvānām,
 〔vidyāma vāstor āvasā gr̥hānto〕 〔vaiçvāmītra utā ta indra nūnām.〕

cs c: 1.177.5^c; d: 6.25.9^d

Pāda 1.4.3^b, though catalectic, is faultless (resolution not necessary: JAOS. xi, p. xxviii). Resolution and the (despite 8.51.5^c or 10.160.5^c) very otiose nāvānām stretch it indeed to a triṣṭubh, of which, however, the secondary character is glaringly revealed by its almost intolerable cesura. This judgement tallies well with that of Oldenberg (Prol. p. 267) who calls the Vaiçvāmītrid of 10.89 one of the 'modern Epigones'.—The latter half of 10.89.17 moreover is merely an ūha (or 'borrowing, mutatis mutandis') from the Bharadvāja stanza 6.25.9 (of. under 6.25.9). Thus rudely does the critic show up Reṇu's stanza as (to 75 per cent.) a thing of 'shreds and patches'.

[1.4.4^c, yās te sākhibhya ā vāram : 9.45.2^c, devān sākhibhya ā vāram]

1.4.6^c (Madhuchandas Vaiçvāmītra ; to Indra)
 utā naḥ subhāgān arīr vocēyur dasma kṛṣṭāyaḥ,
 syāméd indrasya çármaṇi.

8.47.5^c (Trita Aptya ; to Ādityas)
 pāri ṇo vṛṇajann aghā durgāni rathyò yathā,
 syāméd indrasya çármaṇy ādityānām utāvasy
 〔anehāso va utāyaḥ sutūtyo va utāyaḥ.〕

cs refrain, 8.47.1^{ef}–18^{ef}

Arnold, VM., p. 45, notes evidence of late date for 8.47. The banality of the whole hymn and its heavy refrains attest a low degree of artistic skill in its author. The solitary Indrapāda, 8.47.5^c, in a long Āditya-hymn seems at first blush a palpable intrusion ; but pāda d (on account of its utā and its need of the complementary syāma of c) cannot be disjoined from c : they make a unit. Accordingly we may suppose that the Āditya-couplet was worked out upon a reminiscence of 1.4.6^c, by an author who was not staggered by its partial impertinence.

1.4.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 asyā pitvā çatakrato ghanó vṛtrāṇām abhavaḥ,
 právo vājeṣu vājīnam.

1.176.5^d (Agastya ; to Indra)
 āvo yāsya dvibārhaso 'rkēsu sānuṣāg āsat,
 ājāv indrasyendo právo vājeṣu vājīnam.

The grave difficulties which beset the rest of 1.176.5 do not concern its final pāda. This is loosely appended and may well have been borrowed from 1.4.8.

1.4.10^{ab+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 yó rāyò 'vánir mahān supārāḥ sunvatāḥ sakhā,
 tésmā indrāya gāyata.

8.32.13^{ab+c} (Medhātithi Kāṇva ; to Indra)
yó rāyò 'vánir mahán supārāḥ sunvatāḥ sákhā,
tám índram abhí gāyata.

1.5.4^c (Madhuchandas Vaiçvāmītra ; to Indra)
yāsya samsthé ná vṛṇvāte hāri samātsu çātravaḥ,
tásmā índrāya gāyata.

1.5.1^b (Madhuchandas Vaiçvāmītra ; to Indra)
á tv éta ní śīdaténdram abhí prá gāyata,
sákhāya stómavāhasaḥ.

8.92.1^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
pántam á vo ándhasa índram abhí prá gāyata,
viçvāsāham çatákratum mánhiṣṭham carṣaṇmám.

1.5.2^{a+b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
purútáman purūpám içānam váryāṇām,
índram sóme sácā suté.

6.45.29^a (Çaimyu Bārhaspatya ; to Indra)
purútáman purūpám stotṛṇám vívāci,
vájebhir vājayatám.

1.24.3^b (Çunahçepa Ājigarti, called Devarāta ; to Savitar)
abhí tvā deva savitar içānam váryāṇām,
sádāvan bhāgám imahe.

8.71.13^b (Sudṭti Āṅgīrasa, or Purumīdha Āṅgīrasa ; to Agni)
agnír içám sakhyé dadātu na içe yó váryāṇām,
agním toké tánaye çaçvad imahe vásuṃ sántam tanupám.

10.9.5^a (Triçiras Tvāṣṭra, or Sindhudvīpa Ambarīṣa ; to Waters)
içānā váryāṇām ksáyantiç carṣaṇmám,
apó yācāmi bheṣajám.

8.45.29^c (Triçoka Kāṇva ; to Indra)
ṛbhukṣānam ná vārtava ukthéṣu tugryāvīdham,
índram sóme sácā suté.

Noteworthy is the discordance of rendering to which the repeated purútáman purūpám gives occasion : *Ihn der der Reichen reichster ist, or Den Reichsten unter Vielen (Grassmann) ; dem vollsten der vollen, or dem reichsten der reichen (Ludwig). Pischel, Ved. Stud. i. 36, renders 6.45.29^{ab} thus : ' der du am meisten (angerufen) wirst im Wettstreit vieler Lobsänger ' ; but the parallel at 1.5.2 makes against taking purūpám out of its own páda ; and if, as is natural, 1.5.2^b means about the same as 1.5.2^a, then Grassmann's first version and Ludwig's second are to be deemed good. In içe yó váryāṇām we have again a case of ' phrase-inflection ', the nominative to içānam váryāṇām.*

1.5.4^c : 1.4.10^c, tásmā índrāya gāyata : 8.32.13^c, tám índram abhí gāyata.

1.5.5^{b+c} (Madhuchandas Vaiçvāmītra ; to Indra)
 sutapāvne sutá imé çucayo yanti vitáye,
 sómāso dádhyāçiraḥ.

8.93.22^b (Sukakṣa Āṅgīrasa ; to Indra)
 pátmīvantah sutá imá uçānto yanti vitáye,
 apám jāgmīr nicumpunáh.

1.137.2^b (Paruccheḥpa Dāivodāsi ; to Mitra and Varuṇa)
 imá á yātam indavaḥ sómāso dádhyāçiraḥ sutáso dádhyāçiraḥ,

utá vām uşāso budhí ḷsākám sūryasya raçmībhiḥ,] ☞ 1.47.7^d
 sutó mitráya varuṇāya pitáye ḷcārur ṛtāya pitáye.] ☞ 1.137.2^e

5.51.7^b (Svastyātreya Atreya ; to Viçve Devāḥ)
 ḷsutá indráya vāyāve,] sómāso dádhyāçiraḥ, ☞ 5.51.7^a
 nimnám ná yanti síndhavo ḷbhí práyah.

7.32.4^b (Vasiṣṭha ; to Indra)
 imá indráya sunvire sómāso dádhyāçiraḥ,
 tān á mádāya vajrahasta pitáye háribhyām yāhy óka á.

9.22.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 ḷeté putá vipaççitah,] sómāso dádhyāçiraḥ, ☞ 9.22.3^a
 vipá vy ānaçur dhíyah.

9.63.15^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)
 sutá indráya vajrīṇe sómāso dádhyāçiraḥ,
 pavītram áty akṣaran.

9.101.12^b (Manu Sāmvarāṇa ; to Soma Pavamāna)
 ḷeté putá vipaççitah,] sómāso dádhyāçiraḥ, ☞ 9.22.3^a
 sūryāso ná darçatāso jigatnávo dhruvā ghrté.

The streams of Soma at 5.51.7 (like Southey's water that 'comes down at Lodore') come fairly tumbling on their way to Indra; and so, elsewhere, the songs of praise (see under 8.6.34).

1.5.8^c (Madhuchandas Vaiçvāmītra ; to Indra)
 tvám stómā avīṛdhan tvám ukthá çatakrate,
 tvám vardhantu no gírah.

8.44.19^c (Virūpa Āṅgīrasa ; to Agni)
 ḷtvām agne manīṣṇas,] tvám hinvantī çittibhiḥ, ☞ 3.10.1^a
 tvám vardhantu no gírah.

To begin successive pādas, or even stanzas (5.8.1-7; 5.9.1), with the same word is so common a procedure as to have no critical significance. Nor is the epanaleptic tvám of 8.44.19^b censurable: see Oldenberg, *Noten*, 427 a (dasselbe Wort pleonastisch mehrfach gesetzt).

[1.5.10^c, íçano yavayā vadhām : 10.152.5^d, vāṛtyo yavayā vadhām]

[1.6.9^b, divó vā rocanád ádhi : 1.49.1^b : 5.56.1^d ; 8.8.7^a, divāç cid rocanád ádhi]

1.7.3^b (Madhuchandas Vaiçvāmītra ; to Indra)
 indro dīrghāya cākṣasa ā sūryam rohayaḍ divī,
 vī gōbhir ādrim āirayat.

8.89.7^b (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa ; to Indra)
 āmāsu pakvām āiraya ā sūryam rohayaḍ divī,
 gharmām ná sāmān tapatā suvrktībhir juṣṭam girvanase bhāt.
 9.107.7^d (Sapta Ṛṣayah ; to Pavamāna Soma)
 sómo mīdhvān pavate gātuvittama fśir vipro vicakṣaṇāḥ,
 tvām kavir abhavo devavītama ā sūryam rohayaḍ divī.
 10.156.4^o (Ketu Agneya ; to Agni)
 āgne náksatram ajāram ā sūryam rohayaḍ divī,
 dādhaḥ jyōtir jānebhyaḥ.

1.7.4^o (Madhuchandas Vaiçvāmītra ; to Indra)
 indra vājesu no 'va sahāsrāpradhaneṣu ca,
 ugrā ugrābhir ūtibhiḥ.

1.129.5^o (Parucchepa Dāivodāsi ; to Indra)
 nī sū namātimatīm kāyasya oit téjīṣṭhābhir arāṇibhir nōtibhir,
 ugrābhir ugrotībhiḥ, [ityadi].

1.7.8^o (Madhuchandas Vaiçvāmītra ; to Indra)
 vīṣā yūthēva vānsagaḥ kṛṣṭir iyarty ójasa,
 iḡāno āpratiṣkutaḥ.

1.84.7^o (Gotama Rāhugana ; to Indra)
 yā éka id vidāyate [vāsu mártāya dāçūse,]
 iḡāno āpratiṣkuta indro aṅgā.

1.84.7^b

The stanzas 1.84.7, 8, 9 read each (apart from the last two words) like a brahmodya,—of course not necessarily in interrogative form. The last two words, indro aṅgā, form the 'answer' and are simple prose,—quite out of the metre, as is intrinsically clear, without any reference to the parallel 1.7.8^o, which is however a faultless metrical unit.

1.7.9^a (Madhuchandas Vaiçvāmītra ; to Indra)
 yā ékaç carṣaṇinām vāsūnām irajyāti,
 indrah pāñca kṣitnām.

1.176.2^b (Agastya ; to Indra)
 tāsminn ā veçayā giro yā ékaç carṣaṇinām,
 ānu svadhā yām upyāte yāvam ná cārkrṣad vīṣā.

For the desperate 1.176.2, see citations in Oldenberg's *Noten*, and especially Ludwig, 5.48 end, and Grierson's *Bihar Peasant Life*, p. 182. The parallel, alas, injects no decisive new factor into the ample discussion, beyond this, that yā ékaç carṣaṇinām in 1.176 seems to be a fragment and a dislocated one.

1.7.10° (Madhuchandas Vaiçvāmītra ; to Indra)
 indrañ vo viçvátas pári hávāmahe jánebhyah,
 asmákam astu kévalah.

1.13.10° (Medhātīthi Kāṇva ; to Tvaṣṭar)
 ihá tváṣṭāram agriyāñ viçvārupam ūpa hvaye,
 asmákam astu kévalah.

The form hávāmahe is hieratic; hvaye is popular. The latter occurs no less than five times in 1.13 and marks this Aprī-hymn as late.

1.8.4° (Madhuchandas Vaiçvāmītra ; to Indra)
 vayāñ çúrebhir ástrbhir índra tváyā yujá vayām,
 sāsahyāma pṛtanyatáh.

8.4c.7^d (Nābhāka Kāṇva ; to Indra and Agni)
 yád indráñ jíaná imé vihváyante tánā girá,
 asmákebhīr nṛbhir vayāñ sāsahyāma pṛtanyató
 [vanuyāma vanuṣyató] [nābhantām anyaké same,
 e: 1.132.1°; f: refrain, 8.39.1^f ff.

9.61.29° (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 [śya te sakhyé vayāñ] távendo dyumná uttamé,
 sāsahyāma pṛtanyatáh. 9.61.29^a

Prefixion of the four syllables indratvotáh expands 1.8.4° to a full jagati at 1.132.1^b q.v. Under 2.8.6 it appears that -yāma pṛtanyatáh is a Vedic cadence. Reminiscence of 1.8.4 in tváyā ha svid yujá vayām, 8.21.11^a; 102.3^a.

1.8.5° (Madhuchandas Vaiçvāmītra ; to Indra)
 mahāñ índrah parāç ca nú mahitvām astu vajrīne,
 dyāur ná prathinā çávaḥ.

8.56(Val.8).1° (Pṛṣadhra Kāṇva ; Dānastuti of Praskaṇva)
 [pṛāti te dasyave vṛka rádhō] adarçy áhrayam,
 dyāur ná prathinā çávaḥ. ab: 8.55.1°

'Great is Indra, aye, more than great: greatness be his that wields the bolt; might, wide as the heaven.' Here the ascription of might or çavas to Indra is an entirely natural sequel to the ascription of greatness. 'Might wide as the heaven' is not much different from the might of Indra which at 8.24.9 is called áparitam (Sāyaṇa: çatrubhir aparigatam avyāptam). But as a nearly synonymous sequel to rádhō áhrayam, 'a gift that brings no shame to the giver' (Sāyaṇa on 5.79.5: alajjavaham), 'no shabby gift', pāda c is plainly not fit. It is not fit, even if we assign to çavas the unwarrantable meaning of fülle (Ludwig) or Ruhm (Grassmann). This unfitness adds one more (unneded) item to the cumulative evidence touching the lateness of the Vāikhilya.

1.8.7^b (Madhuchandas Vaiçvāmītra ; to Indra), followed by 1.8.8
 yáh kukṣīḥ somapátamaḥ samudrá iva pínvate,
 urvīr ápo ná kākúdaḥ,—

evā hy āsya sūnftā virapçī gómatī mahī,
pakvā çākhā ná daçūse.

8.12.5^b (Parvata Kāṇva ; to Indra)
imám juṣasva girvanāḥ samudrá iva pinvate,
[Indra viçvābhir útíbhīr vaváçītha.]

☞ 8.12.5^c

The entire stanza 7 is correlative with 8, although loosely so (yāḥ for yāthā) : 'what belly swells, . . . so in sooth is his liberality.' This justifies the accent of pinvate. Oldenberg had misgivings as to this accent (Noten, p. 12), but allayed them nearly as above. In 8.12.5, the subject of pinvate is stómaḥ (see 8.12.4) : for the 'flowing' and 'swelling' of songs and prayers, see under 4.47.2. The 'logical sequence of thoughts' (not 'thought'!) in the Veda is such that it is futile to say whether 8.12.5^b is parenthetical or not. Pāda c in each stanza of the trca 8.12.4, 5, 6 is metrically composite (cf. Oldenberg, Prol. p. 111). The verb vaváçītha is a necessary part of the relative clause in stanza 4, and therefore accented. All of stanza 5 is a bungling cento of the most loose-jointed kind : Indra viçvābhir útíbhīḥ is a stock-phrase, recurrent at 8.32.12 ; 61.5 ; 10.134.3 ; and perhaps the accent of vaváçītha here is a heedless repetition of the accent in stanza 4.

[1.9.3^b, stómebhir viçvacarṣane : 5.14.6^b, stómebhir viçvacarṣanīm]

1.9.6^a (Madhuchandas Vāiçvāmitra ; to Indra)
asmán sú tátra codayéndra rāyé rábhasvataḥ,
túvidyumna yáçasvataḥ.

3.16.6^d (Utkīla Kātya ; to Agni)
çagdhī vájasya subhaga prajāvató 'gne brható adhvaré,
sám rāyá bhūyasā sṛja mayobhúnā túvidyumna yáçasvatā.

The prior stanza is plainly 'in einem Guss'. The whole hymn 3.16, with its wild jumble of trochaic and iambic cadences, gives the impression of lateness. Pādas 6a and c are metrically composite (8+4). Sāyana, with cheerful confidence, says evaivīdhena dhane-nāsmān samarja samyojaya. The needed asmān is omitted, not so much because it is obvious, as because the whole stanza is a patchwork of Vedic commonplaces. And even these the author (a Kātya or Viçvāmitrid of some generations later than Madhuchandas, as we may surmise) had not the skill to stitch together without violence to one of the component patches, yáçasvataḥ. The sequence rāyāḥ . . . yáçasvataḥ also at 8.23.27.

1.9.8^a (Madhuchandas Vāiçvāmitra ; to Indra)
asmé dhehi çrávo brhád dyumnám sahasrasátamam,
Indra tá rathínīr íṣaḥ.

1.44.2^d (Praskaṇva Kāṇva ; to Agni, Açvins, and Uṣas)
jūṣto hí dutó āsi havyvāhanó ['gne rathír adhvarāṇām,] ☞ 1.44.2^b
sajūr açvībhyām uṣasā suvīryam asmé dhehi çrávo brhát.
8.65.9^c (Pragātha Kāṇva ; to Indra)
viçvān aryó vipaççító 'ti khyas túyam á gahi,
asmé dhehi çrávo brhát.

Pāda a of 1.9.8 takes up the gist of b of the preceding stanza, asmé prthú çrávo brhát (catenary form). A verbal and metrical variation appears at 1.79.4, asmé dhehi jātavedo máhi çrávaḥ ; see Part 2, chapter 2, Class B 11.

1.9.10^c (Madhuchandas Vaiçvāmītra ; to Indra)

suté-sute nyokase br̥hād br̥hatá éd ar̥h.

indrāya gūṣām arcati.

10.96.2^d (Baru Aṅgīrasa or Sarvahari Āindra ; Haristutiḥ)

hāriṁ hī yōnim abhī yé samāsvaran hinvānto hāri divyām yāthā sādah,
ā yām pṛṇānti hāribhir ná dhenáva indrāya gūṣām hārivantam arcata.

10.133.1^b (Sudās Paijavana ; to Indra)

pró ṣv āsmāi purorathām indrāya gūṣām arcata,

abhīke cid u lokakṛt samgé samātsu vṛtrahā-
-smākam bodhi coditā

ḥnābhantām anyakēśām jyākā ādhi dhānvasu.] **☞** refrain, 10.133.1^fs ff.

Considering the frequency of the shorter pāda, and the fact that the hymn 10.96 is a downright tour de force in the employment of hari-words (compare the putative author's alias), it is natural to assume that the shorter form is the prius, and that the (metrically faultless) expanded form, 10.96.2^d, is the posterius.

1.10.4^d (Madhuchandas Vaiçvāmītra ; to Indra)

ēhi stómāḥ abhī svarābhī gr̥ṇihy ā ruva,

brāhma ca no vaso sácēndra yajñām ca vardhaya.

10.141.6^b (Agni Tāpasa ; to Viçve Devāḥ, here Agni)

tvām no agne agnibhir brāhma yajñām ca vardhaya,

tvām no devātātaye rāyó dánāya codaya.

1.10.5^a (Madhuchandas Vaiçvāmītra ; to Indra)

ukthām indrāya çānsyaṁ vārdhanām puruniṣṣidhe,

çakró yāthā sutéṣu no rārānat sakhyéṣu ca.

5.39.5^b (Atri Bhāuma ; to Indra)

āsmā it kāvyaṁ vāca ukthām indrāya çānsyam,

tāsmā u brāhmavāhase ḡiro vardhanty ātrayo

gīraḥ çumbhanty ātrayaḥ.]

☞ cf. 5.22.4^{de}

1.10.7^{b+d} (Madhuchandas Vaiçvāmītra ; to Indra)

suvivṛtam sunirājam indra tvādātam id yāçaḥ,

gāvām āpa vrajām vṛdhi kṛṇuṣvā rādho adrivaḥ.

3.40.6^c (Viçvāmītra ; to Indra)

gīrvanaḥ pāhī naḥ sutām mādhor dhārābhir ajoyase,

indra tvādātam id yāçaḥ.

8.64.1^b (Pragātha Kāva ; to Indra)

ūt tvā mandantu stómāḥ kṛṇuṣvā rādho adrivaḥ,

āva brahmadvīṣo jahi.

Sāyana and Ludwig and Grassmann join the adjectives of 1.10.7^a with yāçaḥ of b. To do this, Sāyana is obliged to force the meaning of sunirājam to a colourless sukhena niḥçeṣam pṛāptum çakyam; and Ludwig likewise, 'leicht zu gewinnen' (ist der ruhm); while Grassmann

has to render *yācaḥ* by Schatz, which it does not mean. The adjectives fit *gávān vrajám* to a nicety.¹ This observation led Aufrecht (in 1888: *Festgruss an Böhtlingk*, p. 2) to treat páda b as a good example of Quintilian's *interjectio* or *inclusio*. But, granting this, it would be unpardonable boldness to affirm that the same páda at 3.40.6° stands in such 'logical sequence' with a b as to make it seem an original there. If, at 3.40.6°, instead of *indra tvádātām id yācaḥ*, we had *áva brahmadviṣo jahi*, or any other one of scores of verses that might be cited, no one that knows his Rig-Veda would need to move a muscle.

The inconsistent versions of *indra tvádātām id yācaḥ* may be noted. Ludwig: *Indra, ist der ruhm, der von dir verliehen wird; Indra, von dir wird diese herlichkeit geerntet.* Grassmann: *ist Schatz, den, Indra, du verleihst; von dir ist, Indra, Glück geschenkt.* The translators, we may well believe, would have avoided these inconsistencies had this volume been accessible in their day.

1.10.8^{b+c} (Madhuchandas Vāiṣvāmītra; to Indra)

nahí tvā ródasi ubhé ṛghāyámāṇam invataḥ,
jé aḥ svārvatīr apāḥ sām gá asmábhyam dhūnuhi.

1.176.1^c (Agastya; to Indra)

mátasi no vásyastāya [indram indo vīṣá viça,]

1.176.1^b

ṛghāyámāṇa invasi çátrum ánti ná vindasi.

8.40.10° (Nābhaka Kāṇva; to Indra and Agni)

tām çigītā suvrktibhis tveçám sátvānam ṛgmīyam,

*utó nú cid yá ójasā [çúṣṇasyañḍáni bhédati,] jéçat svārvatīr apó [nábha-
ntām anyaké same,] refrain, 8.39.1^b ff.*

8.40.11° (The same)

tām çigītā svadhvarám satyám sátvānam ṛtvīyam,

utó nu cid ya ohata [añḍá çúṣṇasya bhédaty,] ájáih svārvatīr apó, &c.

I agree with Oldenberg, *RV. Noten*, p. 175, that Bergaigne's suggestion of *ṛghāyámāṇam* in 1.176.1° is to be rejected (*Études sur le Lexique*, s. v. *áviçvaminva*). But we may advance somewhat in the appreciation of this stanza by noting that its second páda is a parenthetic interpolation, recurring in a Pavamāna stanza, 9.2.1 (q. v.). The stanza 1.176.1 is addressed to Indra (not Soma, as Oldenberg thought); the construction is exactly the same as in 1.10.8: 'Intoxicate thyself (O Indra) so as to wish us good things!—Into Indra, O Indu (Soma), impetuous, enter!—thou (Indra), who art impetuous, dost penetrate the enemy; no enemy holds against thee' (more literally, 'thou findest no enemy near'). The sense is flawless: both *invataḥ* and *invasi* are transitive; in the latter case *çátrum* belongs to both *invasi* and *vindasi*. Of course, the interpolation of páda b in 1.176.1 makes it seem likely that that stanza was composed after the pattern of 1.10.8.—The imitative character of the two stanzas 8.40.10 and 11 reminds us of the workmanship of the *Válakhilya versifexes*. Cf. Grassmann, i. 457; Hillebrandt, *Ved. Myth.* iii. 64, 300, note 3; Geldner, *Ved. Stud.* iii. 64, and see p. 15.

¹ Oldenberg, on the contrary, says (*Noten*, I, p. 13) that 'leicht herauszutreiben' fits *vrajám* badly, and in strictness he is quite right; but it is easy to assume that the poet in using *sunirájam* had in mind the contained (the cows), although actually mentioning in the second couplet the container (the pen)—the simplest metonymy, like 'the kettle boils'. The relation of *sunirájam* to *vrajám* has its analogy with that of *sudúghāḥ* to *apāḥ*. Oldenberg carries over *Imahe* from stanza 6 and makes each páda of 7 a sentence by itself.

1.10.10^c (Madhuchandas Vaiçvāmītra ; to Indra)
vidmā hí tvā vṛṣantamañ vājeṣu havanaçrútam,
vṛṣantamasya hūmaha útiñ sahasrasátamam.

5.35.3^b (Prabhūvasu Āṅgīrasa ; to Indra)
á té 'vo váreṇyañ vṛṣantamasya hūmaha,
vṛṣajutir hí jajñisá abhūbhir indra turváñih.

1.11.1^o (Jetṛ Mādhuhandasa ; to Indra)
índrañ víçvā svītvṛdhan samudrávyacasam gīrah,
rathítamam rathínām vājānām sátpatim pátim.

8.45.7^o (Triçoka Kāṇva ; to Indra)
yád ajīm yáty ajikfd indrah svaçvayúr úpa,
rathítamo rathínām.

For samudrávyacasam cf. 1.30.3. Both Grassmann and Ludwig, 603, make rathítamo in 8.45.7^o the predicate of the sentence. But it seems preferable to join the stanza as a whole as antecedent clause to the next, 8.45.8. The change from the third person in 7 to the second person in 8 seems to me less harsh than the translation of the obviously attributive páda, rathítamo rathínām, by 'so ist der Lenker bester er' (Grassmann), or 'dann ist er der wagenlenker wagenkundigster' (Ludwig).

1.11.2^d (Jetṛ Mādhuhandasa ; to Indra)
sakhyé ta indra vājīno má bhema çavasas pate,
tvām abhí prá ñonumo jétāram áparājitam.

5.25.6^d (Vasūyava Ātreyaḥ ; to Agni)
agnir dadāti sátpatim sāsáha yó yudhá nfbhih,
agnir átyam raghusyádam jétāram áparājitam.

It seems almost impossible to escape the conclusion that the páda jétāram áparājitam originated as an epithet of Indra, rather than of the horse which Agni bestows, see p. xi, end. For 1.11.2^{ab} cf. the similar distich 8.4.7^{ab}, má bhema má çramiṣmogrāya sakhyé táva.

1.11.8^{a+b} (Jetṛ Mādhuhandasa ; to Indra)
índram íçānam ójasābhí stómā anūṣata,
sahásrañ yásya rātāya utá vā sánti bhúyasih.

8.76.1^b (Kurusuti Kāṇva ; to Indra)
imām nú māyīnam huva índram íçānam ójasā,
marúvantam ná vñijāse.

6.60.7^b (Bharadvāja ; to Indra and Agni)
índrāgni yuvām imē 'bhí stómā anūṣata,
píbatam çambhuvā sutām.

Cf. abhí stómāir anūṣata, 8.8.3^d. Ludwig's view, *Kritik des Rigveda-Textes*, p. 41 (§ 26), that the variant of 1.11.8^b in SV. 2.60^{2b}, namely, abhí stomāir anūṣata, is superior to RV. is negated by the occurrence of both forms of the páda in each text. The variation of the SV. is merely a case of mix-up. Cf. with 1.11.8^a, índra íçāna ójasā 8.40.5^o; éka íçāna ójasā 8.6.41^b; also 1.175.4^b; 8.32.14^o; and, agnir íçāna ójasā TB. 1.5.5.2^o.

Group 2. Hymns 12–23, ascribed to Medhātithi Kāṇva

[1.12.1^a, agnīm dūtām vṛṇīmahe: 1.36.3^a, prā tvā dūtām vṛṇīmahe: 1.44.3^a,
adyā dūtām vṛṇīmahe.]

Of. 8.102.18^o.

1.12.1^{b+c} (Medhātithi Kāṇva; to Agni)

agnīm dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
asyā yajñāsya sukrátum.

cf. 1.12.1^a

1.36.3^b (Kāṇva Ghāura; to Agni)

prā tvā dūtām vṛṇīmahe, hótāraṁ viçvāvedasam,
mahás te sató ví caranty arcáyo divi sprçanti bhānāvah.

cf. 1.12.1^a

1.44.7^o (Praskāṇva Kāṇva; to Agni)

hótāraṁ viçvāvedasam sám hí tvā víça indháte,
sá á vaha puruhúta práçetasó 'gne devān ihá dravát.

8.19.3^o (Sobhari Kāṇva; to Agni)

yájiṣṭham tvā vavṛmahe devām devatrā hótāram ámartyam,
asyā yajñāsya sukrátum.

The first two stanzas are unexceptionable. In 1.44.7 the inverted position of the repeated páda and the verb indháte which governs hótāram ('kindling a priest!') possibly point to secondary origin. Much more clearly 8.19.3 is a dilution of the gāyatrī stanza 1.12.1 into a kakubh stanza (kakubha pragātha: Oldenberg, Prol. pp. 104, 212); note the metre of vavṛmahe.

1.12.3^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha jajñānó vṛktābarhiṣe,
asi hótā na ídyah.

1.12.10^b (Medhātithi Kāṇva; to Agni)

sá nah pávaka dīdivó, 'gne devān ihá vaha,
úpa yajñám havíç ca nah.

cf. 1.12.10^a

1.15.4^a (Medhātithi Kāṇva; to Agni)

agne devān ihá vaha sādáyā yóniṣu triṣú,
pári bhūṣa píba ṛtúnā.

Of. the similar páda tábhír devān ihá vaha, 1.14.12^o.

1.12.4^{b+c} (Medhātithi Kāṇva; to Agni)

tán uçató ví bodhaya yád agne yási dūtyām,
deváir á satsi barhiṣi.

1.74.7^o (Gotama Rāhugaṇa; to Agni)

ná yór upabdíṛ áçvyah çṛṇvé ráthasya kác caná,
yád agne yási dūtyām.

6 [M.O.S. 10]

5.26.5° (Vasūyava Atreyāḥ ; to Agni)
 ॥ yājamānāya sunvatá, ॥ ágne suvīryam vaha,
 deváir á satsi barhīṣi. ☞ 5.26.5°

8.44.14° (Virūpa Āṅgīrasa ; to Agni)
 sá no mitramahas tvám ॥ ágne çukrēṇa çoçśā,
 deváir á satsi barhīṣi. ☞ 1.12.12°

Note that the two repeated pádas of 8.44.14 recur in 1.12.4 and 12. See under 1.12.12.

1.12.6^b (Medhātithi Kāṇva ; to Agni)
 agnínagnūḥ sám idhyate kavír gṛhāpatir yúvā,
 havyvād juhvāsyaḥ.

7.15.2° (Vasiṣṭha Maitrāvaruṇi ; to Agni)
 ॥ yāḥ páñca carṣaṇír abhí, ॥ niṣasáda dáme-dame,
 kavír gṛhāpatir yúvā. ☞ 5.86.2°

8.102.1° (Prayoga Bhārgava, or other fictitious authors ; to Agni)
 tvám agne bṛhád váyo dádhāsi deva dāçúṣe,
 kavír gṛhāpatir yúvā.

The páda 1.12.6^b seems to be a parenthetic interruption in the middle of the statement, 'Agni kindled with Agni, carries oblations, has the sacrificial spoon in his mouth'. The epithets recited in the páda suit much better 7.15.2: here the wise young 'house-lord' (gṛhāpati) very properly sits down in every house (dáme-dame) of the five peoples. Here the expression may have been bred, unless, indeed, it be a formula inherited from olden times. In 8.102.1 the páda appears also in loose connexion and sense.—A similar páda, yúvānaḥ viçpátiḥ kavīm, 8.44.26, is employed in fairly appropriate connexion.

[1.12.7^a, kavīm agnīm úpa stuhi : 1.136.6^d, índram agnīm, &c.]

[1.12.7^b, satyádharmaṇam adhvaré : 5.51.2^b, sátyadharmāṇo adhvarám.]

1.12.9° (Medhātithi Kāṇva ; to Agni)
 yó agnīm devávitaye háviṣmān ávivāsati,
 tásmāi pávaka mṛṣaya.

8.44.28° (Virūpa Āṅgīrasa ; to Agni)
 ॥ ayám agne tvé ápi, ॥ jaritá bhūtu santya,
 tásmāi pávaka mṛṣaya. ☞ 2.5.8°

1.12.10^a (Medhātithi Kāṇva ; to Agni)
 sá naḥ pávaka dídivó ॥ 'gne deván ihá vaha,
 úpa yajñám havíç ca naḥ. ☞ 1.12.3°

3.10.8^a (Viçvāmitra Gāthina ; to Agni)
 sá naḥ pávaka dídihi dyumád asmé suvīryam,
 bhávā stotṛbhyo ántamaḥ svastáye.

For 3.10.8^b of. 3.13.7°, dyumád agne suvīryam.

1.12.10^b : 1.12.3^a ; 1.15.4^a, ágne deván ihá vaha.

1.12.11^{a+c} (Medhātithi Kāṇva; to Agni)
 sá na stávāna á bhara gāyatrēṇa návīyasā,
 rayīm virávatīm íṣam.

8.24.3^a (Viçvamanas Vāiṣya; to Indra)
 sá na stávāna á bhara rayīm citráçravastamam,
 nireké cid yó harivo vásur dadh̄.

9.40.5^a (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 sá naḥ punāná á bhara rayīm stotrē suvīryam,
 jaritūr vardhayā girāh.

9.61.6^{a+b} (Amahīyu Āṅgīrasa; to Soma Pavamāna)
 sá naḥ punāná á bhara rayīm virávatīm íṣam,
 íçanaḥ soma viçvātāh.

These stanzas are markedly imitative: two of them share two pādas; all four share one pāda, and the word rayīm, and so on. Comparison of 1.12.11 with 9.61.6 suggests that gāyatrēṇa návīyasā is parenthetic. The question, point blank, is this: Is not the sequence á bhara rayīm in three of the four stanzas original? Of course the word punāná had to be changed to stávāna when the idea was transferred from the sphere of Pavamāna Soma to that of the other gods: this statement implies the belief that the Pavamāna stanzas preceded the others.—For nireké in 8.24.3 see Geldner, *Ved. Stud.* i. 155 ff.; the same author's *Glossary to the Rig-Veda*, s.v.; Ludwig, *Über Methode*, p. 29; Oldenberg, *RV. Noten*, I, p. 49.—Of the pādas, tán naḥ punāná á bhara, 9.19.1^a; stutá stávāna á bhara, 5.10.7^b; and ágne virávatīm íṣam, 8.43.15^c.

1.12.12^{a+c} (Medhātithi Kāṇva; to Agni)
 ágne çukrēṇa çociṣā viçvābhir deváhūtibhiḥ,
 imām stómañ juṣasva naḥ.

8.44.14^b (Virūpa Āṅgīrasa; to Agni)
 sá no mitramahas tvām ágne çukrēṇa çociṣā,
 1 deváir á satsi barhīṣi, ☞ 1.12.4^c

10.21.8^a (Vimada Āndra; to Agni)
 ágne çukrēṇa çociṣorú prathayase brhát,
 abhikrándan vṛṣāyase ví vo máde gárbhāñ dadhāsi jāmiṣu vívaksase.

8.43.16^c (Virūpa Āṅgīrasa; to Agni)
 ágne bhrátāh sáhaskṛta róhidaçva çúçivrata,
 imām stómañ juṣasva me.

The stanza 1.12.12 is obvious patchwork; it requires effort to extract from it connected sense. Grassmann's rendering, when compared with the original, shows the difficulty: 'Mit hellem Licht, mit jedem Ruf, der, Agni, zu den Göttern dringt, geniesse dieses unser Lob.' Here 'mit jedem Ruf' really means 'at every call' which viçvābhir deváhūtibhiḥ of the original cannot bear. Ludwig, 250, does not whitewash the original, but simply reproduces its anacoluthic senselessness: 'Agni, mit heller flamme, vermöge aller götter anrufungen, finde gefallen an disem unsern liede.' Oldenberg, *SBE.* xlv. 7: 'Agni with thy bright splendour be pleased, through all our invocations of the gods, with this our praise.' This rendering takes some liberties with the position of viçvābhir deváhūtibhiḥ, and its sense is no clearer than that of the (to me) hopelessly obscure original. In the two other stanzas the repeated pāda occurs in more or less proper connexions (8.44.14 is none too concinnate.)

For pādas similar to 1.12.12^a in sense and form, see, agnīm gukréṇa gociṣā, 1.45.4; agnīḥ gukréṇa gociṣā, 8.56(Val. 8).5; āgne tigména gociṣā, 10.87.23; agnis tigména gociṣā, 6.16.28; vṣā gukréṇa gociṣā, 10.187.3; ūṣaḥ gukréṇa gociṣā, 1.48.14: 4.52.7. Cf. also the bahuvrīhis gukrāgocīḥ and tigmāgocīḥ.—Note that the two repeated pādas of 1.12.12 come from two successive hymns, namely 8.43.16 and 8.44.14 (Kāṇva book).

1.13.2^a (Medhātithi Kāṇva; to Tanūnapāt [Āpra])
mādhumantaṁ tanūnapād yajñāṁ devēṣu naḥ kave,
adyā kṛṇuhi vītāye.]

☞ cf. 1.13.2^a

1.142.2^b (Dirghatamas Āucathya; to Tanūnapāt)
ghrtāvantam ūpa māsi mādhumantaṁ tanūnapāt,
yajñāṁ viprasya māvataḥ, caçamanāsya dāçūṣaḥ.

☞ cf. 1.17.2^b

The two hymns share no less than six pādas; see the sequel.

[1.13.2^c, adyā kṛṇuhi vītāye: 6.53.10^c, nṛvāt kṛṇuhi vītāye.]

1.13.3^b, 7^b, asmīn yajñā ūpa hvaye.

[1.13.4^c, āsi hōtā mánurhitāḥ: 1.14.11^a; 6.16.9^a, tvām hōtā mánurhitāḥ;
8.34.8^a, á tva hōtā mánurhitāḥ.]

1.13.5^a (Medhātithi Kāṇva; to Barhis [Āpra])
stṛṇitā barhír ānuṣág ghrtāpr̥ṣṭhaṁ manīṣiṇaḥ,
yátrām̐tasya cákṣaṇam.

3.41.2^b (Viçvāmitra; to Indra)
sattó hōtā na ṛtvīyas tistiré barhír ānuṣák,
áyuḥjan prátár ádrayaḥ.

8.45.1^b (Praakaṇva Kāṇva; to Agni)
á ghā yé agnīm indhaté stṛṇánti barhír ānuṣák,
yésām indro yúvā sákha.]

☞ refrain, 8.45.1^a-3^a

1.13.6^{a+b} (Medhātithi Kāṇva; to Devīr Dvārah [Āpra])
vī çrayantām ṛtāv̐dho dvāro devīr asaçcátāḥ,
adyā nūnām ca yáṣṭave.

1.142.6^{a+d} (Dirghatamas Āucathya; to the same)
vī çrayantām ṛtāv̐dhaḥ prayāi devébhyo mahīḥ,
pāvakāsaḥ purus̐p̐ho dvāro devīr asaçcátāḥ.

As noted under the preceding item, the two aprī-hymns 1.13 and 1.142 share six pādas in four of their stanzas. Intrinsically 1.142.6 looks like an expansion of 1.13.6; the distich 1.13.6^b seems to be an original unit. But these formulaic ritual stanzas are so ancient (probably prehistoric type: Avestan āfī) as to preclude final judgement. The word asaçcátāḥ would seem here to mean 'not sticking', i. e. 'freely moving'. But see Oldenberg, ZDMG. lxii. 473.

1.13.7^{a+c} (Medhātithi Kāṇva ; to Uṣāsanaktā [Āpra])
náktoṣāsā supéçasāsmín yajñā úpa hvaye,
idám no barhír āsāde.

1.142.7^b (Dirghatamas Āucathya ; to the same)

ā bhādamāne úpake náktoṣāsā supéçasā,

ṽyahví ṛtāsya mātārā sídatām barhír ā sumát.]

☞ 1.142.7^{cd}

8.65.6^c (Pragātha Kāṇva ; to Indra)

sutāvantas tvā vayám ṽpráyasvanto havāmahe,]

☞ 5.20.3^d

idám no barhír āsāde.

10.188.1^c (Çyena Āgneya ; to Agni Jātavedas)

prá nunám jātavedasam āçvam hinota vājīnam,

idám no barhír āsāde.

1.13.8^{bc} (Medhātithi Kāṇva ; to Dāivyāu Hotārau Pracetasau [Āpra])
tā sujihvá úpa hvaye hótārā dáivyā kaví,
yajñám no yakṣatām imám.

1.142.8^{bc} (Dirghatamas Āucathya ; to the same)

mandrájihvá jugurvāṇi hótārā dáivyā kaví,

yajñám no yakṣatām imám ṽsidhrám adyá divispṛçam.]

☞ 1.142.8^d

1.188.7^{bc} (Āgastya ; to the same)

prathamá hí suvācasā hótārā dáivyā kaví,

yajñám no yakṣatām imám.

Cf. the vaguely related páda 2.41.20^c, yajñám devéṣu yachatām, preceded (cf. 1.142.8^d) by
sidhrám adyá divispṛçam.

1.13.9 (Medhātithi Kāṇva ; to Tisro Devyah [Āpra])=

5.5.8 (Vasuçruta Ātreya ; to the same)

ñā sárasvatī mahi tisró devír mayobhúvaḥ,

barhīḥ sídantv asrídhaḥ.

1.13.10^c : 1.7.10^c, asmákam astu kévalaḥ.

1.14.1^b (Medhātithi Kāṇva ; to Viçve Devāḥ, here Agni)
áibhir agne dúvo giro viçvebhiḥ sómapítaye,
devébhir yāhi yáksi ca.

8.21.4^d (Sobhari Kāṇva ; to Indra)

vayám hí tvā bāndhumantam abandhávo víprāsa indra yemimá,

yá te dhāmāni vṛṣabha tébhir ā gahi viçvebhiḥ sómapítaye.

It is tempting to see in á . . . viçvebhiḥ sómapítaye devébhir yāhi, 1.14.1, the original
of the repeated páda; in 8.21.4 on the other hand viçvebhiḥ seems to mark the use of
the repeated páda as secondary. The word cannot but agree with dhāmāni, which is not
clear in this connexion. Grassmann, 'mit allen deinen Scharen'; Ludwig, 596, certainly

better, 'was deine mächte sind, mit all disen'. The word dhāma frequently approaches the sense of nāma, indeed interchanges with it as a varia lectio, as, e.g., in the yajus-formula, yat te 'nādhr̥ṣṭām nāma yajūiyān (KS. nāmānādhr̥ṣyān; MS. dhāmānādhr̥ṣyān) tena tvādadhē (see my Vedic Concordance); or puruṣtutasya nāmabhiḥ in MS. 4.12.3; 184.5. to puruṣtutasya dhāmabhiḥ, RV. 3.37.4; see also, gandharvo dhāma, &c., and gandharvo nāma, &c., in the Concordance. In 8.21.4, yā te dhāmāni . . . tēbhīr ā yahi viṣvebhiḥ, seems to mean 'with all thy characters, or, characteristic qualities'. Pāda 8.21.4° is hypermetric (see Oldenberg, Prol. p. 67), and this also makes for the possibility that the stanza is of later origin.

1.14.3^{a+c} (Medhātithi Kāṇva; to Viṣve Devāḥ)
 indravāyū bḥaspātīm mitrāgnīm pūśāṇām bhāgam,
 ādityān mārutaṁ gaṇām.

10.141.4^a (Agni Tāpasa; to Viṣve Devāḥ)
 indravāyū bḥaspātīm suhāvehā havāmahe,
 yāthā naḥ sārva īj jānaḥ sāmgatyām sumānā āsat.
 6.16.24^b (Bharadvāja; to Agni)
 tā rājānā ōcivratādityān mārutaṁ gaṇām,
 vāso yāksīhā rōdasi.

On the frequent omission of the verb (1.14.3) see Pischel, Ved. Stud. i. 12; Oldenberg, RV. Noten, p. 427^a (Ergänzung von Weggelassenem). It does not require too much imagination to guess that the repeated pāda in 10.141.4 is secondary, especially as that Viṣve Devāḥ hymn mentions Bḥaspati thrice more in 2, 3, and 5.—Note that 1.14 shares two more of its repeated pādas with 6.16, namely 1.14.6° with 6.16.44°, and 1.14.11^a with 6.16.9^a; see the sequel.

1.14.5° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 īlate tvām avasāvaḥ kāṇvāso vṛktābarhiṣaḥ,
 havīṣmanto arāṅkṛtaḥ.

8.5.17^b (Brahmatithi Kāṇva; to Aṣvins)
 jánāso vṛktābarhiṣo, havīṣmanto arāṅkṛtaḥ, ☞ 3.59.9^b
 yuvām havante aṣvinā, ☞ 1.47.4^d

Inasmuch as the expression jánāso vṛktābarhiṣaḥ, and the like, occur a number of times (see under 3.59.9) as a standing formula, it would seem fair to surmise that the more precise kāṇvāso vṛktābarhiṣaḥ marks 1.14.5 as of later origin.

1.14.6° (Medhātithi Kāṇva; to Viṣve Devāḥ, here Agni)
 ghṛtāpr̥sthā manoyūjo yé tvā vāhanti vāhnayaḥ,
 ā devān sōmapītaye.

6.16.44° (Bharadvāja; to Agni)
 āchā no yāhy ā vahā₁bhī prāyānsi vītāye, ☞ 1.135.4^b
 ā devān sōmapītaye.

We render 1.14.6, 'May the ghee-backed steeds, hitched by (mere) thought, which bring thee, (bring also) the gods to the soma drink!' For vāhnayaḥ see 3.6.2. It would be going too far to say that such a stanza could not have been composed originally with ellipsis of the principal verb (cf. Pischel, Ved. Stud. i. 12 ff.). But, after all, it is more likely a direct loan from the good connexion of 6.16.44.—Note the three correspondences between 1.14 and 6.16; see under 1.14.3.

1.14.11^{a+c} (Medhātīthi Kāvya ; to Viçve Devāḥ, here Agni)
tvām hótā mánurhitó 'gne yajñēsu sidasi,
sémám no adhvarám yaja.

6.16.9^a (Bharadvāja ; to Agni)
tvām hótā mánurhito váhnir asá viduṣṭarah,
ágne yákṣi divó viçah.

1.26.1^c (Çunahçepa Ājigarti, alias Devarāta ; to Agni)
vásiṣvā hi miyedhya vástrāṇy urjam pate,
sémám no adhvarám yaja.

Note the three correspondences between 1.14 and 6.16 ; see under 1.14.3. For pádas related to 1.14.11^a, see under 1.13.4^c.

1.14.12^a (Medhātīthi Kāvya ; to Viçve Devāḥ, here Agni)
yukṣvā hy áruṣī ráthe harito deva rohitaḥ,
ḷtábhīr deván ihá vaha.]

cf. 1.12.3^a

5.56.6^a (Çyāvāçva Ātreya ; to Maruts)
yuṅgdhvám hy áruṣī ráthe yuṅgdhvám rátheṣu rohitaḥ,
ḷyuṅgdhvám hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.]

cf. 1.134.3^{bc}

In 1.14.12 Agni is bidden to hitch plural steeds of various bright colours to his chariot : the stanza is unexceptionable. On turning to 5.56.6 we are perplexed by the change in the second distich from plural to dual in the numbers of the spans. Since, however, the dual hári are Indra's very own, we might explain the second distich on the ground that the Maruts figure there more specially as Indra's servants, and therefore yoke his hári. That, indeed, is the sense of the distich, if it be not mere thoughtless alliterative jingle ; at the best, however, the thought is thoroughly secondary. For we are struck, further, by the atyaṣṭi rhyme of the same distich in a stanza that is bṛhatī ;¹ no other such rhyme occurs in the hymn ; no atyaṣṭi occurs in the hymn. And now, furthermore, this atyaṣṭi distich is obviously done over from the again unexceptionable stanza in atyaṣṭi metre, 1.134.3 :

váyur yuṅkte róhitā váyur aruṇá váyú ráthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave, &c.

The case is exceptionally clear ; three criteria combine to stamp 5.56.6 as an epigonal stanza : its three repeated pádas, its strained contents, and the anomalous metrical form of its second distich.

1.15.1^b (Medhātīthi Kāvya ; to Indra)
indra sómam píba ṛtúná tvā viçantv índavaḥ,
matsarásas tádokasaḥ.

8.92.22^a (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)
á tvā viçantv índavaḥ ḷsamudrám iva síndhavaḥ,] cf. 8.6.35^b
ná tvám indráti ricyate.

For 1.15.1 (accent of píba, &c.) see Oldenberg, RV. Noten, p. 14.

¹ Cf. RV. 10.150, and 10.93.11.

1.15.2^c (Medhātithi Kaṇva ; to Viçve Devāh, here Maruts)
 mārutaḥ pibata ṛtūnā potṛād yajñām punntana,
 yūyām hī ṣṭhā sudānavaḥ.

6.51.15^a (Ṛjigvan Bhāradvāja ; to Viçve Devāh, here Maruts)
 yūyām hī ṣṭhā sudānava ṁdrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 kārtā no ādhvann ā sugām gopā amā.

8.7.12^a (Punarvatsa Kaṇva ; to Maruts)
 yūyām hī ṣṭhā sudānavo rūdrā ṛbhukṣaṇo dāme,
 utā prācetaso māde.

8.83.9^a (Kusdin Kaṇva ; to Viçve Devāh, here Maruts)
 yūyām hī ṣṭhā sudānava ṁdrajyeṣṭhā abhidyavaḥ,] 6.51.15^b
 ādhā cid va utā bruve.

The hymn 1.15 is devoted to the divinities of the ṛtuyāja ; see Hillebrandt, *Vedische Mythologie*, i. 260 ff. ; Oldenberg, *Religion des Veda*, pp. 383, 455 ; Caland and Henry, *L'Agnistoma*, pp. 224 ff. ; Oldenberg, *RV. Noten*, p. 1. Though not a very long hymn it shares seven of its pādas with other hymns ; whatever may be the antiquity of the ṛtuyāja in the ritual, it seems to show some signs of secondary workmanship, and direct borrowing from other sources. In 1.15.2 the third pāda is a downright *non sequitur*, so far as sense is concerned. Moreover the vocative (accentless) of sudānavaḥ, if original here, would have to be taken as predicate to yūyām. Delbrück, *Altindische Syntax*, p. 106, queries whether the passage is not repeated mechanically from some one of its other occurrences, in all of which the vocative appears in its usual (parenthetic) value. This is, beyond any question, the case. See, however, Oldenberg, *RV. Noten*, p. 14, who thinks that the predicative vocative holds good both here and in 8.7.12. Cf. also *AV. 11.9.2^d, 26^c*. We must consider in this connexion the general make-up of this hymn, and the baldness of some of its other repetitions : they seem to me to show that its author is not superior to the charge of plain mechanical borrowing. In any case as there must be some relative chronology in the four occurrences of the pāda, I think that we do not go astray if we regard the expression yūyām hī ṣṭhā sudānavaḥ as of secondary origin in 1.15.2, even though the author here understood it in the sense of 'for you are givers of good gifts'.

1.15.3^c (Medhātithi Kaṇva ; to Viçve Devāh, here Tvaṣṭar)
 abhī yajñām gṛṇīhi no gnāvo nēṣṭah pība ṛtūnā,
 tvām hī ratnadhā āsi.

7.16.6^b (Vasiṣṭha Māitravaruni ; to Agni)
 kṛdhī rātanaṁ yājamānāya sukrato tvām hī ratnadhā āsi,
 ā na ṛté ciṇīhi viçvam ṛtvījam suçāṁso yāç ca dāksate.

1.15.4^a : 1.12.3^a, 10^b, āgne devān ihā vaha.

1.15.7^{a+c} (Medhātithi Kaṇva ; to Viçve Devāh, here Draviṇodāh)
 draviṇodā draviṇaso grāvahastaso adhvare,
 yajñīṣu devām ilate.

1.96.8^a (Kutsa Āṅgīrasa ; to Agni, or Agni Draviṇodāh)
 draviṇodā draviṇasas turāsya draviṇodāḥ sánarasya prá yaṁsat,
 draviṇodā virāvatim iṣam no draviṇodā rāsate dirghām āyuh.

5.21.3^d (Sasa Ātreya ; to Agni)

tvām viçve sajoçaso ṽdevāso dūtām akrata,
saparyāntas tvā kave yajñēṣu devām ṽlate.

cf. 5.21.3^b

6.16.7^c (Bharadvāja to Agni)

ṽtvām agne svādhyò, mártāso devāvītaye,
yajñēṣu devām ṽlate.

cf. 6.16.7^a

The pāda, yajñēṣu devām ṽlate, in 1.15.7, requires a second accusative, as in 5.21.3 ; 6.16.7. Grassmann, ii. 504, therefore, explicitly emends in pāda a draviṇodā to draviṇodām. So also Weber, Ind. Stud. xiii. 53 ; cf. Oldenberg, RV. Noten, p. 14. Sāyaṇa takes draviṇodā, as it stands, as accusative, but he suggests also other impossible expedients (cf. Yāska, Nirukta 8.1). Ludwig, 789, in the commentary, refuses to emend to draviṇodām, but his rendering does not land him very far from such emendation : ' als [den ?] schenker des reichthums mit den keltersteinen in der hand beim opfer, bei den vererungen den gott sie anfliehen.' Aufrecht, Bezz. Beitr. xiv. 30, retains draviṇodā, and translates : ' Der habeverleiher reiche uns gabe', supplying dadātu from the next stanza. Similarly Caland and Henry, L'Agniçoma, p. 227 : ' Draviṇodās [est donneur] de richesse.' We must note, however, that the cadence of the pāda is irregular (∪∪∪—), and that the pāda in its fuller form in 1.96.8^a is metrically perfect. It is, of course, possible that draviṇodām once stood in 1.15.7^a, where now stands draviṇodā, and that it was simply infected by the nominative draviṇodāḥ in stanzas 8 and 9, but it seems to me more likely that a later versifex borrowed such words of the longer pāda, 1.96.8^a, as he could accommodate in his stanza, content to accept them as an absolute nominative without making the easy change to draviṇodām. The case is very analogous to that of 1.15.2. That 1.15.7^a is later than, and dependent upon, 1.96.8^a seems to me, at any rate, a natural conclusion.

1.15.9^b (Medhātīthi Kāṇva ; to Draviṇodāḥ)

draviṇodāḥ pipīçati juhōta prā ca tiçṭhata,
neçṭrād ṛtūbhir içyata.

10.14.14^b (Yama Vāivasvata ; to Yama)

yamāya ghr̥tāvad dhavir juhōta prā ca tiçṭhata,
sā no devēṣv ā yamad ṽdirghām āyuh prā jivāse.

cf. 10.14.14^d

The repeated pāda in 1.15.9 is abrupt, perhaps parenthetic. Ludwig, 789 : ' der besitzthum schenkt, verlangt zu trinken, bringet dar, macht euch ans werk, aus dem neçṭram mit den Ṛtu's ; beeilet euch.' On the other hand the good old Yama hymn, 10.14.14, shows the repeated pāda in a connexion whose patness and originality are very evident.

1.16.3^{b+c} (Medhātīthi Kāṇva ; to Indra)

indram prātār havāmaha indram prayaty ādhvaré,
indram sómasya pītāye.

8.3.5^b (Medhātīthi Kāṇva ; to Indra)

indram id devātātaya indram prayaty ādhvaré,
indram samiké vanīno havāmaha indram dhánasya sātāye.

3.42.4^a (Viçvāmitra ; to Indra)

indram sómasya pītāye stómair ihá havāmahe,
ukthébhiḥ kuvíd agāmat.

8.17.15^d (Irimbiṭhi Kāṇva ; to Indra)

p̄dākusaṅnur yajató gavéṣaṇa ékaḥ sánn abhí bhúyasah,
bhúrñim áçvañ nayat tujá puró gr̄bhéndrañ sómasya pítáye.

8.92.5^b (Çrutakakṣa Aṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

ṽtám v abhí prárcat,éndrañ sómasya pítáye, ☞ 8.15.1^a
tád id dhy ásyá várdhanam.

8.97.11^b (Rebha Kāçyapa ; to Indra)

sám ñm rebháso asvarann indrañ sómasya pítáye,
svárpatim yád ñm vrdhé dhrtávrato hy ójasá sám utibhih.

9.12.2^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí víprā anuṣata gávo vatsám ná mātārah,
indrañ sómasya pítáye.

Cf. agnīm prayaty ádhvare and the like under 5.28.6^b, indrañ sómasya pítáye under 1.55.2^c; indra sómasya pítáye, 8.65.3^b; and asyá sómasya pítáye under 1.22.1^c.—Hymn 1.16 shares two pádas with 3.42; see next item.

1.16.4^a (Medhatithi Kāṇva ; to Indra)

úpa naḥ sutám á gahi háribhir indra keçibhih,
suté hí tvā hávamāhe.

3.42.1^a (Viçvāmitra ; to Indra)

úpa naḥ sutám á gahi sómam indra gávāçiram,
háribhyañ yás te asmayúh.

5.71.3^a (Bahuvr̄kta Atreya ; to Mitra and Varuṇa)

úpa naḥ sutám á gatañ ṽvaruṇa mitra dáçusaḥ, ☞ 5.71.3^b
ṽasyá sómasya pítáye. ☞ 1.22.1^c

For 3.42.1 see Oldenberg, RV. Noten, p. 250.—1.16 shares two pádas with 3.42; see preceding item.

[1.16.5^a, sémāñ na stómam á gahi : 8.66.8^c, sémāñ na stómam̄ jujuṣāñá á gahi.]

1.16.5^b (Medhatithi Kāṇva ; to Indra)

ṽsémāñ na stómam̄ á gahy, úpedāñ sávanañ sutám, ☞ cf. 1.16.5^a
gāuró ná tṛṣitāḥ piba.

1.21.4^b (Medhatithi Kāṇva ; to Indra and Agni)

ugrá sántā havāmaha úpedāñ sávanañ sutám,
indrāgni éhá gachatām.

6.60.9^b (Bharadvāja ; to Indra and Agni)

tábhir á gachatañ narópedāñ sávanañ sutám,
ṽindrāgni sómapítaye. ☞ 6.60.9^c

In 1.21 páda 3^b also = 6.60.14^d, in addition to the present correspondence with 6.60.9.—For the repeated páda cf. 1.16.8^a.

[1.16.6^a, imé sómāsa indavaḥ : 9.46.3^a, eté sómāsa indavaḥ.]

1.16.8^c (Medhātithi Kāṇva ; to Indra)
viçvam it sávanam sutám indro mādāya gachati,
vṛtrahá sómapítaye.

8.93.20^c (Sukakṣa Āṅgīrasa ; to Indra)
kāsya vṛṣā suté sácā niyútvan vṛṣabhó ranat,
vṛtrahá sómapítaye.

[1.16.9^a, sémám naḥ kāmam á pṛṇa : 8.64.6^c, asmákam kāmam á pṛṇa.]

1.17.1^c (Medhātithi Kāṇva ; to Indra and Varuṇa)
indrāvārunayor ahám samrájor áva á vṛṇe,
tá no mṛlāta idḥḥe.

4.57.1^d (Vāmadeva ; to Kṣetrapati)
kṣétrasya pátinā vayám hiténeva jayāmasi,
gām áçvam pošayitnv á sá no mṛlātidḥḥe.

6.60.5^c (Bharadvāja ; to Indra and Agni)
ugrá vighaninā mḥdha ḥindrāgní havāmahe,
tā no mṛlāta idḥḥe.

cf. 5.86.4^b

Read, perhaps, in 4.57.1^c, pošayitnūā (pošayitnvā), agreeing with kṣétrasya pátinā, and governing gām áçvam.

[1.17.2^b, hávam víprasya mávataḥ : 1.142.2^c, yajñám víprasya, &c.]

1.17.2^c (Medhātithi Kāṇva ; to Indra and Agni)
gántārā hí sthó 'vase ḥávam víprasya mávataḥ,
dhartārā carṣanínám.

cf. 1.17.2^b

5.67.2^c (Yajata Ātreya ; to Mitra and Varuṇa)
ḥá yád yónim hiranyáyaṁ, várūna mitra sádathaḥ,
dhartārā carṣanínám yantám sumnám riçadasā.

cf. 5.67.2^a

1.18.2 (Medhātithi Kāṇva ; to Brahmanaspati)
yó reván yó amīvahá vasuvít puṣṭivārdhanaḥ,
sá naḥ siçaktu yás turáh.

1.91.12^b (Gotama Rāhūgana ; to Soma)
gayasphāno amīvahá vasuvít puṣṭivārdhanaḥ,
sumitrāḥ soma no bhava.

1.18.3^b (Medhātithi Kāṇva ; to Brahmanaspati)
má naḥ çánso áraruṣo dhūrtíḥ práṇaṁ mártiyasya,
rákṣā no brahmanas pate.

7.94.8^b (Vasiṣṭha ; to Indra and Agni)
 mā́ kása no áraruṣo dhūr̥tīḥ práṇaṅ mártasya,
 1indrāgni çarma yachatam.]

☞ 1.21.6^c

[1.18.6^b, sóma indraç ca mártyam : 4.37.6^b, yūyam indraç, &c.]

1.18.6^b (Medhatithi Kāṇva ; to Sadasaspati)
 sádasas pátim ádbhutam priyám indrasya kámyam,
 saním medhám ayásiṣam.

9.98.6 (Ambariṣa Vāraṅgira, and R̥jiçvan Bhāradvāja ; to Pavamāna Soma)
 dvīr yám páñca sváyaçasam svásāro ádrisamhatam,
 priyám indrasya kámyam prasnāpáyanty ūrmīnam.
 9.100.1^b (Rebhasūnū Kāçyapāu ; to Pavamāna Soma)
 abhí navante adrúhaḥ priyám indrasya kámyam,
 vatsám ná pūrva áyuni jātām rihanti mātārah.

In RV. 1.21.5 Indrāgni are called sádasapāti; in RVKh. 10.151.8 = VS. 32.14, following in both places immediately after the stanza RV. 1.18.6, Agni is addressed in words similar to those of 1.18.6, to wit, *táyā mām adyā medháyagne medhāvinam kuru*. Sāyana suggests Soma (cf. also Bergaigne, i. 305, note ; il. 296), perhaps on the basis of the repeated pádas, above, but the wording of 1.18.6 seems to me to point rather to Agni. Cf. also Ludwig's note on the stanza, 722.

1.19.1^a–9^c, marúdbhir agna á gahi.

1.19.3^b (Medhatithi Kāṇva ; to Agni and Maruts)
 yé mahó rájaso vidúr víçve deváso adrúhaḥ,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^a–9^c

9.102.5 (Trita Āptya ; to Pavamāna Soma)
 asyá vraté sajóçaso víçve deváso adrúhaḥ,
 spārhá bhavanti rántayo juśanta yát.

For páda b cf. 2.1.14 ; see under 1.94.3^b.

1.19.9^a (Medhatithi Kāṇva ; to Agni and Maruts)
 abhí tvā pūrvápītaye sr̥jámi somyám mádhu,
 1marúdbhir agna á gahi.]

☞ refrain, 1.19.1^a–9^c

8.3.7^a (Medhatithi Kāṇva ; to Indra)
 abhí tvā pūrvápītaya indra stómebhir ayávaḥ,
 1samIcinása r̥bhávaḥ sám asvaran, rudrā gr̥ṇanta pūrvyam. ☞ 8.3.7^c

1.20.5^a (Medhatithi Kāṇva ; to R̥bhus)
 sár̥m vo mādāso agmaténdreṇa ca marútvatā,
 adityébhiç ca rájabhiḥ.

4.34.2^c (Vāmadeva ; to Ṛbhus)
 vidānāso jānmano vājaratnā utā ṛtūbhir ṛbhavo mādayadhvam,
 sām vo mādā śgmata sām pūramdhiḥ suvīrām asmé rayīm érayadhvam.

For 4.34.2 see Oldenberg, RV. Noten, p. 296; for the metre of the repeated pādas see Part 2, chapter 2, class B 8.

1.21.3^{b+c} (Medhātithi Kāṇva ; to Indra and Agni)
 tā mitrāsya prāçastaya indrāgnī tā havāmahe,
 somapā sómapītaye.

5.86.2^d (Atri Bhāuma ; to Indra and Agni)
 yā pñtanāsu duṣṭārā yā vājeṣu çravāyā,
 ḷyā pañca carṣaṇīr abh, indrāgnī tā havāmahe. ☞ cf. 7.15.2^a

6.60.14^d (Bharadvāja ; to Indra and Agni)
 ḷā no gāvyebhir açvyāir vasavyāir ūpa gachatam, ☞ 6.60.14^{ab}
 sākhyāu devāu sakhyāya çambhūvendrāgnī tā havāmahe.

4.49.3^c (Vāmadeva ; to Indra and Bṛhaspati)
 ā na indrābṛhaspati ḷgrhām indraç ca gachatam, ☞ 1.135.7^c
 somapā sómapītaye.

In hymn 1.21 pāda 3^b = 6.60.14^d; pāda 4^b = 6.60.9^b.—Cf. the pādas, indrāgnī havāmahe, under 5.86.4^b, and açvinā tā havāmahe, 1.22.2^c.

1.21.4^b : 1.16.5^b ; 6.60.9^b, ūpedām sāvanām sutām.

[1.21.5^b, indrāgnī rākṣa ubjātam : 7.104.1^a, indrāsomā tāpatām rākṣa ubjātam.]

1.21.6^c (Medhātithi Kāṇva ; to Indra and Agni)
 téna satyēna jāgrtam ādhi pracetūne padé,
 indrāgnī çarma yachatam.

7.94.8^c (Vasiṣṭha ; to Indra and Agni)
 mā kāsya no āraruṣo ḷdhūrtiḥ prāṇaṇ mārtyasya, ☞ 1.118.3^b
 indrāgnī çarma yachatam.

1.22.1^{b+c} (Medhātithi Kāṇva ; to Açvins)
 prātaryūjā ví bodhayāçvināv éhá gachatām,
 asyā sómasya pītāye.

5.75.7^a (Avasyu Ātreya ; to Açvins)
 açvināv éhá gachatām ḷnāsatyā mā ví venatam, ☞ 5.75.7^b
 tirāç cid aryayā pári vartír yātam adābhya ḷmādhvī māma çrutām hávam, ☞ refrain, 5.75.1^{c-9}^c

5.78.1^a (Saptavadhri Ātreya ; to Açvins)
 açvināv éhá gachatām ḷnāsatyā mā ví venatam, ☞ 5.75.7^b
 ḷhansāv iva patatam ā sutām ūpa, ☞ refrain, 5.78.1^{c-3}^c

- 1.23.2^c (Medhatithi Kāṇva ; to Indra and Vāyu)
 ubhā devā divispṛṣṭe, ndravyū havāmahe, ☞ 1.22.2^b
 asyā sōmasya pītāye.
- 4.49.5^a (Vāmadeva ; to Indra and Bṛhaspati) ;
 indrabḥaspāti vyañ suté gṛbhīr havāmahe,
 asyā sōmasya pītāye.
- 5.71.3^a (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)
 ūpa naḥ sutām ā gatām, vāruṇa mitra dācūṣah, ☞ a: 1.16.4^a ; b: 5.71.3^b
 asyā sōmasya pītāye.
- 6.59.10^d (Bharadvāja ; to Indra and Agni)
 indragṇi ukthavāhasā, stōmēbhir havanaçrutā, ☞ 6.59.10^b
 viçvābhir gṛbhīr ā gatam asyā sōmasya pītāye.
- 8.76.6^c (Kurusuti Kāṇva ; to Indra)
 indram pratnēna mānmanā, marūtantañ havāmahe, ☞ 1.23.7^a
 asyā sōmasya pītāye.

The pāda, asyā sōmasya pītāye, as refrain in 8.94.10^c–12^c. Cf. mādhvah sōmasya pītāye, 8.85.5^c; and indrañ sōmasya pītāye under 1.16.3^c.—Note that 1.22 shares another pāda with 1.23 ; see the next item.

1.22.2^b (Medhatithi Kāṇva ; to Açvins)
 yā surāthā rathītamobhā devā divispṛṣṭā,
 açvīnā tā havāmahe.

1.23.2^a (Medhatithi Kāṇva ; to Indra and Vāyu)
 ubhā devā divispṛṣṭendravayū havāmahe,
 asyā sōmasya pītāye, ☞ 1.22.1^c

Note that 1.22 shares another pāda with 1.23 ; see preceding item. Cf. with 1.22.2^b the pāda indragṇi tā havāmahe under 1.21.3^b.

[1.22.8^c, tāya yajñāñ mimikṣatam : 1.47.4^b, mādhvā yajñāñ, &c.]

1.22.8^a (Medhatithi Kāṇva ; to Savitar)
 sākḥāya ā nī ṣidata savitā stōmyo nū naḥ,
 dātā rādhāñsi çumbhati.

9.104.1^a (Parvata Kāṇva, or others ; to Pavamāna Soma)
 sākḥāya ā nī ṣidata punāñāya prā gāyata,
 çicum nā yajñāñh pari bhūṣata çriyē.

1.22.18^a (Medhatithi Kāṇva ; to Viṣṇu)
 trīṇi padā vi cakrame viṣṇur gopā ādābhyah,
 āto dhārmāñi dhārāyan.

8.12.27^b (Parvata Kāṇva : to Indra)
yadā te viṣṇur ójasa tríṇi padā vicakramé,
[ād ít te haryatā hári vavakṣatuh.]

☞ refrain, 8.12.25^a–27^c

Cf. 8.52(Val. 4).3^c, yāsmāi viṣṇus tríṇi padā vi cakramé.

1.22.21^{ab} (Medhātithi Kāṇva ; to Viṣṇu)
tád viprāso vipanyávo jāgrváṅsaḥ sám indhate,
viṣṇor yát paramám padám.

3.10.9^{ab} (Viçvāmītra Gāthina ; to Agni)
táñ tvā viprā vipanyávo jāgrváṅsaḥ sám indhate,
[havyaváham ámartyañ sahovfdham.]

☞ 3.9.10^c

The repeated distich is primary in 3.10.9: 'The bards, skilled in song, on waking, have kindled thee (Agni, fire).' The application of the same idea in 1.22.21 is mystic: the bards kindle the highest stepping-place of Viṣṇu, the sun-fire at its zenith, the abode of the blessed. Cf. 1.22.20; 1.154.5; 10.1.3, &c., and Hillebrandt, *Ved. Myth.* i. 354. We may admire the ingenuity which enables the epigonal poet to express the thought that the inspired song of the poets kindles the light of the heavens, just as it accompanies the rubbing of the sacrificial fire. But the fact remains that he has adapted an ordinary sense motive effectively, yet mechanically, to his high idea. Without the former we should hardly have had the latter. Cf. also Oldenberg, *RV. Noten*, p. 17.

1.23.1^a (Medhātithi Kāṇva ; to Vāyu)
tīvrāḥ sómāsa á gahy áçirvantaḥ sutá ime,
váyo tán prásthītān píba.

8.82.2^a (Kusidin Kāṇva ; to Indra)
tīvrāḥ sómāsa á gahi sutáso mādayiṣṇávah,
píbā dadhfg yáthociṣé.

1.23.2^a: 1.22.2^b, ubhá devá divispfça.

1.23.2^c: 1.22.1^c; 4.49.5^c; 5.71.3^c; 6.59.10^d: 8.76.6^c; 8.94.10^c, 11^c, 12^c; asyá sómasya pítáye.

[1.23.6^c, káratāñ nah surádhasaḥ: 3.53.13^c, kárad ín nah surádhasah.]

1.23.7^a (Medhātithi Kāṇva ; to Indra Marutvant)
marútvantañ havámaha índram á sómapítaye,
sajúr gaṇéna tṛmpatu.

8.76.6^b (Kurusuti Kāṇva ; to Indra)
índrañ pratnéna mánmanā marútvantañ havámaha,
[asyá sómasya pítáye.]

☞ 1.22.1^c

1.23.8 (Medhātithi Kāṇva ; to Indra Marutvant, better Viçve Devāh)=

2.41.15 (Gṛtsamada ; to Viçve Devāh)
 indrajyeṣṭhā mārudgaṇā dévāsaḥ pūṣarātayaḥ,
 viçve máma çrutā hávam.

See Bergaigne, ii. 371, 383, 390, 428 ; Oldenberg, RV. Noten, p. 18. Cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1 ; our introd. p. 17. Ludwig's (244) emendation of pūṣarātayaḥ to çūṣarātayaḥ is intrinsically unnecessary.

1.23.9^c (Medhātithi Kāṇva ; to Indra Marutvant)

hatá vṛtrám sudānava indreṇa sāhasā yujā,
 má no duḥçānsa içata.

2.23.10^c (Gṛtsamada ; to Bṛhaspati)
 tvāya vayám uttamám dhīmahe váyo bṛhaspate pápriṇā sásniṇā yujā,
 má no duḥçānsa abhidipsúr içata prá suçānsā matibhis tāriṣmahī.

7.94.7^c (Vasiṣṭha ; to Indra and Agni)
 indragñi ávasā gatam ḷasmábhyaṁ carṣapīsaḥ,] ☞ 5.35.1^c
 má no duḥçānsa içata.

10.25.7^d (Vimada Aindra, or others ; to Soma)
 ḷtvám naḥ soma viçvāto,] gopá ádābhyo bhava, ☞ 1.91.8^a
 sódha rájann ápa sṛidho ví vo máde má no duḥçānsa içatā vívakṣase.

Cf. rákṣā mákir no aghāçānsa içata, under 6.71.3, and má na (and, va) stenā içata mághā-çānsaḥ, under 2.42.3.—The páda 10.25.7^d with its tetrasyllabic refrain (vívakṣase) is certainly secondary ; and abhidipsúḥ in 2.23.10 looks very much like a gloss.

1.23.10^b (Medhātithi Kāṇva ; to Viçve Devāh)

viçvān devān havāmahe marútaḥ sómapītaye,
 ugrā hí pṛçnimīstarāḥ.

8.94.3^c (Bindu Āṅgīrasa, or Putadakṣa Āṅgīrasa ; to Maruts)
 ḷtát sú no viçve aryā á sádā gṛṇanti káravaḥ,] ☞ 6.45.33^{ab}
 marútaḥ sómapītaye.

8.94.9^c (The same)
 á yé viçvā párthivāni papráthan rocanā divāḥ,
 marútaḥ sómapītaye.

[1.23.15^c, góbhir yávaṁ ná carḥṣat : 1.176.2^d, yávaṁ na carḥṣad vṛṣā.]

1.23.20^{abc} (Medhātithi Kāṇva ; to Waters)

apsú me sómo abravíd antár viçvāni bheṣajā,
 agñím ca viçvāçāmbhuvam ápaç ca viçvābheṣajīḥ.

10.9.6^{abc} (Triçiras Tvāṣṭra, or Sindhudvīpa Āmbarīsa ; to Waters)
 apsú me sómo abravíd antár viçvāni bheṣajā,
 agñím ca viçvāçāmbhuvam.

The two stanzas are identical, except that 10.9.6 lacks the fourth pāda of 1.23.20. The latter is certainly surplusage, as Grassmann observes, ii, p. 504. The entire passage 1.23.20-23 is repeated at 10.9.6-9. At 1.23 it is part of an appendix of six stanzas (19-24) which follows upon six ṛcas, each addressed to a different divinity. Four of these stanzas (20-23) are taken bodily from the well-known hymn 10.9 (6-9). This excerpt is preceded in 1.23 by the metrically irregular (Anukramāṇī, puratṣṇīḥ) stanza 19, and followed by the Agni-stanza 24, which continues and expands in a concatenary way the theme of the preceding distich. Cf. Oldenberg, Prol. pp. 225, 234, and for further reference, his RV. Noten, p. 17.

1.23.21^c (The same) =

10.9.7^c (The same)

āpaḥ pṛṇītā bheṣajām vārūtham tanvè máma,
jyók ca sūryam dṛṣé.

10.57.4^c (Bandhu Gopāyana, &c. ; to Viṣve Devāḥ)

á ta etu mánaḥ pūnaḥ krátve dáksāya jivāse,
jyók ca sūryam dṛṣé.

For pāda c cf. 4.25.4 ; 9.4.6 ; 91.6 ; 10.37.7 ; 59.1, 4, 6.

1.23.22 and 23 (The same) =

10.9.8 and 9 (The same)

idám āpaḥ prá vahata yát kíṁ ca duritám máyi,
yád vāhám abhidudróha yéd vā ṣepá utāntam.
āpo adyānv acāriṣam rāsena sám agasmahi,
pāyasvān agna á gahi tám mā sám sṛja vārcasā.

Group 3. Hymns 24-30, ascribed to Çunaḥṣepa Ājigarti

1.24.8^b: 1.5.2^b, iṣānam vāryānam ; 10.9.5^a, iṣānā vāryānam ; 8.71.13^b, iṣe yó vāryānam.

[1.24.8^b, sūryāya pāntham ānvetavá u : 7.44.5^b, ṛtāsya pāntham, &c.]

1.24.9^c (Çunaḥṣepa Ājigarti, alias Devarāta ; to Varuṇa)

ṣatām te rājan bhisājāḥ sahāsrām urvī gabhīrā sumatīṣ ṭe astu,
bādhasva dūrē nīrṛtīm parācāiḥ kṛtām cid énaḥ prá mumugdhy asmát.

6.74.2^c (Bharadvāja ; to Soma and Rudra)

sómārudrā ví vṛhataṁ vístotm āmivā yá no gāyam āvivéça,
āré bādhetthām nīrṛtīm parācāir asmé bhadrā sāuçravasāni santu.

Cf. bādhetthām dūrām nīrṛtīm parācāiḥ, AV. 6.97.2^c ; 7.42.1^c ; āré bādhasva nīrṛtīm parācāiḥ, MS. 1.3.39^c ; 45.6 ; KS. 4.13^c ; and also, ārcāc chātṛum āpa bādhasva dūrām, RV. 10.42.7^a.

1.24.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa. Cf. AB. 7.16)

amī yā fksā nihitāsa uccā nāktam dādṛpre kūha cid dīveyuḥ,
ādabdhāni vāruṇasya vratāni vicākaṣac candrāmā nāktam eti.

3.54.18^b (Prajāpati Vaiṣvāmītra, or Prajāpatya Vācyā ; to Viṣve Devāḥ,
here Adityas)

aryamā ṇo āditir yajñīyasō 'dabdhāni vāruṇasya vratāni,
yuyōta no anapatyāni gāntoḥ prajāvān naḥ paçumān astu gātūḥ.

In the beautiful stanza 1.24.10 the third pāda is peculiarly indispensable : 'Yonder bears (the seven stars of the Great Bear) set on high, by night they were seen, somewhere have they gone by day!' Aye, continues the poet, 'Varuṇa's laws are inviolable : the moon goes shining by night.' Cf. Oldenberg, RV. Noten, p. 20.

The second stanza also has its merits, but no matter how intentional be its abrupt and anacoluthic construction, the repeated pāda is certainly parenthetical and secondary : 'Do ye, Aryaman and Aditi, holy (gods)—Varuṇa's laws are inviolable—hold childlessness from our (life's) course ; rich in offspring, rich in cattle be our career !'¹ This decision is interesting, because no critic, when considering the relative dates of the first and third books, is likely to be prejudiced in favour of the first.

1.25.7^b (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

védā yō vīnām padām antārikṣeṇa pātātām,
véda nāvāḥ samudriyah.

8.7.35^b (Punarvatsa Kāṇva ; to Maruts)
ākṣṇayāvāno vahanty antarīkṣeṇa pātataḥ,
dhātāra stuvaté vāyah.

10.136.4^a (Vṛṣṇānaka ; to the Keçinaḥ = Agni, Sūrya, Vāyu)
antārikṣeṇa patati viçvā rūpāvacaḥçat,
mūnir devāsya-devasya sāukṛtyāya sākḥā hitāḥ.

For samudriyah, 1.25.7^c, see Oldenberg, RV. Noten, p. 27 ; for 10.136.4 see the author, JAOS. xv. 168.—Observe that the cadence of the repeated pāda in each of its three versions is
○○○ṽ.

1.25.10^c (Çunaḥṣepa Ājigarti, &c. ; to Varuṇa)

nī ṣasāda dhṛtāvratō vāruṇaḥ pastyāsv ā,
sāmrajyāya sukrātūḥ.

8.25.8^b (Viṣvāmanas Vaiyaçva ; to Mitra and Varuṇa)
ṛtāvānā nī ṣedatūḥ sāmrajyāya sukrātū,
dhṛtāvratā ksatriyā ksatram ṣçatūḥ.

Fischel, Ved. Stud. ii. 212, starts with 1.25.10 to show that pastyā, feminine, means 'river', or 'water', in distinction from pastyā, neuter, 'home'. The passage does not seem to me well chosen, as is shown by the imitative stanza 8.25.8, where no water is mentioned. A further parallel, the nivid stanza in the form of an unanswered riddle, 8.29.9, sādo dvā cakrāte upamā divī samrajā sarpīrāsuti, shows that the seat of Varuṇa and Mitra is high in heaven. This does not, of course, make it impossible, here and there, when a god's home happens intrinsically to be water, that pastyā may refer to water ; cf. Mahīdhara to VS. 10.7 (TS. 1.8.12.1 ; MS. 2.6.8 ; KS. 15.6). A poet may refer to Varuṇa's, Agni's, or Trita's domicile, and mean 'watery domicile' ; then next a Hindu commentator may remain well within the bounds of his

¹ Ludwig, 200, tries, ineffectively, to smooth out the roughness : 'Aryaman [Mitra und Varuṇa], die opferwürdigen, sind uns Aditi,' &c.

reprehensible habits, and translate *paṣṭyā* by 'river'. For the present it would seem to me that *paṣṭyāsu* (plurale tantum) in 1.25.10 had best be rendered 'seat', or 'dwelling'. In the next stanza (next item) *Varuṇa* is described as surveying from there (*śtaḥ*), Odin-like, the wondrous events of the cosmos which have been and shall be. This is scarcely *Varuṇa* in the waters. Of the two stanzas 8.25.8 is obviously secondarily 'breitgetreten'. So also judged, many years ago, Aufrecht in his second edition of the text of the *Rig-Veda*, vol. ii, p. xxvi.

1.25.11^b (*Ṣunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

śto viṣvāny ādbhutā cikitvāñ śbhī paṣyati,

ḥkṛtāni yā ca kārtva.]

cf. 1.25.11^c

8.6.29^b (*Vatsa Kāṇva* ; to *Indra*)

śtaḥ samudrām udvātaṣ cikitvāñ āva paṣyati,

yāto vipānā ējati.

For 8.6.29 see Geldner, *Ved. Stud.* iii. 56.

[1.25.11^c, ḥkṛtāni yā ca kārtva : 8.63.6^b, ḥkṛtāni kārtvāni ca.]

1.25.15^b (*Ṣunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

utā yō mānuṣeṣv ā yāṣaṣ cakrē śśāmy ā,

asmākam udāreṣv ā.

10.22.2^d (*Vimada Āindra*, or somebody else ; to *Indra*)

iḥā ḥrutā indro asmē adyā stāve vajry ḥṣamaḥ,

mitrō nā yō jāneṣv ā yāṣaṣ cakrē śśāmy ā.

The banality of 1.25.15 leads Grassmann to misrender the stanza: 'Und der den Menschen Herrlichkeit verleihet, die ganz vollkommen ist, und selbst an unsern Leibern auch.' But 10.22.2 shows that *yāṣaṣ cakrē* means 'obtained glory', rather than 'conferred glory'. So Ludwig, 82, but he, in his turn, resorts to emending *udāreṣv* to *dūryeṣv*: 'Der sich unter den menschen vollkomne herlichkeit geschaffen, in unsern eignen häusern.' The rough and insipid *pāda* 1.25.15^c shows that the stanza is late imitative manufacture, patterned, doubtless, after 10.22.2, but it makes sense as it stands. After stating in 1.25.14 that *Varuṇa* is unassailable and so on, the present stanza says: 'Who, moreover, of men exacts undivided respect, and of our bodies (bellies)', that is to say, by punishing, when we sin, our bodies with his disease, the dropsy.—*Cf.* Geldner, *Rigveda-Kommentar*, p. 5.

1.25.20^b (*Ṣunaḥṣepa Ājigarti*, &c. ; to *Varuṇa*)

tvām viṣvasya medhira divāṣ ca gmāṣ ca rājasi,

sā yāmani prāti ḥrudhi.

5.38.3^d (*Atri Bhāuma* ; to *Indra*)

ḥṣmāso yē te adrivo mehānā ketasāpaḥ,

ubḥā devāv abhīṣṭaye divāṣ ca gmāṣ ca rājathaḥ.

Grassmann, to 5.38.3 (following *Sāyana*): 'Die Helden, die, O Schleuderer, dir retzlich zu Gebote stehn, ihr Götter beid' beherrscht zum Heil den Himmel und die Erde auch.' The heroes, according to *Sāyana*, are the *Maruts*, a very sensible suggestion as far as the second distich is concerned, though *ḥṣmāso* cannot, of course, mean heroes. Ludwig, 539, also refers the dual to *ḥṣmāso* and *Indra*. In *ZDMG.* xlviii. 571, I took *ḥṣmāso* in the sense of lightnings, and referred the two gods to the lightnings and *Indra*, or to the press-stones (*adrivaḥ*) and the lightning. I now consider this no more probable than does Oldenberg, *RV. Noten*, p. 333, who remarks: 'Welcher zweite Gott neben *Indra* gemeint ist können wir nicht wissen.' Judging from 1.25.20, we might now guess *Varuṇa*, if it were not for the very vague and commonplace quality of the formula *divāṣ ca*, &c. Therefore, perhaps better, *Indra* and *Soma*; cf. 9.95.5, *indraṣ ca yāt kṣayathaḥ śāubhagāya*.

1.26.1^c: 1.14.11^c, sémám no adhvarám yaja.

1.26.4^{b+c} (Çunahçepa Ājigarti, &c. ; to Agni)
 á no barhí riçádaso várūno mitró aryamá,
 sídantu mánušo yathá.

1.41.1^b (Kaṇva Ghāura ; to Varuṇa, Mitra Aryaman)
 yám rákṣanti práçetaso várūno mitró aryamá,
 nú cit sá dabhyate jánaḥ.

4.55.10^b (Vamadeva ; to Viçve Devāḥ)
 1 tāt sú naḥ savitá bhágo, várūno mitró aryamá, 4.55.10^a
 indro no rádhasá gamat.

5.67.3^b (Yajata Atreya ; to Mitra and Varuṇa)
 viçve hí viçvavedaso várūno mitró aryamá,
 vratá padéva saçcire pānti mártyaṁ riśáḥ. 1.41.2^b

8.18.3^b (Irimbiṭhi Kaṇva ; to Ādityāḥ)
 1 tāt sú naḥ savitá bhágo, várūno mitró aryamá, 4.55.10^a
 1 çárma yachantu saprátho yád ímahe. 8.18.3^c

8.28.2^a (Manu Vāivasvata ; to Viçve Devāḥ)
 várūno mitró aryamá smádrātisāco agnáyaḥ,
 pátnivanto vásatḥkr̥tāḥ.

8.83.2^b (Kusidin Kaṇva ; to Viçve Devāḥ)
 té naḥ santu yūjaḥ sádā várūno mitró aryamá,
 vrdhāsaç ca práçetasah.

9.64.29^a (Kaçyapa Mārīca ; to Pavamāna Soma)
 hinvanó hetḥbhir yatá á vājam vājy ākramit,
 sídanto vanúšo yathá.

Ludwig, 251, and Grassmann render 1.26.4 : 'May Varuṇa, &c., sit upon our barhis like men'; Bergaigne, *La Religion Védique*, i. 67; *Mélanges Renier*, p. 78; and Oldenberg, *SBE*, xlvi. 13: 'May Varuṇa, &c., sit down on our barhis as they did on Manu's.' The latter translation, which Ludwig also suggests in his commentary, is in its general sense eminently satisfactory; it would call for no comment but for the curious parallel in 9.64.29. Ludwig, 854, renders that stanza, 'ausgeschüttet gelenkt von denen, die es laufen lassen, ist zur krafttat das krafttross geschritten, wie kämpfer die ihren platz einnehmen.' Grassmann, almost the same, except that he renders pāda c by 'wie Krieger sitzend nach dem streit'. Both are preceded by the *Pet. Lex.* under 1. vanús, 'die beim soma sitzen wie Kampfbereite'. All three renderings of the repeated pāda are more or less whitewashed: as regards Ludwig, sídanto means 'sitting', which is very different from a warrior's taking his place, presumably, in the ranks; as regards Grassmann, vanúšo does not mean 'nach dem streit', though it may mean 'striving'; as regards *Pet. Lex.*, 'Kampfbereite' is open to similar criticism. I believe that vanúšo means 'desiring': the soma steed attains his prize, and so do the sacrificing priests who desire the soma; cf. 10.96.1, prá te (sc. indrasya) vanve vanúšo haryatám mádam, 'I desire the golden drink of thee who (also) desirest it.'

Considering, now, the facile interchange between m and v (cf. *JAOS*, xxix. 290 ff.), one of the two pādas 1.26.4 and 9.64.29 is pretty certainly patterned after the other. I incline to think that 1.26.4 is the model, 9.64.29 the imitation. Be this as it may, the construction of mánušo in 1.26.4, as nominative plural, rather than genitive

singular, rises in the scale in spite of a certain *prima facie* insipidity: the gods Varuṇa, &c., are compared with sacrificing men. Both sit upon the barhis, equally interested in the progress of the sacrifice; soma and dakṣiṇā are doubtless in the mind of the poet. Rather curiously, we have much the same variant as between RV. 1.44.11^a and TB. 2.7.12.6^c, manuṣvād (TB. vanuṣvād) deva dhīmahi prācetasam. Here the commentary to TB, vanuṣvat paricarāvat, has in mind the same idea as ours in reference to vanuṣaḥ in RV. 9.64.29^c. —The pāda, vāruṇo mitrō aryamā, also as refrain in 10.126.3^{b-7}; cf. vāruṇa mitrāryaman, under 5.67.1^a; and see p. 11.

1.26.5^c (Çunaḥçepa Ājigarti, &c. ; to Agni)
pūrvya hotar asyā no māndasva sakhyāsya ca,
imā u śū çrudhī girāḥ.

1.45.5^b (Praskaṇva Kāṇva ; to Agni)
ghṛtāhavana santyemā u śū çrudhī girāḥ,
yābhiḥ kāṇvasya sūnāvo hāvante 'vase tvā.

2.6.1^c (Somahuti Bhārgava ; to Agni)
imām me agne samīdham imām upasādam vaneḥ,
imā u śū çrudhī girāḥ.

1.26.10^b (Çunaḥçepa Ājigarti, &c. ; to Agni)
viçvebhir agne agnībhir imām yajñām idām vācaḥ,
cāno dhāḥ sahaso yaho.

1.91.10^a (Gotama Rāhugana ; to Soma)
imām yajñām idām vāco [jujuṣāṇā upāgahi,]
sōma tvām no vṛdhē bhava.

☞ 1.91.10^b

10.150.2^a (Mṛṛika Vasiṣṭha ; to Agni)
imām yajñām idām vāco [jujuṣāṇā upāgahi,]
mārtāsas tvā samidhāna havāmahe mṛṛikāya havāmahe.

☞ 1.91.10^b

Antecedently it is probable that 1.26.10^b is borrowed from the compact distich of the two others.

1.27.1^c, samrājantam adhvarāpām : 1.1.8^a ; 45.4^c, rājantam, &c. ; 8.8.18^c, rājantāv, &c.

1.28.10^{d-4}, ulūkhalasutanām āvéd v indra jalgulāḥ.

1.28.9^b (Çunaḥçepa Ājigarti, &c. ; to Prajāpati Hariççandra, or [Adhiṣavaṇa-]
carmapraçāṇsā)

úe chiṣṭām camvōr bhara sōmaṁ pavitra á srja,
ní dhehi gōr ádhi tvaci.

9.16.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
ānaptam apsú duṣṭāraṁ sōmaṁ pavitra á srja,
[punihíndrāya pátave.]

☞ 9.16.3^a

9.51.1^b (Ucathya Āngirasa; to Soma Pavamāna)
 ādhvāryo ādriḥḥiḥ sūtām sōmaṁ pavitra ā srja,
 punihīndrāya pātave.]

9.16.3^o

For stanza 1.28.9 cf. Hillebrandt, *Ved. Myth.* i. 170; Geldner, *Rigveda Kommentar*, p. 5; for the entire hymn, Oldenberg, *RV. Noten*, p. 24. Cf. also Ludwig, 784.—The cadence, gōr ādhi tvaci, also at 9.65.25; 79.4; 101.11.

1.29.1^b (Çunahçepa Ajigarti, &c.; to Indra)
 yāc cid hi satya somapā anāçastā iva smāsi,
 ā tū na indra çānsaya gōsv āçveṣu çubhrīṣu sahasreṣu tuvīmagha.

2.41.16^c (Gr̥tsamada; to Sarasvatī)
 āmbitame nādītame dévitame sārāsvatī,
 apraçastā iva smasi prāçastim amba nas kṛdhi.

The two stanzas show subtle relationship of structure which may be expressed in proportional form :

1.29.1, anāçastāḥ : ā çānsaya =
 2.41.16, apraçastāḥ : prāçastim kṛdhi.

[1.29.2^a, çiprin vājānām pate: 6.45.10^b, indra vājānām pate.]

1.30.7^c (Çunahçepa Ajigarti, &c.; to Indra)
 yōge-yoge tavāstarām vāje-vāje havāmahe,
 sākḥāya indram ūtāye.

8.21.9^c (Sobhari Kāṇva; to Indra)
 yó na idām-idām purā prā vāsya anināya tām u va stuse,
 sākḥāya indram ūtāye.

The stanza 8.21.9 does not sound so well as 1.30.7, as regards either sense or metre.

1.30.8^b (Çunahçepa Ajigarti, &c.; to Indra)
 ā ghā gamad yādi çrāvat sahasrīṇibhir ūtībhiḥ,
 vājebhir ūpa no hāvam.

10.134.4^d (Mādhātṛ Yāuvanāçva; to Indra)
 āva yāt tvām çatakrataḥ indra viçvāni dhūnuṣe,
 rayīm nā sunvaté sácā sahasrīṇibhir ūtībhir | devī jānītry ajtjanat
 bhadrā jānītry ajtjanat, 9. refrain, 10.134.1^{ef}-6^{ef}

1.30.9^a (Çunahçepa Ajigarti, &c.; to Indra)
 ānu pratnāsyaūkaso huvé tuvīpratīm nāram,
 yām te pūrvām pitā huvé.

8.69.18^a (Priyamedha Āngirasa; to Indra)
 ānu pratnāsyaūkasaḥ priyāmedhāsa eṣām,
 pūrvām ānu prāyatīm vṛktābarhiṣo hitāprayasa açata.

1.30.10^c (Çunahçepa Ajigarti, &c.; to Indra)
 tām tvā vayām viçvavārā çasmahe puruhūta,
 sākhe vāso jaritḥbhyah.

3.51.6^d (Viçvāmitra ; to Indra)

túbhyaṁ bráhmāṇi gíra indra túbhyaṁ satrá dadhire harivo juṣásva,
bodhy āpir ávaso nūtanasya sákhe vaso jartṭbhyo váyo dhāḥ.

8.71.9^c (Suditi Āngirasa and Purumīḥa Āngirasa ; to Agni)

sá no vásva úpa māsy ūrjo napān máhinasya,
sákhe vaso jaritṭbhyah.

It would seem that metre and sense both justify us in assuming that sákhe vaso jaritṭbhyo váyo dhāḥ is the mother páda. See Part 2, chapter 2, class B 8.

1.30.18^b (Çunaḥçepa Ājigarti, &c. ; to Açvins)

samánáyojano hí vām rátho dasrāv ámartyah,
samudré açvinéyate.

5.75.9^d (Avasyu Ātreya ; to Açvins)

ábhūd usá rúcatpaçur ágnír adhāy rtvíyah,

áyoji vām vṛṣaṇvasū rátho dasrāv ámartyo

└mádhvi máma çrutam hávam.┘

☞ refrain, 5.75.1^{a-9}^e

1.30.19^b (Çunaḥçepa Ājigarti, &c. ; to Açvins)

ny ághnyásya mūrdhāni cakráṁ ráthasya yemathuḥ,
pári dyám anyád iyate.

5.73.3^b (Paura Atreya ; to Açvins)

irmányád vápuṣe vápuç cakráṁ ráthasya yemathuḥ,

páry anyá náhuṣa yugá mahná rájāṁsi dīyathah.

For these difficult cosmic-mythological stanzas cf. the recent discussions of Pischel, *Ved. Stud.* i. 212 ff. ; Ludwig, *Ueber Methode*, p. 30 ; Hillebrandt, *Ved. Myth.* iii. 384, note ; Oldenberg, *RV. Noten*, p. 361 (who cites the parallels from RV. and other sources). Oldenberg's remarks on anyá in 5.73.3^b are pertinent. It seems to me also that the word there, not too aptly, agrees with yugá, that is to say, that it has a different meaning than in 1.30.19. Possibly, therefore, 5.73.3 is reminiscent of earlier treatments of the idea of the 'other wheel' such as appears in 1.30.19 or 8.22.4.

1.30.21^c (Çunaḥçepa Ājigarti, &c. ; to Uṣas)

vayám hí te ámanmahy ántād á parákát,
áçve ná citre aruṣi.

4.52.2^a (Vāmadeva ; to Uṣas)

áçveva citráruṣi mātá gávām ṛtávarī,

sákhābhūd açvínor usāḥ.

Bergaigne, *La Syntaxe des comparaisons védiques* (Mélanges Renier, p. 75 ff., especially pp. 77, note 1, 88) ; Pischel, *Ved. Stud.* i. 91 ff., have treated the phenomenon of case attraction in comparisons. They show that the primary word in a comparison attracts to its own case-form the secondary, or simile word. On page 92 Pischel remarks that he has found scarcely more than one case of attraction to the vocative, namely, this very páda 1.30.21^c. But he has failed to note the parallel, 4.52.2^a, which stamps 1.30.21^c as imitative. I do not wish to say that the vocative attraction in 1.30.21 violates any habit, notwithstanding its rareness, especially as Bergaigne, l. c., p. 80, and Delbrück, *Altindische Syntax*, p. 106, cite one

more case from the first book, 1.57.3. But of the two repeated pādas above one must be the model, and that is 4.52.2^a, making it likely, after all, that the construction in 1.30.21 is for the nonce. We must remember here the frequent cases in which the secondary or simile word is in the nominative while the primary word is in the vocative, e.g. 1.16.5; 1.36.13; 7.13.3, &c. More precisely, therefore, *śṣve ná* in 1.30.21 imitates *śṣveva* in 4.52.2; the interdependence of the two is not to be doubted, especially as the cadence of both lines is irregular (∪ ∪ ∪ ∪), and it is not to be supposed that two poets would happen upon the same metrical irregularity.

1.30.22^c (Çunaḥṣepa Ājigarti, &c. ; to Uṣas)
tvám tyébhir á gahi vājebhir duhitar divaḥ,
asmé rayím ní dhāraya.

10.24.1^c (Vimada Āindra, or others ; to Indra)
[indra sómam imám piba, mádhumantám camú sutám, cf. 8.17.1^b
asmé rayím ní dhāraya ví vo máde sahasrínám purúvaso vívaksase.

Cf. the pāda, çuddhó rayím ní dhāraya, 8.95.8^c, also octosyllabic, which helps to show that 10.24.1^c with refrain is secondary.

Group 4. Hymns 31–35, ascribed to Hiranyastūpa Āṅgīrasa

1.31.8^d (Hiranyastūpa Āṅgīrasa ; to Agni)
tvám no agne sanāye dhānānām yaçāsam kārúṁ kṛṇuhi stāvānaḥ,
rḍhyāma kármāpāsā návena deváir dyāvāpṛthivī právataṁ naḥ.

9.69.10^d (Hiranyastūpa Āṅgīrasa ; to Pavamāna Soma)
indav indrāya bṛhaté pavasva sumṛṅkó anavadyó riçádāh,
bhārá candrāṇi gṛṇaté vásuṇi deváir dyāvāpṛthivī právataṁ naḥ.

10.67.12^d (Ayāsya Āṅgīrasa ; to Bṛhaspati)
[indro mahná maható arṇavāsya, ví mūrdhānam abhinad arbudāsya,
[ahann áhim áriṇāt saptá síndhūn, deváir dyāvāpṛthivī právataṁ naḥ.
cf. 10.67.12^a
cf. 4.28.1^c

[1.32.1^a, indrasya nú víryāṇi prá vocam : 2.21.3^d, indrasya vocam prá kṛtāni víryā.]

1.32.3^b (Hiranyastūpa Āṅgīrasa ; to Indra)
vṛṣāyamāṇo 'vṛṇita sómam trikadrúkeṣv apibat sutásya,
á sáyakam maghávādatta vājram áhann enam prathamajám áhīnām.

2.15.1^c (Gṛtsamada ; to Indra)
prá ghā nv āsya maható mahāni satyá satyāsya káranāni vocam,
trikadrúkeṣv apibat sutásyāsya máde áhim indro jaghána.

[1.32.4^c, āt sūryam janāyan dyām uśāsam : 6.30.5^d, sākām sūryam, &c.]

[1.32.5^d, ahiḥ çayata upapfk pṛthivyāḥ : 10.89.14^d, pṛthivyā apfg amuyā çayante.]

1.32.12^d (Hiranyastūpa Āṅgīrasa : to Indra)

āçvyo vāro abhavas tād indra srké yāt tvā pratyāhan devā ékaḥ,
ājayo gā ājayaḥ çūra sómam ávāsṛjaḥ sártave saptá síndhūn.

2.12.12^b (Gr̥tsamada ; to Indra)

[yāḥ saptáraçmir vṛṣabhās tūviṣmān] avāsṛjat sártave saptá síndhūn,

cf. 2.12.12^a

yó rāuhīnam áspḥurad vājrabāhur dyām aróhantaṁ sá janāsa índraḥ.

Cf. Pischel, *Ved. Stud.* ii. 91 (improbable suggestion) ; Geldner, *ibid.* 183.—For echoes of 1.32.12 see perhaps AV. 2.29.7 ; TS. 6.5.5.2 ; TB. 1.1.8.3.

[1.32.15^d, arān ná nemīḥ pári tá babhūva : 1.141.9^d, arān ná nemīḥ paribhūr
ajāyathāḥ.]

Cf. 5.13.6.

[1.33.5^c, prá yād divó hariva sthātar ugra : 6.41.3^c, etām píba hariva, &c.]

1.33.12^c (Hiranyastūpa Āṅgīrasa ; to Indra)

ny āvidhyad ilibīçasya dṛḥhá ví çṛṅgīnam abhinac chuṣnam índraḥ,
yāvat táro maghavan yāvad ójo vājreṇa çátrum avadhīḥ pṛtanyúm.

7.91.4^a (Vasiṣṭha ; to Indra and Vāyu)

yāvat táras tanvò yāvad ójo yāvan náraç cáksasā dídhyanāḥ,
çucīm sómam çucipā pātam asmé índravāyū sádatam barhīr édām.

Both Ludwig and Grassmann translate the second distich of 1.33.12 with a diplomatic touch that disguises its plainest sense. The former, 965, 'wie gross seine schnelligkeit, Maghavan, wie gross seine gewalt, mit dem keile tötetest du den kampfeelustigen feind.' But the vocative Maghavan shows clearly that it is not a question of the enemy's, but of Indra's swiftness and strength. In that regard Grassmann is quite correct : 'Nach deiner Kraft und Schnelle, mächt'ger Indra, erschlugst den Feind, den Kämpfer, mit dem Blitz du.' This rendering, however, in its turn, veils an intrinsic insipidity. What the distich really says, damning Indra with faint praise, is this : 'As far as held out thy alertness, O Maghavan, and thy strength, thou hast slain the fighting enemy with thy bolt.' Now 7.91.4 shows that this is indeed the meaning of the passage just discussed. Ludwig, 715 : 'Sovil die eigene rüri-keit, die [eigene] stärke so vil männer mit einsicht schauend [vermögen] ; trinkt den reinen soma bel uns, o trinker von reinem, Indra und Vāyu, sitzt nider auf unserm barhis.'

Grassmann : 'Soweit des Leibes Rüstigkeit und Kraft reicht, soviel die Männer schau'n mit ihren Blicken, trinkt reinen Soma, ihr des Reinen Trinker, und setzt auf diese Streu euch, Indra-Vāyu.' The stanza has its own difficulties, because it states in turgid style what might have been stated in plain language : the poet invites Indra and Vāyu to a protracted drinking-bout which shall last as long as the sacrificers' bodily endurance holds out, and as long as they can keep their mental faculties unimpaired. I make little doubt that the repeated páda is primary in this connexion, and that it is secondary and weak in 1.33.12. This weakness the Western translators, in their several ways, instinctively disguise in their versions.

1.33.14^{a+b} (Hiranyastūpa Āngirasa ; to Indra)

ávaḥ kútsam indra yásmiñ cākán právo yúdhyan̄tañ vṛṣabhám dáçadyum,
çaphácuyuto reṇúr nakṣata dyám úc chvāitreyó nṛṣáhyaya tasthāu.

1.174.5^a (Agastya ; to Indra)

váha kútsam indra yásmiñ cākán syūmanyú rjrá vátasyáçvā,
prá súraç cakráñ vṛhatād abhíke, bhí sp̄dho yāsisaḍ vájrabāhuḥ.

cf. 1.174.5^c

6.26.4^b (Bharadvāja ; to Indra)

tvám rátham prá bharo yodhám ṛṣvám ávo yúdhyan̄tañ vṛṣabhám
dáçadyum,

tvám tūgram vetasāve sácāhan tvám tūjim gṛñāntam indra tūtoḥ.

See Geldner, *Ved. Stud.* ii. 171 ; *Rigveda-Kommentar*, p. 7 ; and cf. under 1.174.5^c.

1.34.10^b (Hiranyastūpa Āngirasa ; to Aṣvins)

á nāsatyā gáçhatañ huýáte havír mádhvaḥ pibatañ madhupébhīr āsábhiḥ,
yuvór hí púrvañ savitósáso rátham ṛtāya citráñ gṛtāvāntam ísyatī.

4.45.3^a (Vāmadeva ; to Aṣvins)

mádhvaḥ pibatañ madhupébir āsábhir utá priyám mádhune yuñja-
thām rátham,

á vartan̄tīm mádhunā jinvathas pathó d̄tīm vahethe mádhūmantam aṣvinā.

One may imagine the repeated páda in 1.34.10 to have been borrowed from a madhu-stanza and a madhu-hymn like 4.45, and equally well one may imagine the same páda expanded gloatingly into the theme of the four pádas of 4.45.3. For the connexion between Aṣvins and madhu see Hillebrandt, *Ved. Myth.* i. 239 ff.

[1.34.11^a, á nāsatyā tribhír ekādaçáir ihá : 8.35.3^a, víçvair deváis tribhír, &c.]

1.34.11^{cd} (Hiranyastūpa Āngirasa ; to Aṣvins)

á nāsatyā tribhír ekādaçáir ihá, devébhīr yātañ madhupéyam aṣvinā,

cf. 1.34.11^a

práyus tárīṣtañ ní rāpāñsi mṛkṣatañ sédhatañ dvéṣo bhāvatañ sacābhúvā.

1.157.4^{cd} (Dirghatamas Āucathya ; to Aṣvins)

á na úrjañ vahatañ aṣvinā yuvám, mádhūmatyā naḥ káçayā mimik-
ṣatam,

cf. 1.92.17^c

práyus tárīṣtañ ní rāpāñsi mṛkṣatañ sédhatañ dvéṣo bhāvatañ
sacābhúvā.

1.34.12^d (Hiranyastūpa Āngirasa ; to Aṣvins)

á no aṣvinā trivṛtá ráthenārvāñcañ rayīm vahatañ suvīram,
çṛṇvāntā vām ávase johavīmi vṛdhé ca no bhavatañ vájasātāu.

1.112.24^d (Kutea ; to Aṣvins)

ápnasvatīm aṣvinā vācam asmé kṛtām no dasrā vṛṣaṇā manisám,
adyútyé vāse ní hvaye vām vṛdhé ca no bhavatañ vájasātāu.

The word adyútyá in 1.112.24^d seems to me to mean 'darkness', or 'trouble', rather than 'unlucky gambling', as the *Pet. Lexicons* and the translators assume.

[1.35.2^c, hiranyáyena savitá ráthena: 4.44.5^b, hiranyáyena suvṛtá ráthena; 8.5.35^a, hiranyáyena ráthena.]

[1.35.8^c, hiranyáksáḥ savitá devá ágāt: 2.38.4^d, arámatih savitá, &c.]

[1.35.8^d, dádhad rátñā dāçūṣe váryāni: see under 1.47.1^b.]

[1.35.9^b, ubhé dyávapṛthiví antár iyate: 1.160.1^c, sujánmaní dhiṣāne antár iyate.]

See the context of each stanza.

1.35.10^b (Hiranyastūpa Āṅgīrasa; to Savitar)

híran̄yahasto ásurah̄ sunitháḥ sumṛṇīkáh svávāñ yātv arvāñ,
apasédhan rakṣáso yātudhānan ásthād deváh pratidoṣām gr̄ñānāḥ.

1.118.1^b (Kakṣvat Dairghatamasa, son of Uçig; to Açvina)

á vām rátho açvinā çyenápatvā sumṛṇīkáh svávāñ yātv arvāñ,
yó mártiyasya mánaso jávīyān trivandhuró vṛṣṇā vátaranhāḥ.]

1.118.1^d

The epithet 'tenderly merciful' (sumṛṇīká) is applied to Savitar in 1.35.10, to the Açvina's chariot in 1.118.1. There can be no doubt that the repeated páda is primary in the former. Cf. the relation of 1.108.1 to 7.61.1 (under 1.108.1). On the other hand the fourth páda of 1.118.1 has a parallel in 1.183.1, to wit:

tám yun̄jāthām mánaso yó jávīyān trivandhuró vṛṣṇā yás tricakráḥ,
yéno payātháh sukṛto duronám tridhātunā patatho vir ná parñāḥ.

From the point of style, or expression, 1.183.1, especially its first distich, seems, in turn, decidedly inferior and afterborn in relation to 1.118.1; the three stanzas therefore may involve a case of double relative age: 1.35.10; 1.118.1; 1.183.1.—For pratidoṣām in 1.35.10 see Ludwig, 131 (who suggests práti doṣam); Bartholomae, Bezz. Beitr. xv. 198, note.

[1.35.11^d, rákṣa ca no ádhi ca br̄hi deva: 1.114.10^c, mṛṇá ca, &c.]

Group 5. Hymns 36–43, ascribed to Kaṇva Ghāura

[1.36.3^a, prá tvā dutám vṛṇīmahe: 1.12.1^a, agnīm dutám vṛṇīmahe; 1.44.3^a, adyá dutám vṛṇī mahe.]

Cf. 8.102.18^b.

1.36.3^b: 1.12.1^b; 1.44.7^a, hótārañ viçvávedasam.

[1.36.4^a, devásas tvā váruṇo mitró aryamá: 1.40.5^c, yásmīn̄ indro váruṇo, &c.; 7.66.12^c, yád óhate váruṇo, &c.; 7.82.10^a; 83.10^a, asmé indro váruṇo, &c.; 8.19.16^a, yéna caṣṭe váruṇo, &c.; 8.26.11^c, sajóṣasa váruṇo, &c.; 10.36.1^b, dyávaksāmā váruṇo, &c.; 10.65.1^a, agnir̄ indro váruṇo, &c.; 10.65.9^b, indravāyú váruṇo, &c.; 10.92.6^c, tébhiç caṣṭe váruṇo, &c.]

1.36.5^b (Kaṇva Ghāura; to Agni)

mandró hótā gr̄hāpatir̄ ágne dūtó viçám asi,
tvé viçva sámgatāni vratá dhruvā yāni devá ákr̄vata.

1.44.9^b (Praskaṇva Kāṇva ; to Agni)
 pátir hy adhvarāṇām ágne dūtó viçám asi,
 uṣarbúdha á vaha sómapitaye devān adyá svardfçaḥ.

For 1.44.9^a cf. the pádas, rájantam adhvarāṇām, &c., under 1.1.8.

1.36.7^{ab} (Kāṇva Ghāura ; to Agni)
 tám ghem itthá namasvína úpa svarájam āsate,
 hótrābhir agnín mánuṣaḥ sám indhate titirvānso áti sridhaḥ.

8.69.17^{ab} (Priyamedha Āṅgīrasa ; to Indra)
 tám ghem itthá namasvína úpa svarájam āsate,
 ártham cid asya súdhitam yád étava svartáyanti dāvāne.

For 1.36.7^a cf. 2.2.8^c; 10.11.5^b, hótrābhir agne mánuṣaḥ svadhvarāḥ.

1.36.8^b (Kāṇva Ghāura ; to Agni)
 ghnānto vṛtrám ataran ródasī apá urú kṣáyāya cakrire,
 bhúvat káṇve vṛṣā dyumny áhutaḥ krándad áçvo gáviṣṭiṣu.

7.60.11^d (Vasiṣṭha ; to Mitra and Varuṇa)
 yó bráhmaṇe sumatím áyájate [vájasya sātáu paramásya ráyāh,]

cf. 4.12.3^b

síkṣanta manyúr maghávāno aryá urú kṣáyāya cakrire sudhātu.

Cf. 6.50.3; 8.68.12.

1.36.10^b (Kāṇva Ghāura ; to Agni)
 yám tva deváso mánave dadhúr ihá yájiṣṭham havyvāhana,
 yám káṇvo médhyaṭithir dhanaspṛtam yám vṛṣā yám upastutáh.

1.44.5^d (Praskaṇva Kāṇva ; to Agni)
 stavisyámi tvám ahám viçvasyamṛta bhojana,
 ágne trátāram amṛtam miyedhya yájiṣṭham havyvāhana.

7.15.6^c (Vasiṣṭha Māitravaruṇi ; to Agni)
 sémám vetu vṣaṭkṛtim agnir juṣata no girāḥ,
 yájiṣṭho havyvāhanaḥ.

8.19.21^c (Sobhari Kāṇva ; to Agni)
 íḷe girá mánurhitam yám devā dūtām aratím nyeriré,
 yájiṣṭham havyvāhanam.

[1.36.12^d, sá no mṛṣa mahán asi: 4.9.1^a, ágne mṛṣa mahán asi.]

1.36.14^c (Kāṇva Ghāura ; to Agni)
 úrdhvó naḥ páhy áñhaso ní ketúnā viçvam sám atrínām daha,
 kṛdhí na úrdhvān caráthāya jívāse vidá devéṣu no dúvah.

1.172.3^c (Agastya ; to Maruts)
 tṛṇaskandásya nú viçah pári vṛṅkta sudānavah,
 úrdhvān naḥ karta jívāse.

1.36.15^{ab} (Kaṇva Ghāura ; to Agni)
 pāhī no agne rakṣāsaḥ pāhī dhūrtér árávṇaḥ,
 pāhī rīṣata utá vā jíghānsato bhādbhāno yáviṣṭhya.

7.1.13^{ab} (Vasiṣṭha Māitravaruṇi ; to Agni)
 pāhī no agne rakṣāso ájuṣṭāt pāhī dhūrtér áraruṣo aghāyóḥ,
 tvá yujá pṛtanayúnr abhī syām.

It seems pretty clear that the fuller form of the distich, 7.1.13^{ab}, whose author is said to be Vasiṣṭha, is the primary form. For the cadence of 1.36.15^a (— ∪ ∪) is a severe infringement, of course not unparalleled, of metrical law, whereas 7.1.13^a is unexceptionable. In 1.36.15^b árávṇaḥ (catalectic dipody) cleverly takes the place of áraruṣo (∪ ∪ ∪ —). In 8.60.10^a, pāhī viṣvasmād rakṣāso árávṇaḥ, we seem to have a tertiary descendant from this distich, namely a contraction of 1.36.15^{ab}.

1.37.4^c (Kaṇva Ghāura ; to Maruts)
 prá vaḥ ṣárdhāya ghṛṣvaye tveṣādyumnāya ṣuṣmīṇe,
 deváttaṁ bráhma gāyata.

8.32.27^c (Medhatithi Kāṇva ; to Indra)
 prá va ugrāya niṣṭuré 'sālhāya prasakṣīṇe,
 deváttaṁ bráhma gāyata.

We render 1.37.4, 'Sing for yourselves a god-given song to the fiery host (of the Maruts), the brilliantly luminous, the mighty !' The word vaḥ in the second place is that immensely common vaḥ in just that position (the second word of the stanza, e.g. 5.52.4 ; 6.10.1 ; 16.22 ; 8.19.7 ; 62.16 ; 71.12), an enclitic dative of interest, quasi German, 'singt euch' (cf. Bezz. Beitr. xxvii. 268). None of the translations do justice to this subtle idiom : see Grassmann, ii. 40 ; Ludwig, 673 ; Max Müller, SBE. xxxii. 63 (where older renderings are quoted). Ludwig is enticed by this use of vaḥ to take gāyata as passive : 'Eurer kúnen schar, von blendender herlichkeit, der kraftvollen, soll ein von den gótttern eingegebenes brahma gesungen werden.' In his commentary he retracts the lapsus, and follows the other translators.

The other stanza involves a remarkable type of repetition : 'Sing for yourselves a god-given song to the strong, conquering, unconquered, overwhelming (Indra) !' Ludwig, 598, not having in mind his rendering of the repeated páda in 673, translated gāyata as active, 'singt das den gótttern entnommene brahma eurem gewaltigen', &c. Grassmann : 'Auf eurem starken . . . singt das gottverliebene Gebet.' Now Aufrecht in the Preface of the second edition, p. xxv, notes the repetition of the páda, and remarks : 'Das gottgegebene brahma hat der Nachahmer (the author of 8.32.7) geraubt.' Aufrecht thus judges, because he presumably construes vaḥ in 1.37.4 as referring to the Maruts ; then, finding the same plural in a parallel stanza to Indra, he condemns the latter as an imitation. But with our construction of vaḥ the supposed reference to the Maruts is cancelled, and, as far as I can see, one stanza is as good as another.

1.37.1^a, 5^b, kriṣám vaḥ ṣárdho (5^b, kriṣám yác chárdho) márutam.

[1.37.8^c, bhivyá yámeṣu réjate (sc. pṛthiví) : 8.20.5^c, bhúmir yámeṣu réjate.]

1.37.11^c (Kaṇva Ghāura ; to Maruts)
 tyám cid ghā dirghám pṛthúm mihó nápatam ámrđham,
 prá cyāvayanti yámabhiḥ.

5.56.4^d (Cyāvaçva Ātreya; to Maruts)
 ní yé riṇánty ójaśá vṛthā gávo ná durdhúrah,
 áçmānañ cit svaryāñ párvatañ girim̐ prá cyāvayanti yāmabhiḥ.

We may render 1.37.11, 'Verily, even that long and broad child of the cloud (the rain) that does no injury, they cause to fall in their course'. All translators agree on some such sense: Ludwig, 673; Grassmann, i. 41; Max Müller, SBE. xxxii. 64. For mihó nápat̐ cp. Bergaigne, ii. 18, 46, 256, note 2. For the first distich of 5.56.4 cf. Geldner, Ved. Stud. i. 117. The second distich is perhaps, though by no means certainly, interpreted by 1.37.11: áçmānañ cit svaryāñ (also 5.30.8^a), 'the heavenly stone' may be lightning; párvatañ girim̐, 'cloud-mountain'. I render: 'Even the heavenly stone (lightning) (and) the (cloud) mountain they cause to fall (as rain-storm) in their course.' Therefore again rain-storm (for párvatañ girim̐ cf. Bergaigne, i. 258). This, if, indeed, it be correct, does not appear quite clearly enough in Ludwig, 690: 'sogar den himmlischen keil, den fels, den berg, auf ihren zügen stürzen sie.' Grassmann, i. 208: 'Des Himmels Felsen auch und den gewalt'gen Berg erschüttern sie durch ihren Gang.' Max Müller, *ibid.* p. 337: 'they by their marches make the heavenly stone, the rocky mountain (cloud) to shake.' For both stanzas cf. 8.7.4, vāpanti marúto mīhañ prá vepayanti párvatañ, yád yāmañ yānti vāyūbhiḥ.

Though the parallels seem to call in both stanzas for cloud mountains, we must not forget that the Maruts shake also real mountains, trees, and so on; e.g. 1.37.12; 1.39.5; 1.85. 4. In that case Grassmann's translation comes closest to the sense of the original.

1.37.12^a (Kaṇva Ghāura; to Maruts)
 marúto yád dha vo bálañ jánāñ acucyavitana,
 girim̐ acucyavitana.

8.7.11^a (Punarvatsa Kaṇva; to Maruts)
 marúto yád dha vo diváḥ sumnāyanto hávāmahe,
 á tú na úpa gantana.

The anaocoluthic quality of 1.37.12^a suggests the question whether its similarity to 8.7.11^a is accidental, especially as several stanzas of 1.37; 1.38; and 1.39 have pádas repeated in 8.7 (1.38.1^a: 8.7.31^a; 1.39.5^a: 8.7.4^b; 1.39.6^b: 8.7.28^b). Ludwig, 673, renders 1.37.12, 'O Marut, so wie eure kraft ist, warft ihr die leute nider, warft ihr die berge nider'. Oldenberg, SBE. xlii. 172: 'O Maruts, with such strength as yours, you have caused men to tremble.' Other renderings in Max Müller, SBE. xxxii. 79. Oldenberg illustrates the anaocoluthon by comparing 1.147.3. If the correspondence between 1.37.12^a and 8.7.11^a is not, after all, fortuitous, the former, of course, is the epigonal páda. Note the enclisis of acucyavitana after the relative pronoun yád, which heightens the anaocoluthic effect.

1.38.1^a (Kaṇva Ghāura; to Maruts)
 kád dha nūnám kadhapriyaḥ pitá putráñ ná hástayoḥ,
 dadhidhvé vṛktábarhiṣaḥ.

8.7.31^a (Punarvatsa Kaṇva; to Maruts)
 kád dha nūnám kadhapriyo yád índram ájahātana,
 kó vaḥ sakhitvá ohata.

Recent discussions of kadhapri, and the like, by Pischel, ZDMG. xxv. 714; Geldner, Ved. Stud. iii. 64; Oldenberg, RV. Noten, p. 26. In 8.8.4 the Agvins' epithet adhapriyā (dual) seems to mean 'then-friends', something like 'reliable friends'; therefore kadhapriyaḥ means 'when-friends', i. e. 'uncertain, fickle, or capricious friends'; in 1.30.20 kadhapriyo

(enclitic) seems to be vocative feminine singular of a transition form *kadhapriyā*, derived from *kadhapri*. In the stanzas above the repeated pada fits equally well in both cases (see the sequel in 1.38). The hymns 1.38 and 8.7 are otherwise related as to authorship (see the preceding item); I am unable to discover any indication as to priority. Perhaps we may render 1.38.1: 'What is up with you now, ye fickle friends? As a father his son in his arms so have ye been placed (accommodated), O ye (gods) for whom the barhis is prepared.' For the middle of root *dhā* in passive sense see, e.g., 1.24.4. The stanza would then seem to express surprise or disgust because the Maruts do not respond to kind treatment. The idea is continued effectively in the next five stanzas. If, however, *dadhivé* is to be taken as active we may render: 'What now, ye fickle friends, did you, like a father his son in his arms, place (us)? &c.' Again complaint, expressed rhetorically in question form, at the neglect of the Maruts. The implication would be that the Maruts did not cherish their worshippers, as might properly be expected of them.

1.39.5^{a+d} (Kaṇva Ghāura; to Maruts)

prá vepayanti párvatān ví viñcanti vānaspátin,
pró ārata maruto durmádā iva dévāsaḥ sárvaḥ viçá.

5.26.9^c (Vasūyava Atreyāḥ; to Viçve Devāḥ)
édām marúto aṣvínā mitráḥ sídantu várūṇaḥ,
devāsaḥ sárvaḥ viçá.

8.7.4^b (Punarvatsa Kaṇva; to Maruts)
vápanti marúto míhañ prá vepayanti párvatān,
yád yámañ yánti vāyúbhiḥ.

Note that 1.39 and 8.7 share another páda; see under 1.39.6^a. For 8.7.4 see under 1.37.11^c.

[1.39.6^a, úpo rátheṣu pṛṣatir ayugdhvam: 1.85.5^a, prá yád rátheṣu pṛṣatir áyugdhvam.]

1.39.6^b (Kaṇva Ghāura; to Maruts)

úpo rátheṣu pṛṣatir ayugdhvañ, práṣtir vahati róhitaḥ, cf. 1.39.6^a
á vo yámāya pṛthiví cid aṣrod árbhayañta mánusaḥ.

8.7.28 (Punarvatsa Kaṇva; to Maruts)
yád eṣāñ pṛṣatí ráthe práṣtir váhati róhitaḥ,
yánti ubhrá riṇāñ apāḥ.

We render 1.39.6, 'And ye have hitched the spotted mares to your chariot; a red stallion draws as leader. Even the earth hath listened at your approach, and men were frightened'. Cf. Ludwig, 675; Grassmann, ii. 43; Max Müller, SBE. xxxii. 97. The word *pṛṣatir* which the translators render by 'antelopes' means in fact 'spotted mares', because the Maruts have the epithet *pṛṣadaṣva*. See Bergaigne, ii. 378, and, very explicitly, Nāighaṇṭuka 1.15; Bṛhaddevatā 4.144 (catalogue of the spans of the gods), where we have the express statement, *pṛṣatyo 'ṣvās tu marutām*. The word *práṣti* (*pra + sti*, like *abhiṣti*, *ūpasti*, and *páriṣti*) means literally 'being in front', 'leading horse'. It is the analogue of *purogavā*, and *πρῆσβυς*, 'leading steer'. Both refer to what is known as a 'spike-team', or 'unicorn'. To a team of two animals a third is hitched in front for better control. See the author in *American Journal of Philology*, xxix. 78 ff.

The second stanza may be rendered, 'When the red stallion guides as a leading horse their speckled mares at the chariot, then the bright chariots approach and let the waters

flow'. Subtly, and yet in a peculiarly certain way, this stanza is secondary, directly patterned after 1.39.6. The entire characteristic and imaginative description of the span of the Maruts in 8.7.28 is crowded incidentally, as it were, into a subordinate clause (note orthotone vahati in 8.7.28; enclitic vahati in 1.39.6), whereas in 1.39.6 the description is the set theme of the first distich. I cannot doubt that this important bit of mythography was first stated in the explicit terms of 1.39.6, before it could be referred to incidentally, yet in the very same words, in 8.7.28.

The same conclusion, namely priority of 1.39.6^a, applies to the partial relation of 1.39.6^a to 1.85.5^a (in neither of which pādas, by the way, we should read ayugdhuam with Oldenberg, RV. Noten, pp. 41, 85). The original description was categorical, and not subordinate; cf. also 5.57.3^d. For the general character of 8.7 see p. xv, line 15 from below.—Note that 1.39 shares another pāda with 8.7; see under 1.39.5.

[1.39.7^b, rūdrā āvo vṛṇīmahe : 1.42.5^b, pūṣann āvo, &c.]

1.40.2^b (Kaṇva Ghāura ; to Brahmanaspati)
tvām id dhī sahasas putra mārtya upabrūté dhané hité,
suvīryam maruta á svácyyam dádhita yó va acaké.

6.61.5^b (Bharadvāja ; to Sarasvatī)
yás tvā devi sarasvaty upabrūté dhané hité,
īndram ná vṛtrātūrye.

1.40.4^{a+b+d} (Kaṇva Ghāura ; to Brahmanaspati)
yó vāgháte dáḍāti sūnāram vásu sá dhatte ákṣiti ḡrávaḥ,
tāsmāi īlām suvīram á yajāmahe suprátūrtim anehāsam.

5.34.7^b (Samvarana Prājāpatya ; to Indra)
sām im paṇér ajati bhójanam muṣé ví dāḡuṣe bhajati sūnāram vásu,
durgé caná dhriyate víḡva á purú jáno yó asya táviṣim ácukrudhat.

8.103.5^b (Sobhari Kaṇva ; to Agni)
sá dṛdhé cid abhī tṛṇatti vājam árvatā sá dhatte ákṣiti ḡrávaḥ,
tvé devatrā sádā purūvaso [víḡvā vāmāni dhīmahe.] ☞ 5.82.6^a

9.66.7^c (Çatañ Vāikhānasāh ; to Pavamāna Soma)
prá soma yāhi dhārayā sutá īndrāya matsarāh,
dádhāno ákṣiti ḡrávaḥ.

3.9.1^d (Viçvāmitra Gathina ; to Agni)
sákhāyas tvā vavṛmahe [devām mártasa útāye,] ☞ 1.144.5^b
[apām nápātam subhāgam sudīditim,] suprátūrtim anehāsam. ☞ 3.9.1^c

Ludwig, 723, ad 1.40.4^d, translates, 'die (sc. Ilā) leicht alles durchsetzt, unvergleichliche'; the same scholar, 309, ad 3.9.1^d, 'den leicht überwindenden, der ohne nebenbuhler'. We render 1.40.4: 'He that giveth pleasing gifts to the priest obtaineth imperishable glory. To him we bring, by sacrificing, prosperity and abundant sons, (prosperity) that advances vigorously, is free from blemish.' Pāda d is repeated in such a way as to call up the question of priority. No very pointed argument is possible in favour of 3.9.1, yet it is almost inconceivable that the epithet suprátūrti should have been coined originally for Ilā rather than Agni, because the latter in the nature of things advances vigorously, and not the abstract Ilā; cf. 8.23.29, tvām (sc. āgne) hí supratūr āsi. Note also that 1.40.4 has three repeated lines, which is not prepossessing. For the other relations of 3.9.1 see in the order of that stanza.

[1.40.5^c, yásminn indro várupo mitró aryamá : see under 1.36.4^a.]

1.40.8^c (Kaṇva Ghāura ; to Brahmanaspati)

úpa ksátrám pñcítá hánti rájabhir bhayé cit suksitím dadhe,
náśya vartá ná tarutá mahādhané nárbhe asti vajriṇaḥ.

6.66.8^a (Bharadvāja ; to Maruts)

náśya vartá ná tarutá nv ásti māruto yám ávatha vājasātāu,

☞ cf. 6.66.8^b

toké vā gósu tánaye yám apśú, sá vrajám dártá párye ádha dyóḥ.

☞ 6.25.4^c

Cf. Oldenberg, RV. Noten, p. 42, who thinks the pious sacrificer the theme of 1.40.8. I cannot believe that rájabhiḥ is here kenning for Ādityas. The stanza is addressed to Brahmanaspati, who secures ksátrám, slays in his capacity of Purohita in the company of, or through the agency of kings (rájabhiḥ), furnishes security in times of danger (bhayé), and is armed with the vāja, invincible, because he is Indra's double. Indirectly the stanza, of course, reflects the proportion, Brahmanaspati : Indra = Purohita : Rájan (Maghavan). It does not seem possible to determine the chronology of the repeated pádas.

1.41.1^b : 1.26.4^b ; 4.55.10^b ; 5.67.3^b ; 8.18.3^b ; 28.2^a ; 83.2^b ; 10.126.3^{b-7^b}, várupo mitró aryamá.

1.41.2^{b+c} (Kaṇva Ghāura ; to Varuṇa, Mitra, Aryaman)

yám bahúteva píprati pánti mártyaṁ riśáḥ,
ářiṣṭaḥ sárva edhate.

5.52.4^d (Çyāvácva Ātreya ; to Maruts)

marútsu vo dadhmahi stóman yajñám ca dhṛṣṇuyá,

☞ 5.52.4^b

viçve yé mánuṣā yugá pánti mártyaṁ riśáḥ.

5.67.3^d (Yajata Ātreya ; to Mitra and Varuṇa)

viçve hí viçvávedaso várupo mitró aryamá,

☞ 1.26.4^b

vratá padéva saçcire pánti mártyaṁ riśáḥ.

8.27.16^d (Manu Vāivasvata ; to Viçve Devāḥ)

prá sá ksáyaṁ tirate ví mahír iṣo yó vo várāya dáçati,

☞ 7.59.2^{od}

prá prajābhir jāyate dhármanas páry, ářiṣṭaḥ sárva edhate.

☞ 6.70.3^c

10.63.13^a (Gaya Plāta ; to Viçve Devāḥ, here Ādityas)

ářiṣṭaḥ sá mártō viçva edhate prá prajābhir jāyate dhármanas pári,

☞ 6.70.3^c

yám ádityāso náyathā sunthíbhiri áti viçváni duritá svastāye.

In 10.63.13^a, ářiṣṭaḥ sá mártō viçva edhate, we have an imperfect páda, because the caesura is after ářiṣṭaḥ, the third syllable, and because the páda is one syllable short. Arnold's suggestion, VM. 321, to change mártō to mártio, does not really cure the line. Moreover ářiṣṭaḥ sá [mártō viçva] edhate is obviously a mechanical extension of ářiṣṭaḥ sárva edhate ; see Part 2, chapter 2, class B 11. We may be certain that the distich 10.63.13^{ab} is a later imitation of 8.27.16^{od}.—For the meaning of sárva and viçva in these passages see Zubatý, IF. xxv. 202.

[1.41.6^b, viçvaṁ tokám utá tmánā : 8.84.3^c, rákṣa tokám, &c.]

1.43.3^a (Kaṇva Ghāura ; to Rudra, Mitra, and Varuṇa)

yáthā no mitró várūṇo yáthā rudráç íketati,
yáthā víçve sajóçasah.

3.4.6^c (Viçvāmitra Gāthina ; Aprī, to Uçāsā-Naktā)

á bhādamāne uçāsā úpāke utá smayete tanvā vírūpe,
yáthā no mitró várūṇo júçad índro marútvañ utá vā máhobhīh.

From the point of view of metre the repeated páda is better in 3.4.6 than in 1.43.3. See Part 2, chapter 2, class B 8.

Group 6. Hymns 44–50, ascribed to Praskaṇva Kāṇva

1.44.2^b (Praskaṇva Kāṇva ; to Agni)

júṣṭo hí dutó ási havývāhanó 'gne rathír adhvarāṇām,
sajúr açvibhyām uçāsā suvíryam ḷasmé dhehi çrávo bṛhát.]

☞ 1.9.8^a

8.11.2^c (Vatsa Kāṇva ; to Agni)

tvám asi praçásyo vidátheṣu sahintya,
ágne rathír adhvarāṇām.

The páda 1.44.2^b is related to 5.51.8 ; see under 1.44.14. For the relation of the Praskaṇva group with the first hymns of the eighth book see Oldenberg, Prol. 262, and cf. p. xv, tenth line from bottom.

1.44.2^d: 1.9.8^a ; 8.65.9^c, asmé dhehi çrávo bṛhát.

[1.44.3^a, adyá dutám vṛṇīmahe : 1.12.1^a, agnīm dutám vṛṇīmahe ; 1.36.3^a, prá tvā dutám vṛṇīmahe.]

Cf. 8.102.18^b.

1.44.5^d: 1.36.10^b, yájiṣṭham havývāhana ; 7.15.6^c, yájiṣṭho havývāhanah ;
8.19.21^c, yájiṣṭham havývāhanam.

1.44.7^a: 1.12.1^b ; 36.3^b, hótāram viçvávedasam.

1.44.9^b: 1.36.5^b, ágne dutó viçám asi.

1.44.11^a (Praskaṇva Kāṇva ; to Agni)

ní tvā yajñásya sádhanam ágne hótāram ṛtvījam,
manuṣvād deva dhīmahi práçetasam jirám dutám ámartyam.

3.27.2^b (Viçvāmitra ; to Agni)

īḷe agnīm vipaçcitām girá yajñásya sádhanam,
çruṣṭivānañ dhítāvānam.

8.6.3^b (Vatsa Kāṇva ; to Indra)

kāṇvā índrañ yád ákrata stómāir yajñásya sádhanam,
jāmí bruvata áyudham.

8.23.9^b (Viçvamanas Vaiyaçva ; to Agni)
 ṛtāvānam ṛtāvavo yajñāsya sādhanam girá,
 úpo enam jujusur námasas padé.

Cf. 3.27.8^a, vípro yajñāsya sādhanam (of Agni). All but 8.6.3 employ the expression yajñāsya sādhanam with Agni (cf. also 1.96.3 ; 145.3) ; it is hardly to be questioned that the single use with Indra in 8.6.3 is after-born. The case is analogous to that treated under 1.1.8 ; and, again, under 7.11.1. Cf. Oldenberg, ProL. 262.

1.44.14^{b+d} (Praskaṇva Kāṇva ; to Agni! In reality Maruts)
 çṛṇvāntu stóman marútaḥ sudánavo agnijihvá ṛtāvfdhaḥ,
 píbatu sóman vāruṇo dhṛtāvrató 'çvibhyām uśásā sajúḥ.

7.66.10^b (Vasiṣṭha ; to Ādityāḥ)
 bahávaḥ sūracakṣaso 'gnijihvá ṛtāvfdhaḥ,
 trīṇi yé yemúr vidáthāni dhṛtibhir viçváni páribhṛtibhiḥ.

10.65.7^a (Vasukarṇa Vāsukra ; to Viçve Devāḥ)
 divákṣaso agnijihvá ṛtāvfdhā ṛtāsya yónim vimṛçanta asate,
 dyám skabhity yá pá á cakrur ójasā yajñām janitvī tanvī ní māmṛjuh.

5.51.8^b (Svastyātreya Ātreya ; to Viçve Devāḥ)
 sajúḥ viçvebhir devébhir açvibhyām uśásā sajúḥ,
 á yāhy agne atrivát suté rapa.]

☞ refrain, 5.51.8^c—10^c

The páda açvibhyām uśásā sajúḥ suits best in 5.51.8, because Agni, the Açvins, and Uśas are the typical divinities of the morning.—The other repeated páda is a characteristic formula for plural gods ; it is a good guess that the longer form, divákṣaso agnijihvá ṛtāvfdhaḥ, 10.65.7^a, is a secondary and later expansion of agnijihvá ṛtāvfdhaḥ.

1.45.4^b (Praskaṇva Kāṇva ; to Agni)

máhikerava útāye priyámedhā ahūṣata,

ṛájantam adhvarāṇām] agním çukréṇa çocíṣā.] ☞ c: 1.1.8^a ; d: cf. 1.12.12^a

8.8.18^b (Sadhvaṇsa Kāṇva ; to Açvins)

á vām viçvābhir útibhiḥ] priyámedhā ahūṣata,

☞ 7.24.4^a

ṛájantāv adhvarāṇām] açvinā yámahūtisu.

☞ 1.1.8^a

8.87.3^b (Dyumnika Vasiṣṭha, or others ; to Açvins)

á vām viçvābhir útibhiḥ] priyámedhā ahūṣata,

☞ 7.24.4^a

tá vartír yātam úpa vṛktábarhiṣo júṣtam yajñām diviṣṭisu.

For the most recent discussion of the *āx. ley. máhikeravaḥ* (with bibliography) see Oldenberg, RV. Noten, p. 44.

1.45.4^c: 1.1.8^a, rájantam adhvarāṇām ; 8.8.18^b, rájantāv adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

[1.45.4^d, agním çukréṇa çocíṣā : ágne, &c. ; see under 1.12.12.]

1.45.5^b: 1.26.5^c ; 2.6.1^c, imá u şú çrudhí girah.

1.45.6^d (Praskaṇva Kāṇva ; to Agni)
tvām citraçravastama hávante vikṣú jantávah,
çocískeçam purupriyágne havýāya vólhave.

3.29.4^d (Viçvāmitra ; to Agni)
iḷyās tvā padé vayām ḷnābhā pṛthivyā ádhi,] ☞ 2.3.7^d
játavedo ní dhimahy ágne havýāya vólhave.

Cf. 5.14.3^o, agním havýāya vólhave.

1.45.7^o (Praskaṇva Kāṇva ; to Agni)
ní tvā hótāram rtvijām dadhire vasuvittamam,
çrútkarṇam sapráthastamam viprá agne díviṣṭiṣu.

10.140.6^o (Agni Pāvaka ; to Agni)
rtāvānam mahiṣām viçvadarçatam ḷagním sumnáya dadhire puró jánāh,] ☞ 3.2.5^a
çrútkarṇam sapráthastamam tvā girá dáivyaṁ mánuṣā yugá.

The composite character of the repeated páda in 10.140.6 shows that the stanza is late ; see under 3.2.5^a.

[1.45.8^d, ágne mártāya dāçuṣe : 1.84.7^b ; 9.98.4^b, vāsu mártāya dāçuṣe : 8.1.22^b,
devó mártāya dāçuṣe.]

1.46.2^b (Praskaṇva Kāṇva ; to Açvins)
yá dasrá sindhumātārā manotārā rayiṇām,
dhiyá devá vasuvidā.

8.8.12^b (Sadhvaṅsa Kāṇva ; to Açvins)
ḷpurumandrā puruvāsu, manotārā rayiṇām, ☞ 8.5.4^b
stómam me açvínāv imám abhí váhni anuṣātām.

1.46.3^o (Praskaṇva Kāṇva ; to Açvins)
vacyānte vām kakuhāso jūrṇāyām ádhi viṣṭāpi,
yád vām rátho víbhiṣ pátāt.

8.5.22^o (Brahmātithi Kāṇva ; to Açvins)
kadá vām taugryó vidhat samudré jahitó narā,
yád vām rátho víbhiṣ pátāt.

Stanza 1.46.3 is partially paralleled by 1.184.3, to wit, çriyé pūṣann iṣukṭeva devá násatyā vahatúm sūryāyāḥ, vacyānte vām kakuhá apsu játá yugá jūrṇeva várunasya bhúreḥ, '(Lead), O Pūṣan, unto happiness, like two archers (who have struck the mark) the two gods, the Násatyas, to the marriage of Sūryā.' So far I should like to modify Pischel's and Oldenberg's recent discussions of this distich (Ved. Stud. i. 20 ; RV. Noten, p. 181), by supplying an imperative of the verb ní 'lead', or the like, with the vocative pūṣan. We have, RV. 10.85.14, the explicit statement that Pūṣan was the son of Sūryā, and that he chose the Açvins to be his fathers, that is, he promoted the marriage of the Açvins to Sūryā his mother : yád açvinā pṛchámānāv śyātām tricakreṇa vahatúm sūryāyāḥ . . . putráḥ pitārāv avṛṇita pūṣá, 'When,

O Aṅvins, ye went wooing on your three-wheeled car to the marriage of Sūryā, then did son Pūṣan choose you as his fathers.' See RV. 6.55.5, where Pūṣan is called 'the wooer for his mother', mātūr didhiṣā (Ved. Stud. i. 21).

Oldenberg, l. c., prefers to render *iṣukṣtā* by 'arrow-maker', in part because VS. 16.46 has *nāma iṣukṣdbhyo dhanuṣkṣdbhyaḥ ca*. It would then be necessary to regard both words as meaning something like archers, unless one is 'arrow-maker', and the other 'bow-maker'. But note the sequel of this *ṣatarudriya* formula in TS. 4.5.4.2, *nāmo mṛgayūbhyaḥ ṣvanībhyaḥ ca vo nāmaḥ* (cf. Concordance). These are words for 'hunters', which rather points to 'archers' for both *iṣukṣt* and *dhanuṣkṣt* (*dhanvakṣt*); cf. German 'Pfeilschütz' and 'Bogenschütz'.

Then the poet, it seems to me we must assume, turns from Pūṣan to the Aṅvins, addressing them with the second hemistich of 1.184.3, which is parallel to 1.46.3. Ludwig, 24, renders the latter: 'Eure buckelochsen eilen heran über den entflammten ort, wenn euer wagen mit den vögeln fliegt.' Grassmann, 'Es springen eure Rosse schnell dort auf der alten Stätte hin, wenn euer beschwingter Wagen fliegt.' Oldenberg, RV. Noten, p. 46, remarks that *jūrṇā viṣṭāp*, in the light of 1.184.3, &c., refers to the surface of the sea, but this does not explain *jūrṇā*. The only point in 1.46.3 that is clear is that *yād vām rātho vibhiṣ pātāt* means 'when your car flies with (its span) the birds'.

Even this little is not quite certain in 8.5.22. Ludwig, 59, 'Wann hat euch Taugrya verehrt? verlassen im meere o helden, dass euer wagen mit den beflügelten flöge.' Grassmann, 'Wann rief des Tugra Sohn euch an, ins Meer gestürzt, O Männer, dass euer Wagen flöge rossbespannt?' It will be observed that both translators render the third *pāda* here as a causal clause, whereas they have rendered it at 1.46.3 as a temporal clause. This is not impossible, but we may consider the possibility of taking the clause temporally in 8.5.22, as well as in 1.46.3. St. 8.5.22 is perhaps a kind of *brahmodya* in which the first distich asks the riddle: 'When did the son of Tugra, abandoned in the sea, revere you, O ye two heroes?' Answer: 'When your car shall fly with (its span) the birds.' In this way we obtain an answer to a question which otherwise remains unanswered. And so, in addition to all these doubtful considerations, I should judge that 8.5.22, if indeed it refers to familiar facts in riddle form, is secondary to 1.46.3.—For 8.5.22 see also Th. Baunack, KZ. xxxv. 489 f., and especially 506.

1.46.7^c (Praskaṅva Kāṅva; to Aṅvins)

ā no nāvā matnām yātām pārāya gāntave,
yujjāthām aṅvinā rātham.

8.73.1^b (Gopavana Ātreya, or Saptavadhri Ātreya; to Aṅvins)

ūd rātham ṛtāyatē yujjāthām aṅvinā rātham,

ḷānti śād bhūtu vām āvah.]

☞ refrain, 8.73.1^c—18^c

1.47.1^b (Praskaṅva Kāṅva; to Aṅvins)

ayām vām mādhumattamaḥ sutāḥ sōma ṛtāvṛdhā,
tām aṅvinā pibataṁ tīrōhnyam ḷhattām rātnāni dāḷṣe.]

☞ refrain, 8.35.22^e—24^e

2.41.4^b (Gr̥tsamada; to Mitra and Varuṇa)

ayām vām mitrāvaruṇā sutāḥ sōma ṛtāvṛdhā,

māméd ihā ḷrutām hāvam.

For 1.47.1^d cf. *dādhad rātnāni dāḷṣe* under 4.15.3, and the *pādas*, *dādhad rātnā dāḷṣe vāryāni*, 1.35.8^d; and, *dādhad rātnā vī dāḷṣe*, 8.93.26^b.

1.47.2^b (Praskaṇva Kāṇva ; to Aṇvins)

trivandhurēṇa trivṛtā supēcasā ráthená yātam aṇvinā,
kāṇvāso vām bráhma kṛṇvanty adhvaré tēsām sú ṛṇutam hávam.

8.8.11^{ab} (Sadhvaṅsa Kāṇva ; to Aṇvins)

átaḥ sahásraniṛṇijā ráthená yātam aṇvinā,
vatsó vām mádhumad vácó 'çansit kāvyáh kavīh.

8.8.14^{cd} (Sadhvaṅsa Kāṇva ; to Aṇvins)

ṽyán násatyā parāvátī yád vā sthó ádhy ámbare,ṽ
átaḥ sahásraniṛṇijā ráthená yātam aṇvinā.

☞ 1.47.7^{ab}

The word átaḥ in 8.8.11^a does not mean quite the same thing as in 8.8.14^c (or in 1.47.7^c, q.v.); in 8.8.11^a it is temporal 'then'; in 8.8.14^c and 1.47.7^c it is local 'thence'.—For other correspondences between 1.47 and 8.8 see under 1.47.7.

1.47.3^{b+d} (Praskaṇva Kāṇva ; to Aṇvins)

áṇvinā mádhumattamaṁ pátám sómam ṛtāvṛdhā,
áthādyá dasrá vāsu bíbhratá ráthe dāçvāṅsam úpa gachatam.

1.47.5^d (Praskaṇva Kāṇva ; to Aṇvins)

yābhiḥ kāṇvam abhiṣṭibhiḥ právatam yuvám aṇvinā,
ṽtābhiḥ śv ásmán avatam çubhas patī, pátám sómam ṛtāvṛdhā,

☞ cf. 1.47.5^c

3.62.18^c (Viçvāmītra, or Jamadagni ; to Mitra and Varuṇa)

ṽgṛṇāná jamádagninā, yónāv ṛtásya sídatam,
pátám sómam ṛtāvṛdhā.

☞ 3.62.18^a

7.66.19^c (Vasiṣṭha ; to Mitra and Varuṇa)

á yātam mitrávaruṇā juṣānāv áhutim narā,
pátám sómam ṛtāvṛdhā.

8.87.5^d (Dyumnika Vasiṣṭha ; to Aṇvins)

ṽá nūnám yātam aṇvináçvebhiḥ prusitápsubhiḥ,ṽ

☞ a: 8.8.2^a; b: 8.13.11^b

ṽdásrá hiranyavartanī çubhas patī, pátám sómam ṛtāvṛdhā. ☞ 1.92.18^b

4.46.5^b (Vamadeva ; to Indra and Vayu)

ṽráthēna pṛthupájasa, dāçvāṅsam úpa gachatam,
indravāyū ihá gatam.

☞ 4.46.5^a

1.47.3^c, 8^a, áthādyá (6^a, sudāse) dasrá vāsu bíbhratá ráthe.

[1.47.4^b, mádhvā yajñám mimikṣatam : 1.22.3^c, táyā yajñám, &c.]

1.47.4^d (Praskaṇva Kāṇva ; to Aṇvins)

triṣadhasṭhé barhiṣi viçvavedasā ṽmádhvā yajñám mimikṣatam,ṽ ☞ cf. 1.22.3^c
kāṇvāso vām sutásomā abhídyavo yuvám havante aṇvinā.

8.5.17^c (Brahmatīthi Kāṇva ; to Aṇvins)

jánāso vṛktábarhiṣo ṽhavismanto aramkṛtaḥ,ṽ
yuvám havante aṇvinā.

☞ 1.14.5^c

Note the repetition, vām—yuvám, in 1.47.4, as a possible sign of its later date.

[1.47.5^c, tābhīḥ sv āsmān avatām cūbhas patī : 8.59 (Val. 11). 3^c, tābhīr daçvānsam avatām, &c.]

1.47.5^d : 1.47.3^d ; 3.62.18^c ; 7.66.19^c ; 8.87.5^d, pātām sómam ṛtāvṛdhā.

1.47.7^{ab+d} (Praskaṅva Kāṅva : to Aṅvins)

yán nāsatyā parāvátī yád vā sthó ádhi turváçe,

áto ráthena suvftā na á gataṁ sákām sūryasya raçmībhiḥ.

8.8.14^{ab} (Sadhvaṅsa Kāṅva ; to Aṅvins)

yán nāsatyā parāvátī yád vā sthó ádhy ámbare,

átaḥ sahasranirñija ráthená yātam aṅvina.]

☞ 8.8.11^{ab}

1.137.2^e (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

imá á yātam índavaḥ sómāso dādhyācirah, sutāso dādhyācirah, ☞ 1.5.5^c

utá vām usāso budhí sákām sūryasya raçmībhiḥ,

sutó mitráya várunāya pítāye cārur ṛtāya pítāye,]

☞ 1.137.2^e

5.79.8^c (Satyaçravas Átreya ; to Uṣas)

utá no gomatīr iṣa, á vahaḥ duhitar divah,

☞ 5.79.8^a

sákām sūryasya raçmībhiḥ çukráñçocadbhir arcībhiḥ, sūjate aṅvasunṛte.]

☞ refrain, 5.79.1^e—10^e

8.101.2^d (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasa nārā rájana dirghaçruttama,]

☞ 5.65.2^b

tá bahūtā ná dansānā ratharyataḥ sákām sūryasya raçmībhiḥ.

The confrontation of the two stanzas, 1.47.7 and 8.8.14, throws some light on the word ámbare in 8.8.14. The Pet. Lex. started by giving the word, which is *δω.λεγ.* in the RV., the meaning 'umkreis', 'umgebung' (with a fanciful derivation from *anu-var*). Ludwig, 60, renders the two words ádhy ámbare by 'oben im luftkreise'. I fancy that if this scholar had remembered his own rendering (25) of ádhi turváçe in 1.47.7 by 'über dem Turvaça', he would have rendered, in accord with his usual habits, ádhy ámbare 'über dem Ambara' (whatever that is). Grassmann renders 1.47.7^b, 'ob ihr bei Turvaça verweilt'; but 8.8.14^a, 'wenn in der Nähe ihr verweilt'. Again the parallelism between ádhi turváçe and ádhy ámbare is obliterated.

The Nighaṅtavas have played mischief with ámbara. There are two treatments of the word. In 1.3 it figures among the sixteen words for 'mid-air' (*antarikṣa*). That, I presume, is at the root of the Pet. Lexicon's rendering. In 2.16 it appears in a list of eleven words for 'near' (*antika*). Thence, perhaps, Grassmann's 'in der Nähe'. Unfortunately 2.16 contains also turváçe, in the very locative case of 8.8.14. Such glossography is, to say the least, mystifying. The only justification for the appearance of the two words in this list is that they are both contrasted with parāvátī 'at a distance'. The enticement lies in the frequent contrast between parāvátī and arvávátī; e.g. 8.97.4, yác çakrási parāvátī yád arvávátī vṛtrahan. I should not wish to go so far as to say that the school of interpretation in which these glosses precipitated themselves actually meant that both *ambaram* (*sic*) and *turvaçe* were adverbs = *antike* 'near'; they probably conceived them to be things or places near at hand (in contrast with parāvátī). Yet this is just what they state, and the statement was enough to lead astray a scholar like Grassmann. It would pay well to work through the Nighaṅtu and Yāska to discover in what way they arrived at their many equally stunning results.

One gain accrues from this discussion: if turváçe is beyond doubt an ethnical or geographical term, then ámbare also is the name of a people or a land ('Ye stand over Turvaça, or Ambara'). As such it occurs in the *Bṛhatsamhitā* and elsewhere. See Böhtlingk's *Lexicon*, s. v. Oldenberg, *Prolegomena*, 263, note, thinks that possibly 8.8.14 is less original than 1.47.7, but his opinion may be owing to the current interpretations of ámbara. With ámbare in an ethnical sense, I see no reason for discriminating against 8.8.14.—For other correspondences between 1.47 and 8.8 see under 1.47.2.

1.47.8^{ab+c+d} (Praskaṇva Kāṇva ; to Aṇvins)

arvāñcā vām sāptayo 'dhvaraṇriyo vāhantu sāvānéd ūpa,
iṣam pñicāntā sukñte sudānava á barhiḥ sīdataṁ narā.

8.4.14^{cd} (Devātithi Kāṇva ; to Indra)

ūpa bradhnām vāvātā vñṣaṇā hāri indram apāsu vaksataḥ,
arvāñcaṁ tvā sāptayo 'dhvaraṇriyo vāhantu sāvānéd ūpa.

1.92.3^c (Gotama Rāhugaṇa ; to Uṣas)

ārcanti nārīr apāso ná viṣṭibhiḥ samānēna yōjanenā parāvātāḥ,
iṣam vāhantīḥ sukñte sudānave viṇvéd āha yājamānāya sunvaté.

8.87.2^b (Dyumnika Vasiṣṭha, or others ; to Aṇvins)

ḥpībataṁ għarmām mádhumantam aṇvin, á barhiḥ sīdataṁ narā,

☞ 8.87.2^a

ḥtā mandasānā mānuṣo duroṇā á, ní pātam védasā váyaḥ.

☞ 8.87.2^o

8.87.4^b (The same)

ḥpībataṁ sómam mádhumantam aṇvin, á barhiḥ sīdataṁ sumát,

☞ 8.87.2^a

tā vāvñdhanā ūpa suṣṭutīm divó gantām gāurāv ivériṇam.

The stanza 1.47.8, addressed to the Aṇvins, is unexceptionable, except that I do not think, with Fischel, *Ved. Stud.* i. 53, that *adhvaraṇri* means 'coming to the sacrifice', but rather, with the older translators, 'ornaments of the sacrifice'; cf. Bergaigne, ii. 255; Oldenberg, *SBE.* xlv. 37, 40. In 8.4.14^{ab} Indra's own beloved, strong pair of bay steeds are requested to carry him to the performance, to enjoy the brown soma. Inasmuch as the dual *hāri* are properly Indra's span in the first distich of 8.4.14, the repetition of the entire idea with the plural *sāptayaḥ*, another word for 'steed', in the second distich of the same stanza, is probably an adaptation, with the necessary *ūha* (*arvāñcaṁ tvā*, in place of *arvāñcā vām*), of the Aṇvin motif in 1.47.8. Ludwig's tentative emendation of *vāvātā* to *vāvātuḥ* in 8.4.14^a (*Der Rig-Veda*, vi. 94) seems to me unnecessary and perplexing.—For the repeated *pāda*, á *barhiḥ sīdataṁ narā* (or, *sumát*) cf. 1.142.7^a, *sīdataṁ barhīr á sumát*.

1.47.9^{a+b} (Praskaṇva Kāṇva ; to Aṇvins)

téna nāsatyā gatam ráthena sūryatvacā,

yéna ṇṇvad ūhāthur dāṇṇṣe vāsu ḥmādhvaḥ sómasya pītāye.

☞ refrain, 8.85.1^{o-9^o}

8.22.5^d (Sobhari Kāṇva ; to Aṇvins)

ḥrátho yó vām trivandhuró híraṇyābhīṇur aṇvinā,

☞ 8.5.22^{ab}

pári dyāvāpṛthiví bhūṣati ṇrutás téna nāsatyā gatam.

8.8.2^b (Sadhvaṇsa Kāṇva ; to Aṇvins)

á nūnām yātam aṇvinā ráthena sūryatvacā,

bhūjī híraṇyapeṇasā kávi gāmbhīracetasā.

1.47.9^d : 8.85.1^{o-9^o}, *mādhvaḥ sómasya pītāye*.

1.48.1^b (Praskaṇva Kāṇva ; to Uṣas)

sahā vāmēna na uṣo vy ūohā duhitar divaḥ,

sahā dyumnēna bṛhatá vibhāvāri rāyā devi dāsvatī.

5.79.3^b (Satyaçravas Atreya ; to Uṣas)

sá no adyábharaðvasur vy ùchā duhitar divaḥ,

yó vy áuchah sāhiyasi [satyaçravasi vāyyé] [sūjāte áçvasunrte.]

☞ d : refrain, 5.79.1^d-3^d; e : refrain, 5.79.1^e-10^e

5.79.9^a (The same)

vy ùchā duhitar divo má cirám tanuthā ápaḥ,

nét tvā stenám yáthā ripúm tápāti sūro arcisā [sūjāte áçvasunrte.]

☞ refrain, 5.79.1^e-10^e

Cf. 5.79.2^b, vy áucho duhitar divaḥ.

1.48.2^d (Praskaṇva Kāṇva ; to Uṣas)

áçvavātir gómātir viçvasuvīdo bhūri cyavanta vāstave,

úd iraya práti mā sunftā usaç códa rádho maghónām.

7.96.2^d (Vasiṣṭha ; to Sarasvatī)

ubhé yát te mahinā çubhre ándhasi adhikṣiyānti pūrāvah,

sá no bodhy avitri marutsakhā códa rádho maghónām.

The Padapāṭha treats the awkward compound viçvasuvīdo as viçva-suvīdo, but suvīdo does not occur in the language. The word is probably a haplogical contraction for viçva-va(su)-vīdo; cf. vasutvanám in the related stanza 7.81.6, or such an expression as utóço vāsva Içise, in 4.52.3. Similar haplogy in the Pāli compounds a-ppatissavāsa, 'anarchy', for a-ppatissa(va)-vāsa, Ulūka-Jātaka; and maṇḍukaṇṭaka, 'thorn from the maṇḍuka plant', for maṇḍu(ka)-kaṇṭaka, Dadhivāhana-Jātaka. See also Wackernagel, KZ. xl. 546; and cf. under 5.6.10.—For the repeated pāda cf. pári rádho maghónām, under 8.103.7^d.

1.48.8^{b+d} (Praskaṇva Kāṇva ; to Uṣas)

viçvam asyā nānāma cákṣase jágaḥ jyótiṣ kṛṇoti sūnāri,

ápa dvéšo maghóni duhitā divá usā uhad ápa srídhaḥ.

7.81.1^d (Vasiṣṭha ; to Uṣas)

[prāty u adarçy áyaty] uchānti duhitā divāḥ,

☞ cf. 7.81.1^a

ápo máhi vyayati cákṣase támo jyótiṣ kṛṇoti sūnāri.

7.81.6^d (Vasiṣṭha ; to Uṣas)

çrávah sūribhyo amftām vasutvanám vájaḥ samábhyaḥ gómataḥ,

codayitri maghónaḥ sunftāvaty usā uhad ápa srídhaḥ.

Note that 1.48.8 contains two pādas of 7.81 and a little besides (duhitā divāḥ, &c.). But the workmanship is equally good in both.

1.48.13^b (Praskaṇva Kāṇva ; to Uṣas)

yāsyā rúçanto arcāyah práti bhadrā ádrkṣata,

sá no rayim viçvāvāram supéçasam usā dadātu sūgmyam.

4.52.5^a (Vāmadeva ; to Uṣas)

práti bhadrā ádrkṣata gāvām sárgā ná raçmāyah,

ósā aprā urú jrāyah.

Note the double correspondence between 1.48 and 4.52 in this and the next item.

1.48.14^{ab+d} (Praskaṇva Kāṇva : to Uṣas)

yé cid dhí tvām ṣṣayaḥ pūrva útāye juhūrē 'vase mahi,
sá na stómān abhí gr̥ṇhi rádhasóṣaḥ çukrēṇa çocīṣā.

8.8.6^{ab} (Sadhvaṅsa Kāṇva ; to Aṣvins)

yáo cid dhí vām purá ṣṣayo juhūrē 'vase narā,
á yātam aṣvinā gatam, ūpemām suṣṭutīm máma.

c : refrain, 8.35.22^{a-24}; d : 8.5.30^o

4.52.7^c (Vāmadeva ; to Uṣas)

á dyām tanōṣi raçmibhir ántárikṣam urú priyám,
úṣaḥ çukrēṇa çocīṣā.

For the construction of 1.48.14^{ab}, and its relation to 8.8.6^{ab}, see Oldenberg, RV. Noten, p. 47, and the literature there cited. I see, no more than does Oldenberg, reason to condemn the construction in 1.48.14 in favour of that in 8.8.6, though, of course, one is patterned after the other.—For pádas similar to úṣaḥ çukrēṇa çocīṣā see under 1.12.12.

1.48.15^c (Praskaṇva Kāṇva ; to Uṣas)

úṣo yád adyá bhānúnā ví dvārāv ṛṇávo diváh,
prá ño yachatād avṛkám pṛthú chardīḥ prá devi gómātīr iṣaḥ.

8.9.1^c (Çaçakarṇa Kāṇva ; to Aṣvins)

á nūnám aṣvinā yuvám vatsāsya gantam ávase,
prāsmāi yachatam avṛkám pṛthú chardīr yuyutám yá áratayah.

The archaic form yachatād in 1.48.15^c, as over against yachatam in 8.9.1^c (cf. Whitney, Skt. Gr. § 571; Delbrück, Altindische Syntax, § 207), is fair evidence for the priority of 1.48.15; see Oldenberg, Prol. 262.—Unmetrical chardīḥ for earlier chadīḥ is, I take it, a later blend-word of chadīs and çárma which had arisen between the period of the composition of the hymns and that of the diaskeuasis. See the full discussion of this point under 6.15.3.— Cf. the páda 8.27.4^a, yántā no 'vrkám chardīḥ.

1.49.1^b (Praskaṇva Kāṇva ; to Uṣas)

úṣo bhadrébhīr á gahi diváç cid rocanád ádhi,
váhantv aruṇápsava úpa tvā somíno gr̥hám.

5.56.1^d (Çyāvāçva Ātreya ; to Maruts)

ágne çárdhantam á ganám piṣṭám rukmébhīr añjībhiḥ,
víço adyá marútām áva hvaye diváç cid rocanád ádhi.

8.8.7^a (Sadhvaṅsa Kāṇva ; to Aṣvins)

diváç cid rocanád ádhy á no gantám svarvidā,
dhībhir vatsapracetasā, stómébhīr havanaçrutā.

6.59.10^b

Cf. also the páda, divó vā rocanád ádhi 1.6.9^b, and related matter in 8.1.18 ; 7.7.

1.49.4^b (Praskaṇva Kāṇva ; to Uṣas)

vyuchánti hí raçmibhir víçvam ábhási rocanám,
tām tvām usar vasúyávo gr̥rbhīḥ káṇvā ahūṣata.

1.50.4^c (Praskaṇva Kāṇva ; to Sūrya)

tarāṇīr víçvadarçato jyotiṣkfd asi sūrya,
víçvam á bhási rocanám.

3.44.4^b (Viṣvāmitra ; to Indra)

jajñānó hárīto vṛṣā víṣvam á bhāti rocanám,
háryaṣvo hárītam dhatta áyudham á vājram bāhvór hárīm.

See for the variable use of this repeated páda, Part 2, chapter 4.

1.50.4^c, víṣvam á bhāsi rocanám : 1.49.4^b, víṣvam ábhāsi rocanám ; 3.44.4^b,
víṣvam á bhāti rocanám.

Group 7. Hymns 51-57, ascribed to Savya Āngirasa

1.51.3^a (Savya Āngirasa ; to Indra)

tvám gotrám āngīrobhyo 'vṛṇor ápotátraye çatádureṣu gátuvít,
saséna cid vimadáyāvaho vásv ájáv ádriṁ vāvasānāsya nartāyan.

9.86.23^d (Pṛṇayah, alias Aja Rṣiganāh ; to Pavamāna Soma)

ádrībhīḥ sutáḥ pavase pavitra ān indav índrasya jatháreṣv áviçán,
tvám nṛcákṣā abhavo vicakṣaṇa sóma gotrám āngīrobhyo 'vṛṇor ápa.

Cf. 1.132.4^b, yád āngīrobhyó 'vṛṇor ápa vrajám, which shows that the verb vṛṇor in both stanzas is to be regarded as augmented ('vṛṇor). This anent Oldenberg's remark, RV. Noten, p. 48, where also are discussed other matters of 1.51.3.

[1.51.6^b, árandhayo 'tithigvāya çāmbaram : 1.130.7^d, atithigvāya çāmbaram.]

[1.51.8^c, çáki bhava yájamānasya coditá : 10.49.1^c, ahám bhuvan yája-
mānasya, &c.]

1.51.13^d (Savya Āngirasa ; to Indra)

ádada árbhām mahaté vacasyáve kakṣívate vṛçayám indra sunvaté,
ménābhavo vṛṣaṇaṣvāsya sukrato víçvét tá te sávaneṣu pravácya.

8.100.6^a (Nema Bhārgava ; to Indra)

víçvét tá te sávaneṣu pravácya yá cakártha maghavann indra sunvaté,
párāvataṁ yát purusaṁbhṛtám vásv apávṛṇoḥ çarabhāya řṣibandhave.

10.39.4^d (Ghoṣa Kakṣivati ; to Aṣvins)

yuvám cyávānam sanáyam yáthā rátham púnar yúvānam caráthāya
taksathuḥ,

nís řaugryám ūhathur adbhyás pári víçvét tá vām sávaneṣu pravácya.

Cf. 4.22.5^b, víçveṣv it sávaneṣu pravácya.—For the legendary allusion in 1.51.13 cf. my Vedic Concordance under indragacha.

[1.52.1^d, éndram vavṛtyām ávase suvṛktībhīḥ : 1.168.1^d, mahe vavṛtyām, &c.]

[1.52.2^c, índro yád vṛtrám ávadhīn nadivṛtam : 8.12.26^{ab}, yadá vṛtrám nadivṛtam
çávasā vajrinn ávadhīh.]

1.52.5^a, 14^c, abhī (14^c, nótá) svávr̥ṣṭim̐ máde asya yúdhyataḥ.

1.52.15^b (Savya Āṅgīrasa ; to Indra)

ārcann ātra marutāḥ sāsminn ājāu viṣve devāso amadann ānu tvā,
vr̥trāsya yád bhr̥ṣṭimátā vadhéna ní tvám indra práty anám jaghántha.

1.103.7^d (Kutsa ; to Indra)

tád indra préva víryam̐ cakartha yát sasántam̐ vájrenābodhayó 'him,
ānu tvā pátnir̥ hr̥ṣṭám̐ váyaç ca viṣve devāso amadann ānu tvā.

Cf. the similar páda 7.18.12^d, tvāyānto yé amadann ānu tvā.

1.53.11^{cd} (Savya Āṅgīrasa ; to Indra)

yá udfoindra devágopāḥ sákhayas te çivátamā āsāma,
tvám stoçāma tváyā suvirā drághīya áyuh̐ pratarám̐ dádhānāḥ.

10.115.8^{od} (Upastuta Vār̥ṣṭihavya ; to Agni)

úrjo napát sahasāvann̐ iti tvopastutásya vandate víçā vák,
tvám stoçāma tváyā suvirā drághīya áyuh̐ pratarám̐ dádhānāḥ.

[1.54.3^b, svákṣatraṁ yásya dhr̥ṣató dhr̥ṣán mánah̐ : 5.35.4^c, svákṣatraṁ te dhr̥ṣán mánah̐.]

1.54.4^b (Savya Āṅgīrasa ; to Indra)

tvám̐ divó bṛhatāḥ sānu kopayó 'va tmánā dhr̥ṣatá çámbaram̐ bhinat,
yán māyīno vrandino mandīnā dhr̥ṣac̐ chitám̐ gábhastim̐ açānim̐ pṛtanyāsi.

7.18.20^d (Vasiṣṭha Māitravaruni ; to Indra)

ná ta indra sumatáyo ná ráyah samcákṣe púrvā uçāso ná nūtnāḥ,
dévakam̐ cin mānyamánám̐ jaghantḥáva tmánā bṛhatāḥ çámbaram̐ bhet.

Ludwig, 453, renders 1.54.4^{ab}: 'des hohen himels rücken hast du wanken gemacht, herab in eigener person kühnlich den Çambara gehauen'; 7.18.20^{cd}, at 1005: 'Mānyamāna's sohn den Devaka hast du getötet, von dem gebirge herab den Çambara geschlagen.' As for Devaka the son of Mānyamāna there can be no question that the expression hides the idea, 'a little tin god on wheels' (slang), just as Nabhāka, 'Buster' (8.40.4, 5) and Nabhāka 'Busterson' (8.41.2) embody the idea of the refrain of these hymns, nábhantām̐ anyaké same, 'may the others, confound them (anyaké), our rivals, burst!' We may note that tmánā which Ludwig, at 1.54.4, renders, 'in eigener person', is left quite out in 7.18.20. But the chief gain from the parallels is that bṛhatāḥ refers to the same thing in both stanzas and must be rendered in 7.18.20: 'thou didst by thyself cast down Çambara from high heaven'; see 1.59.6, and cf. Bergaigne, ii. 342. Grassmann also renders 7.18.20^d by, 'du warfst herab den Çambara vom Berge'. Here he leaves out tmánā, but in 1.57.4^b he has: 'hast mit kühnem Sinn den Çambara herabgestürzt.'

1.54.11^c (Savya Āṅgīrasa ; to Indra)

sá çevr̥dham̐ ádhi dhā dyumnám̐ asmé máhi ksatraṁ janāsāḥ indra távyam,
rákṣā ca no maghónāḥ páhī sūrīn̐ rāyé ca nah̐ svapatyá iṣé dhāḥ.

10.61.22^c (Nābhānediṣṭha Mānava ; to Viṣve Devāḥ, here Indra)

ádha tvám̐ indra viddhy āsmán̐ mahó rāyé nṛpate vájrabāhuḥ,
rákṣā ca no maghónāḥ páhī sūrīn̐ anehāsas te harivo abhīṣṭāu.

1.55.2^c (Savya Āṅgīrasa ; to Indra)

só arṇavó ná nadyāḥ samudrīyāḥ práti gr̥bhṇāti vícritā várīmabhiḥ,
indrah sómasya pitáye vṛṣāyate sanát sá yudhmá ójasā panasyate.

8.12.12^b (Parvata Kaṇva ; to Indra)

sanir mitrásyā papratha indrah sómasya pitáye,
práci vácīva sunvaté mīmīta it.

Cf. indrah sómasya pitáye, under 1.16.3 ; and indra sómasya pitáye, 8.65.3.

1.56.2^b (Savya Āṅgīrasa ; to Indra)

tām gúrtāyo nemannísah párnasah sámudrām ná sañcárāṇe sanīṣyāvāḥ,
pátim dáksasya vidáthasya nú sáho girīm ná vená ádhi roha téjasā.

4.55.6^c (Vāmadeva ; to Viçve Devāḥ)

nú rodasi áhinā budhnyēna stuvitá devī ápyebhir iṣṭāiḥ,
samudrām ná sañcárāṇe sanīṣyávo gharmásvaraso nadyò ápa vran.

For these two difficult stanzas see the equally difficult translations, Ludwig, 455 and 204 ; Grassmann, ii. 444 ; i. 537. Each translator has conflicting renderings for the two repeated pádas. Oldenberg, RV. Noten, 56, 308, has some suggestions, one of them being that the metre of 4.55.6^c (jagati among triṣṭubha) betrays the páda as secondary in that stanza. For 1.56.2 see also Bergaigne, ii. 40, note, 269 ; for 4.55.6, *ibid.* ii. 205, 472 ; iii. 24.

[1.56.4^b, indrah sísakty usásam ná sūryāḥ : 9.84.2^d, induh sísakty usásam, &c.]

1.56.5^d (Savya Āṅgīrasa ; to Indra)

vi yát tiró dharúpam ácyutam rájó 'tiṣṭhipo divá átasu barhāṇā,
svārmīḥe yán máda indra hársyāhan vṛtrám nir apám śubjo arṇavám.

1.85.9^d (Gotama Rāhūgana ; to Maruts, but here Indra)

tvásṭā yád vājram súkrtam hiraṇyāyam sahasrabhr̥ṣṭim svápā ávartayat,
dhattá indro náry apānsi kártavé 'han vṛtrám nir apám śubjad
arṇavám.

In 1.85.9^c (as in 8.96.19) Grassmann, a. v. nárya, very properly corrects náry apānsi to náryápānsi, 'manly deeds'. The entire stanza, in the midst of a Marut hymn, is open to the suspicion of interpolation ; but see Oldenberg, RV. Noten, p. 85.

Group 8. Hymns 58–64, ascribed to Nodhas Gāutama

1.58.2^d (Nodhas Gāutama : to Agni)

á svām ádma yuvámāno ajáras triṣv aviṣyānn atasēsu tiṣṭhati,
átyo ná pr̥sthām prusítasya rocate divó ná sānu stanáyann acikradat.

9.86.9^a (Akṛṣṭāḥ, alias Māsa R̥sigāṇāḥ ; to Pavamāna Soma)

dívó ná sānu stanáyann acikradad dyáuḥ ca yásya pṛthiví ca dhármabhiḥ,
indrasya sakhyām pavate vivédidat sómah punānāḥ kalāḥesu sídati.

Even so simple-looking a páda as the repetition here is not quite free from ambiguity. Ludwig, 257, to 1.58.2^d, 'aufschrie er donnernd wie des himmels rücken' ; the same trans-

lator, 876, to 9.86.9^a, 'wie auf des himmels rücken hat er donnernd gerufen'; Hillebrandt, *Ved. Myth.* i. 349, to 9.86.9^a, 'des Himmels Rücken liess er brüllend gleichsam ertönen'; Oldenberg, *SBE.* xlvi. 45, to 1.58.2^d, 'thundering he has roared like the ridge of heaven'. The first and last of these renderings, in my opinion, are correct; so also Bergaigne, i. 15.—On the comparison in 1.58.2^a see last Fischel, *Ved. Stud.* i. 107.

1.58.4^d (Nodhas Gāutama; to Agni)

vī vātajūto atasēṣu tiṣṭhate vṛthā juhūbhīḥ sṛnyā tuviṣvāniḥ,
trṣū yād agne vanīno vṛṣāyāse kṛṣṇām ta ēma rūcadūrme ajara.

4.7.9^a (Vāmadeva Gāutama; to Agni)

kṛṣṇām ta ēma rūcataḥ puró bhāḥ carīṣv ārcīr vāpuṣām id ēkam,
yād āpravitā dādḥate ha gārbhaṁ sadyāc cij jāto bhāvasīd u dutāḥ.

The unusual accent of the vocative rūcadūrme (Oldenberg, *RV. Noten*, p. 58) may perhaps be due to infection from rūcataḥ in 4.7.9. Note also the cadence of 1.58.4^d. For 4.7.9 cf. Oldenberg, *ibid.* 273.

1.58.7^{b+d} (Nodhas Gāutama; to Agni)

hótāraṁ saptā juhvò yājīṣṭhaṁ yām vāghāto vṛṇāte adhvarēṣu,
agnīm viṣveṣām aratīm vāsūnām saparyāmi prāyasā yāmi rātnam.

10.30.4^b (Kavaṣa Ailuṣa; to Apaḥ, or Aponaptar)

yó anidhmó dīdayad apsv antár yām víprāsa ḷate adhvarēṣu,
āpām napān mádhumatīr apó da yābhir indro vāvṛdhé vṛyāya.

3.54.3^d (Prajāpati Vaiṣvāmītra, or Prajāpati Vācya; to Viṣve Devāḥ)

yuvóṛ ṛtām rodasi satyām astu mahé sū naḥ suvitāya prá bhūtam,
idām divé námo agne pṛthivyāi saparyāmi prāyasā yāmi rātnam.

On the synonymy of roots id and vṛ (Id = iṣ-d, from root iṣ 'wish') see my suggestion in J. A. Ness's paper, 'The Etymology and Meaning of the Sanskrit Root Id', in 'Studies in Honour of Basil L. Gildersleeve', p. 357 ff., and my additional statement in Johns Hopkins University Circulars, 1906, nr. 10, pp. 1061 ff.—For 1.58.7 see Fischel, *Ved. Stud.* ii. 113; Oldenberg, *RV. Noten*, p. 58 (where older literature on the stanza).

[1.58.8^a, āchidrā sūno sahaso no adyā: 4.2.2^a, ihā tvām sūno, &c.; 6.50.9^a, utā tvām sūno, &c.]

1.58.9^d; 60.5^d; 61.16^d; 62.13^d; 64.15^d; 8.80.10^d; 9.93.5^d, prātār maksú dhiyāvasur jagamyāt.

1.59.3^c (Nodhas Gāutama; to Vaiṣvānara)

ā sūrye ná raçmāyo dhruvāso vaiṣvānaré dadhire 'gnā vāsuni,
yā párvateṣv oṣadhiṣv apsú yā mánuseṣv āsi tāsya rájā.

1.91.4^b (Gotama Rahūgaṇa; to Soma)

yā te dhāmāni divī yā pṛthivyām yā párvateṣv oṣadhiṣv apsú,
tébhir no viçvāiḥ sumānā āheḷan ṛājan soma práti havyā grbhāya.

cf. 1.91.4^d

We render 1.59.3, 'As in the sun the rays are firmly (fixed), thus treasures have been placed into Agni Vaiṣvānara. (The treasures) which are in the mountains, in the plants, in

the waters, and among men,—of that art thou king.' The stanza sounds very well, 'treasures which are in the mountains, plants, and waters', and yet this formula belongs to another sphere. Divinities, Agni especially, have their seat in the mountains, &c. To some such connexion the repeated pāda owes its origin. Thus 1.108.11, yād indrāgni divi śthó yāt pṛthivyām yāt párvateṣv ósadhīṣv apsu; iii. 22.2, ágne yāt te divi várcaḥ pṛthivyām yād ósadhīṣv apsv á yajatra; 10.51.3, áichāma tvā bahudhá jātavedaḥ práviṣtam agne apsv ósadhīṣu. Accordingly our particular pāda seems more original in 1.91.4. By way of curiosity of the last echo of this formula in AV. 2.31.5: 'The worms which are in the mountains, the trees, the plants, and cattle, yé krimayaḥ párvateṣv váneṣv ósadhīṣv paçúṣv apsv àntāḥ.'

[1.59.5^c, rájá kṛṣṭnām asi mánuṣṭnām : 3.34.2^c, índra kṣitnām asi, &c.]

1.59.5^d (Nodhas Gāutama ; to Vaiçvānara)

divāç cit te bṛható jātavedo vaiçvānara prā ririce mahitvām,

ṛájá kṛṣṭnām asi mánuṣṭnām, yudhá devébhyo várivaç cakārtha. ~~cf.~~ 1.59.5^c

7.98.3^d (Vasiṣṭha ; to Indra)

jajñānāḥ sómaṁ sáhase papātha prá te mātá mahimānam uvāca,

éndra paprāthorv àntárikaṣaṁ yudhá devébhyo várivaç cakārtha.

The repeated pāda seems more original in 7.98.3. Cf. 3.34.7^c, yudhéndro mahná várivaç cakāra devébhyaḥ sátpatiç çarṣanipráḥ. Thus, since 1.59.5^c is similar to 3.34.2^c, st. 1.59.5 shares two more or less similar pādas with 3.34.

1.60.4^d (Nodhas Gāutama ; to Agni)

uçik pávakó vásur mánuṣeṣu várenyo hótādhāyi vikṣú,

dāmunā gṛhāpatir dáma ān agnir bhuvad rayipátí rayiṇām.

1.72.1^c (Parāçara Çaktya ; to Agni)

ní kāvya vedhásaḥ çáçvatas kar ḥáste dádháno náryā purūṇi, ~~cf.~~ 7.45.1^c

agnir bhuvad rayipátí rayiṇām satrá cakrāṇó amṛtāni víçvā.

We render 1.60.4, 'The Uçij, the Purifier, the Vasu, has been established as the best Hotar-priest among men. The home-pervading house-lord in the home, Agni, hath become the treasure-lord of treasures.' If we remember that the Uçij, like the Añgiras, &c., are mythic fire priests who establish Agni (Bergaigne, i. 57 ff.), the stanza appears to be a perfect and transparent bit of Agni mythography. St. 1.72.1 may be rendered, 'He hath excelled the wisdom of all the wise, he who holds in his hand all manly power. Agni hath become the treasure-lord of treasures, he who ever hath taken to himself all immortal (qualities).' The first and fourth pādas are not as definite as they might be: see Bergaigne, i. 41, 101, 196; Oldenberg, SBE. xlv. 82, 83, bottom, in addition to Ludwig's and Grassmann's translations. In fact all the four pādas represent items of thought loosely strung together, in unmistakable contrast with the logical sequence of 1.60.4. Another pāda of 1.72.1, namely b, recurs also in perfect sequence, in 7.45.1^c:

á devó yātu savitá surátno 'ntaríkṣaprā váhamāno áçvāiḥ,

háste dádháno náryā purūṇi niveçāyaṁ ca prasuvāṁ ca bhūma.

'May liberal god Savitar who fills the air come hither, carried by his steeds, holding in his hands all manly power, putting to sleep and arousing all beings.' So that, though there is no compelling proof, we may say, certainly enough, that 1.72.1 is patchwork of a later writer who has borrowed two of his four pādas. The general character of 1.72 is turgid-mystic, as Grassmann declares at the head of his translation. Cf. also under 1.72.5, and 9.—The repeated pāda has a close parallel in 9.97.24^c, dvitá bhuvad rayipátí rayiṇām.

[1.61.5^a, asmá íd u sáptim iva çravasyá : 9.96.16^c, abhí vájaṁ sáptir iva çravasyá.]

1.62.2^c (Nodhas Gāutama; to Indra)

prá vo mahé máhi námo bharadvam āngūṣyaṁ çavasānáya sáma,
yénā naḥ pūrve pitáraḥ padajñā́ árcanto āngiraso gá́ ávīndan.

9.97.39^c (Parāçara Çaktya; to Pavamāna Soma)

sá vardhitá várdhanaḥ pūyamānaḥ sómo miḍhvān abhí no jyótiṣavt,
yénā naḥ pūrve pitáraḥ padajñā́ḥ svarvido abhí gá́ ádrim uṣṇán.

SV. 2.709 has iṣṇán for uṣṇán of RV. 9.97.39^c; this Grassmann, ii. 268, 512, adopts for the RV. also. Benfey, *Kleine Schriften*, i. 319 ff.; Ludwig, 887; Bloomfield, *Concordance*, have suggested muṣṇán; see 1.93.4; 2.20.5; 5.34.7; 10.67.6; 68.10. Bergaigne, ii. 309, holds to the text. Oldenberg, RV. *Noten*, to 9.97.39, referring noteworthy to 10.87.12, also decides in favour of uṣṇán, but the passage is from an entirely different sphere, does not mention cattle, and is, it seems to me, *otiose* because the wording jyótiṣaḥ uṣ is natural at any time, and does not really bear upon the expression abhí gá́ ádrim (m)uṣṇán. I still think that we must read muṣṇán, and that the change from ádrim muṣṇán to ádrim uṣṇán was made by the redactor in deference to the metre. As far as I remember it has not been noted that the words iṣṇán and muṣṇán followed one another in RV. 2.20.5, which goes to show that the SV. variant iṣṇán (above) is really due to interchange between iṣṇán and muṣṇán, and not between iṣṇán and uṣṇán. In other words RV. 9.97.39 seems still to have read muṣṇán at the time when the SV. variant arose.

1.62.3^c (Nodhas Gāutama; to Indra)

īndrasyāṅgirasām ceṣṭāu vidát sarāmā tánayāya dhāsīm,
bṛhaspátir bhinád ádrim vidád gáḥ sám usriyābhir vāvaçanta nárah.

10.68.11^d (Ayāsa Āṅgirasa; to Bṛhaspati)

abhí çyāvám ná kṛçanebhir áçvam náksatrebhiḥ pitáro dyám apiñcan,
rátryām támō ádadhur jyótir áhan bṛhaspátir bhinád ádrim vidád gáḥ.

Cf. for these stanzas Hillebrandt, *Ved. Myth.* i. 397, 413; Fischel, *Ved. Stud.* ii. 238. The presence together of Indra, the Āṅgiras, Saramā, and Bṛhaspati in 1.62.3 carries us into the midst of a familiar and well-defined myth (see especially 10.108). Notwithstanding that 10.68 is a hymn to Bṛhaspati the repeated páda does not seem nearly as organic in its stanza 11: 'Like a black horse caparisoned with pearls the Fathers garnished the sky with stars; they placed darkness in night, light in day. Bṛhaspati hath cleft the rock, hath gotten the cows.' We must resort to an extreme mythological interpretation of the fourth páda, to obtain connexion, something like Bṛhaspati cleaving the rock of darkness in order to get out the light cows. The páda appears to be attached very loosely, borrowed from the familiar sphere of Indra's (Bṛhaspati's) conquest of the cows that are confined by Vala, or the Paṇis. It seems, in fact, that 10.68.11^d repeats 1.62.3^c.

1.62.12^d (Nodhas Gāutama; to Indra)

sanád evá táva ráyo gábhastau ná kṣiyante nópa dasyanti dasma,
dyumán asi krátumān indra dhírah çikṣā çacīvas táva naḥ çacībhiḥ.

8.2.15^c (Medhātithi Kāṇva, and Priyamedha Āṅgirasa; to Indra)

má na indra piyatnáve má çárdhate párá dāḥ,
çikṣā çacīvaḥ çacībhiḥ.

On the face of it the metre is in favour of the priority of the long páda; see Part 2, chapter 2, class B 11. Cf. also 9.87.9^d.

1.63.7^d (Nodhas Gāutama ; to Indra)

tvām ha tyād indra saptá yūdhyan pūro vajrin purukūtsāya dardah,
barhír ná yāt sudāse vṛthā vārg añhó rājan vāriṇaḥ pūrāve kaḥ.

4.21.10^b (Vāmadeva ; to Indra)

evā vāsya indraḥ satyāḥ samrāḍ dhántā vṛtrān vāriṇaḥ pūrāve kaḥ,
puruṣṭuta krátvā naḥ ṣagdhī rāyó bhakṣiyá té 'vaso dáivyasya.]

cf 4.21.10^d

For 1.63.7 see Roth, Zur Litteratur, p. 132; Benfey, Orient und Occident, i. 590; Muir, OST. i. 330; Oldenberg, ZDMG. xlii. 219; Geldner, Ved. Stud. i. 153; Hillebrandt, Ved. Myth. i. 112; Foy, KZ. xxxiv. 242; Oldenberg, RV. Noten, p. 63. We may render, 'Thou didst then, O Indra, carrier of the bolt, fighting oruah the seven castles in behalf of Purukutsa. When thou didst like sacrificial straw (barhis) easily lay them low for Sudās, thou didst, O king, work deliverance from evil for Pūru.' Pāda 4.21.10^b repeats only part of 1.63.7^d, but it seems to me that the sequence of words in the former is simpler and more original than in the latter.

[1.64.4^b, vākṣassu rukmān ādhi yetire ṣubhé : 5.54.11^b, vākṣassu rukmā maruto
ráthe ṣubhaḥ.]

[1.64.6^d, utsām duhanti stanāyantam ākṣitam : 9.72.6^a, añṣum duhanti, &c.]

1.64.12^b (Nodhas Gāutama ; to Maruts)

ghṛṣum pávakān vanīnān vícarṣaṇīm rudrāsya sūnūn havāsā gṛṇimesi,
rajastūram tavāsaṁ mārutaṁ gaṇān ṛjīṣīnān vṛṣaṇān saṣcata ṣriyé.

6.66.11^b (Bharadvāja ; to Maruts)

tām vṛdhāntān mārutaṁ bhrájadṛṣṭīm rudrāsya sūnūn havāsā
vivāse,

divāḥ ṣárdhāya ṣúçayo maṇiṣá girāyo nápa ugrá aspṛdhran.

Cf. Max Müller, ZDMG. xxxii. 372; Oldenberg, RV. Noten, p. 411 ff.

[1.64.13^b, tastháu va utí maruto yám ávata : 1.166.8^b, pūrbhí raksatā maruto, &c.]

1.64.13^c (Nodhas Gāutama ; to Maruts)

prá nú sá mártah ṣavasā jánān áti [tastháu va utí maruto yám ávata,]

cf 1.64.13^b

árvadbhir vājaṁ bharate dhánā nṛbhir apṛchyaṁ krátum á kṣeti púṣyati.

2.26.3^b (Gṛtsamada ; to Brahmanaspati)

sá íj jánena sá viçá sá jánmanā sá putráir vājaṁ bharate dhánā nṛbhiḥ,
devānān yāḥ pitāram avivāsati ṣradhdhāmanā haviṣā bráhmaṇas pátim.

10.147.4^d (Suvedas Ṣāirīṣi ; to Indra)

sá ín nú rāyāḥ sūbhṛtsasya cākanan mádam yó asya ránhyaṁ ciketati,
tvāvṛdho maghavan dáçvadhvaro makṣú sá vājaṁ bharate dhánā nṛbhiḥ.

Group 9. Hymns 65–73, ascribed to Parāçara Çaktya

1.66.9, 10^d (Parāçara Çaktya ; to Agni)

tām vaç carāthā vayām vasatyāstām nā gāvo nāksanta iddhām,
sindhur nā kṣodah prā nīcir ānon nāvanta gāvah svār dīçike.

1.69.9, 10^d (The same)

uṣó nā jāró vibhāvósrāh sámjñātarūpaç cketad asmāi,
tmánā váhanto dūro vy ṛṇvan nāvanta víçve svār dīçike.

The Parāçara group has been treated by Bollensen, ZDMG. xxii. 569 ff. Hymns 65–70 in *dvipadā virāj* metre are not repeated in the other *Saṁhitās*; Aufrecht in the Preface to his second edition of the RV., p. vii, designates them as ‘rubbish’. For both these difficult stanzas see Oldenberg’s translation with notes in SBE. xlvī ; RV. Noten, p. 67.

[1.68.9, 10^a, pitúr nā putráh krátum juṣanta : 9.97.30^c, pitúr nā putráh krátubhir
yatánah.]

[1.69.7^a, nákiṣ ṭa etá vratá minanti : 10.10.5^c, nákir asya prā minanti vratáni.]

1.69.9, 10^d: see 1.66.9, 10^d.

1.70.5, 6^a (Parāçara Çaktya ; to Agni)

sá hí kṣapāvān agnī rayiṇām dáçad yó asmā áram sukthāih,
etá cikitvo bhúmā ní páhi devánām jánma mártāṅ ca vidván.

7.10.5^c (Vasiṣṭha Maitravaruṇi ; to Agni)

mandrām hótāram uçjo yáviṣṭham agnīm víça ṛlate adhvaréṣu,
sá hí kṣapāvān ábhavad rayiṇām ástandro dutó yajáthāya deván.

I render 1.70.5, ‘For Agni (becomes) lord of treasures (to him) that properly reveres him with hymns’, &c. Here the artificial metre (*dvipadā virāj*) and the transparent anacoluthon would of themselves point to late or secondary composition. Cf. Oldenberg, RV. Noten, p. 72. Moreover the other occurrence of the repeated páda is in unquestionable surroundings: ‘The Uçija (fire priests) and the people revere at the sacrifice the lovely Hotar (priest), the youngest Agni. For he became lord of treasures, the unwearying messenger (to bring) the gods to the offering.’—The differing accents of *kṣapāvān* are according to the text.

1.71.4^a (Parāçara Çaktya ; to Agni)

máthid yád im vibhrto mātariçvā grhé-grhe çyetó jényo bhút,
ád im rájñe ná sáhiyase sácā sann á dutyām bhfgavaṇo vivāya.

1.148.1^a (Dirghatamas Aucathya ; to Agni)

máthid yád im viṣṭó mātariçvā hótāram viçvápsuṁ viçvádevyam,
ní yām dadhúr manuṣyāsu vikṣú svār ná citrām vāpuṣe vibhávam.

The weak spot, or, at least, the obscure spot in both stanzas is where the two repeated pádas vary: *vibhrto* in 1.71.4; *viṣṭó* in 1.148.1. Various suggestions as to the meaning and possible emendation of these words may be found with the older translators (Grassmann, *viṣito*; Ludwig, vi. 92, *viṣpito*, or *viṣṭo*, and, finally, *viṣṭhito*); see Oldenberg, SBE. xlvī. 77, 174; RV. Noten, 74, 147; and cf. Bergaigne, 1.54.112. Oldenberg does not attempt to disguise the uncertainty of his propositions: one is almost tempted to regard the two words

as corrupt descendants of one and the same misunderstood original. Yet vibhṛto may after all be correct and original : as long as this word fits Agni it may here be applied with hyperbaton to Mātariçvan who figures as the 'Genius of fire churning'; it certainly does not seem difficult to imagine that an attribute of Agni should be transferred anticipatorily to Mātariçvan, seeing that Mātariçvan produces Agni. Again, viṣṭó in the sense of 'worked', 'put to work', may represent a secondary modulation of vibhṛto, yet one that is intentional and does not stand in need of emendation. Uncertain as all this is, the metrically defective pāda in 1.148.1 seems to be secondary to its correspondent in 1.71.4; see Part 2, chapter 2, class A 6.

1.71.9^c (Parāçara Çaktya ; to Agni)

māno ná yó 'dhvanah sadyá éty ékah satrá súro vásva içe,
rājānā mitrávaruṇā supāṇī goṣu priyām amṭam rákṣamāṇā.

3.56.7^b (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāh,
here Savitar)

trír á divāḥ savitā soçaviti rājānā mitrávaruṇā supāṇī,
āpaç cid asya ródasi cid urvī rátnam bhikṣanta savitūḥ savāya.

We render 1.71.9, 'He who (quick) as thought, within a day traverses the roads, the sun alone rules over wealth altogether. (He brings) the two kings Mitra and Varuṇa the liberal-handed, who guard the beloved Ambrosia in the cows.' Cf. Oldenberg, SBE. xlv. 75. I cannot doubt that this stanza with its elliptical anacoluthon is in part a reminiscence of the Savitar stanza, to wit : 'Thrice from heaven Savitar mightily impels the two kings Mitra and Varuṇa, the liberal-handed. Even the waters and the broad hemispheres (men) beseech for wealth at the urging of this Savitar.' Though the second distich is not as simple in its thought as might be wished, the first part which clearly states that Savitar is the motive power behind the beneficent gods, Mitra and Varuṇa, exhibits the repeated pāda in faultless connexion.

1.71.10^b (Parāçara Çaktya ; to Agni)

mā no agne sakhyā pītryāṇi prá marṣiṣṭhā abhí viduṣ kavīḥ sán,
nábho ná rūpām jarimā mināti purá tásvā abhiçaster ádhihi.

7.18.2^b (Vasiṣṭha Maitravaruṇi ; to Indra)

rājaeva hí jānibhiḥ kṣeṣy evāva dyúbhir abhí viduṣ kavīḥ san,
piçá gíro maghavan góbbir áçvāis tvāyatāḥ piçhi ráyē asmán.

Ludwig, 366, to 1.71.10, translates the words abhí viduṣ kavīḥ sán 'da du ein besondere kundiger weiser bist'; at 1005, to 7.18.2, 'als kundiger weiser rings zum schutze'. We may observe that these words by themselves make a normal octosyllabic pāda. In 1.71.10^c nábho ná rūpām is surely = nábhaso ná rūpām, with rūpām as tertium comparationis, 'as the form of a cloud changes, so does old age injure (change) the form (of men)'. Differently, Collitz, Bezz. Beitr. x. 15, note; Oldenberg, SBE. xlv. 75.

1.72.1^b (Parāçara Çaktya ; to Agni)

ní kavyā vedhāsaḥ çāçvatas kar háste dádhāno náryā purūṇi,
agnír bhuvad rayipáti rayiṇām, satrá cakrāṇó amṭāni viçvā. 1.60.4^d

7.45.1^c (Vasiṣṭha ; to Savitar)

á devó yātu savitā surátno 'ntariksaprā váhamāno áçvāih,
háste dádhāno náryā purūṇi niveçāyañ ca prasuvāñ ca bhūma.

See under 1.60.4^d.—See also the pāda, nṛvād dádhāno náryā purūṇi, 3.34.5^b, and cf. 8.96.21^c; TB. 2.5.8.8^e.

1.72.1^c: 1.60.4^d, agnīr bhuvad rayipāti rayimām.

1.72.3^c (Parāçara Çaktya ; to Agni)

tisró yád agne çarádas tvám ic chúcim ghrténa çucayaḥ saparyán,
námāni cid dadhire yajñiyāny ástudayanta tanvāḥ sujātaḥ.

6.1.4^c (Bharadvāja Bārhaspatya ; to Agni)

padām devāsya námasā vyántaḥ çravasyávaḥ çrāva āpann āmrktam,
námāni cid dadhire yajñiyāni bhadrāyām te ranayanta sámndrṣṭāu.

See Hillebrandt, *Ved. Myth.* iii. 323, note; Pischel, *Ved. Stud.* i. 299. For the 'three autumns' in 1.72.3, cf. the 'sixty autumns', *AV.* xii. 3.34, 41, and see Bergaigne, ii. 117, note.

[1.72.4^d, agnīm padé paramé tasthivānsam : 2.35.14^a, asmín padé, &c.]

1.72.5^c (Parāçara Çaktya ; to Agni)

samjānāná úpa sídann abhiññú pátnivanto namasyām namasyan,
ririkvānsas tanvāḥ kṛṇvata svāḥ sákḥā sákhyur nimīṣi ráksamānāḥ.

4.24.3^b (Vāmadeva ; to Indra)

tām in náro ví hvayante samiké ririkvānsas tanvāḥ kṛṇvata trām,
mithó yát tyāgām ubháyāso ágman [nāras tokāsya tánayasya sātāu.]

4.24.3^d

The second of these stanzas is perfectly clear : 'That very one (namely, Indra) men call to both sides in battle ; having risked their bodies, they took him for their protection, when both sides, the heroes, have gone against one another into danger, in order to obtain offspring and prosperity.' This battle for offspring and posterity is, perhaps, merely a sacrificial contest (saṁsava) for Indra's favour, like countless other competitions in the Vedic literature ; see my article, 'On Conflicting Prayers and Sacrifices', *Johns Hopkins University Circulars*, December, 1906, nr. 10, pp. 1 ff. In any case the first distich is transparent.

In 1.72.5^c svāḥ takes the place of trām, so as to leave the verb kṛṇvata without an object. Oldenberg, *SBE.* xlvi. 84, notes the parallel and remarks pertinently : 'Should svāḥ have supplanted another word, for instance trām ? As the pronoun svá very frequently stands in apposition with tanú, it may have found its way also into passages to which it did not belong.' See, e.g. 10.54.3, and cf. the curious variant, smane smānam for tmane tmānam, *MS.* 4.8.7 ; see the author, *Am. Journ. Phil.* xxi. 324. It is certainly hard to trust Ludwig's rendering and commentary (267) : 'ihre leiber kasteiend machten sie sich dieselben zu eigen,' that is, by removing from them all impurities. The same criticism applies to Grassmann's rendering (ii. 73) : 'hingebend schaffen sie sich neue leiber.' Oldenberg after all, sticking to the text, renders the entire stanza : 'Being likeminded they (probably, the mortals) reverentially approached him on their knees. Together with their wives they venerated the venerable one. Abandoning their bodies they made them their own, the (one) friend waking when the (other) friend closed his eyes.' Cf. also Bergaigne, i. 98 ; and perhaps more pertinently, ii. 177, note. Whether the text of the repeated páda in 1.72.5 is really as Parāçara Çaktya sang it, or not, there can be no reasonable doubt that the mother páda is the impeccable 4.24.3^b ; cf. the cadence kṛṇvata trām also in 1.100.7^b.

1.72.9^b (Parāçara Çaktya ; to Agni)

á yé víçvā svapatyāni tasthūḥ kṛṇvānāso amṛtatvāya gātum,
mahná mahádbhīḥ pṛthiví ví tathe mātá putráir áditir dhāyase véḥ.

3.31.9^b (Kuçika Āiçrathi, or Viçvāmītra; to Indra)
 nī gavyatā mānasā sedur arkāih kṛṇvānāso amṛtatvāya gātum,
 idām cin nū sēdanām bhūry eṣām yēna māsān āsiṣāsann ṛtēna.

For 1.72.9 see Pischel, *Ved. Stud.* i. 217; Oldenberg, *SBE.* xlv. 83, 86; *RV. Noten*, p. 76.

1.78.2^a (Parāçara Çaktya; to Agni)

devó ná yāh savitā satyāmanmā krátvā nipāti vṛjánāni viçvā,
 purupraçastó amatir ná satyā ātmēva çévo didhiṣáyyo bhut.

9.97.48^d (Kutsa Āngirasa; to Pavamāna Soma)
 nū nas tvām rathiró deva soma pári srava camvòh pūyāmanah,
 apesú svādiṣṭho mádhumān ṛtāvā devó ná yāh savitā satyāmanmā.

We render 1.73.2, 'He who like god Savitar, whose thoughts are reliable, protects with his intelligence all homes, praised by many, like unflinching brilliance, has become worthy to be sought after, like healing breath of life.' Cf. Ludwig, 268; Oldenberg, *SBE.* xlv. 88; Foy, *KZ.* xxxiv. 248. St. 9.97.48 may be rendered, 'Run thou now, god Soma, our charioteer, purified, into the two camū; flow into the water, most sweet, honeyed, holy; he who (is) like god Savitar, whose thoughts are reliable.' The fourth pāda here is obvious appendage, suggested by the last preceding word ṛtāvā (ṛtā and satyā). That the pāda is primarily part of a true relative clause, not an attributive clause with articular yāh, is shown by the first distich of 1.73.2 (nipāti, verb accented). A similar expression involving Savitar, namely, devā iva savitā satyādharmā, occurs in 10.34.8, and 10.139.3, both times in rather loose connections, showing how easily this kind of formulaic expression might be in a state of flotation. Yet we may guess that 9.97.48 has borrowed from 1.73.2.—Note that the next stanza 1.73.3 (next item) also compares Agni with another god, this time Indra.

1.78.3^{abc} (Parāçara Çaktya; to Agni)

devó ná yāh pṛthivīm viçvādhāyā upakṣēti hitāmitro ná rájā,
 puraḥsádaḥ çarmāsádo ná virá anavadyā pátijusteva nári.

3.55.21^{abc} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya; to Viçve Devāh,
 here Indra)

imām ca naḥ pṛthivīm viçvādhāyā úpa kṣēti hitāmitro ná rájā,
 puraḥsádaḥ çarmāsádo ná virá mahád devānām asuratvām ékam.]

☞ refrain, 3.55.1^d–22^d

Ludwig, 268, renders 1.73.3: 'der wie ein gott alles ausströmend auf der erde wont, wie ein könig, der nützliche freunde hat, wie wache haltende, als sichere hut dasitzende helden, wie eine tadellose vom gatten geliebte frau.' The same scholar, 201, renders 3.55.21: 'und auf dieser unserer erde wont der allernärer, als ein könig der gute freunde hat; in des guten hut gleichsam sitzen als eines vorkämpfers die helden; gross ist einzig der götter Asura-wesenheit.' It seems to me that he has hit the sense of the pāda c in the first instance, and missed it in the second; cf. also Grassmann to 1.73.3. The sense of 3.55.21 is clear: 'He sits upon this earth of ours, controlling every sustenance, like a king who has surrounded himself with friends, like heroes who sit in the van, sit as protection (i. e. protectors)—great is the sole Asura quality of the gods.' The last pāda is a refrain which runs through the entire hymn. On the other hand in 1.73.3 the entire same statement is introduced into a relative clause, whose conclusion is in the next stanza, but the conclusion is delayed by the additional insipid comparison, 'like a blameless wife beloved by her husband'. I cannot doubt that Parāçara Çaktya has based his lengthy relative clause upon the composition of the Vaiçvāmītra. See also supplementary remarks on these stanzas, in the introduction to Part 2, chapter 4.

1.73.8^d (Parāçara Çaktya ; to Agni)

yán rāyē mártān sūstido agne té syāma mághavāno vayām ca,
chāyéva viçvām bhuvanām sisaksy āpaprivān ródasi antárikṣam.

10.139.2^b (Viçvāvasu Devagandharva ; to Sūrya)

nṛcākṣā eṣā divó mádhya āsta āpaprivān ródasi antárikṣam,
sá viçvācīr abhī caṣṭe ghṛtācīr antarā pūrvam āparam ca ketúm.

The metre of 1.73.8^a is dubious (virāj); see Arnold, VM. p. 292; Oldenberg, RV. Noten, p. 76.—For the cadence mághavāno vayām ca see 1.136.7; 141.13; 7.78.5.

1.73.10^a (Parāçara Çaktya ; to Agni)

etā te agna ucáthānī vedho jūṣṭāni santu mánase hrdé ca,
çakéma rāyāḥ sudhūro yāman té 'dhi çrávo devábhaktān dádhanāḥ.

4.2.20^a (Vāmadeva Gāutama ; to Agni)

etā te agna ucáthānī vedhó 'vocāma kavāye tá juṣasva,
[uc chocasva kṛṇuhí vásyaso no, mahó rāyāḥ puruvāra prá yandhi.

cf. 4.2.20^c

Expressions closely parallel to 1.73.10^c at 2.5.1; 3.27.3. Pāda 4.2.20^c has a parallel at 8.48.6^b, prá cakṣaya kṛṇuhí vásyaso nah, which amounts almost to perfect repetition.

Group 10. Hymns 74–93, ascribed to Gotama Rāhūgaṇa

1.74.3^c (Gotama Rāhūgaṇa ; to Agni)

utá bruvantu jantáva úd agnir vṛtrahājani,
dhanamjayó ráṇe-raṇe.

6.16.15^c (Bharadvāja ; to Agni)

tám u tvā pāthyó vṛṣā sám idhe dasyuhántamam,
dhanamjayām ráṇe-raṇe.

1.74.7^c: 1.12.4^b, yád agne yāsi dūtyām.

1.75.4^c (Gotama Rāhūgaṇa ; to Agni)

tvām jāmir jānanām ágne mitró asi priyāḥ,
sákhā sákhībhya íḍyaḥ.

9.66.1^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)

pāvasva viçvacarṣaṇe ['bhí viçvāni kāvya,]
sákhā sákhībhya íḍyaḥ.

cf. 9.23.1^c

1.76.4^c (Gotama Rāhūgaṇa ; to Agni)

prajāvatā vācasā vāhnir asā ca huvé ní ca satsihā devāih,
vési hotrām utā potrām yajatra bodhī prayantar janitar vāsūnām.

10.2.2^a (Trita Āptya ; to Agni)

vési hotrām utā potrām jānānām mandhātāsi draviṇodā ṛtāvā,
svāhā vayām kṛṇāvāmā havīṅsi [devó deván yajatv agnir árhan.]

☞ 2.3.1^d

On various points of 1.76.4 see Neisser, Bezz. Beitr. vii. 233 ; xviii. 321 ; xx. 69 ; xxvii. 266 ; xxx. 317 ; Oldenberg, SBE. xlv. 98 ; RV. Noten, p. 77. It is interesting to observe that subjunctival vési in 1.76.4 is followed by the imperative bodhī ; in 10.2.2 by the indicative asī. I am tempted to regard this as an indication of the later origin of 10.2.2.

1.77.1^c (Gotama Rāhūgaṇa ; to Agni)

kathā dācemāgnāye kāmāi devājūstocyate bhāmine gīh,
yó mārtyeṣv amṛta ṛtāvā hótā yájiṣṭha ít kṛṇóti deván.

4.2.1^a (Vamadeva Gautama ; to Agni)

yó mārtyeṣv amṛta ṛtāvā devó devésv aratír nidhāyi,
hótā yájiṣṭho mahná čucādhyāi havyāir agnir mánusa trayādhyāi.

[1.77.4^d, vājaprasūta isāyanta mánma : 7.87.3^d, prácetaso yá isāyanta mánma.]

1.78.1^{a+b} (Gotama Rāhūgaṇa ; to Agni)

abhí tvā gótamā girá jātavedo vícarṣaṇe,
[dyumnāir abhí prá ṇonumaḥ.]

☞ refrain, 1.78.1^{c-5^c}

4.32.9^a (Vamadeva ; to Indra)

abhí tvā gótamā girānūṣata prá dāvāne,
indra vājāya ghṛṣvaye.

6.16.29^b (Bharadvāja ; to Agni)

suvīram rayim á bhara jātavedo vícarṣaṇe,
[jahí rákṣāṅsi sukrato.]

☞ 6.16.29^c

6.16.36^b (Bharadvāja ; to Agni)

brāhma prajāvad á bhara jātavedo vícarṣaṇe,
agne yád dīdáyad diví.

8.43.2^b (Virūpa Aṅgīrasa ; to Agni)

asmāi te pratihāryate jātavedo vícarṣaṇe,
agne jānāmi suṣṭutīm.

We may render 1.78.1 : 'O Jātavedas, who dwellest among all tribes, we, the Gotamas (praise) thee with our song—we praise thee aloud with splendid (songs).' Cf. Oldenberg, SBE, xlv. 102. I feel as though there ought to be somewhere in the stanza the word vayām, 'we', especially as the third pāda is a refrain (1.78.1^{c-5^c}). Thus the stanza looks secondary to start with, an impression which is strengthened by the fact that it is composed entirely of set phrases. The connexion is certainly better in 4.32.9, to wit : 'The Gotamas have sounded forth their songs to thee, that thou mayest, O Indra, give refreshing substance.'

1.78.1^c-5^c, dyumnáir abhi prá nonumaḥ.

1.79.3^c (Gotama Rāhugaṇa ; to Agni)

yád Im ṛtásya páyasā piyāno náyan ṛtásya pathíbhī rájiṣṭhāih,
aryamā mitró váruṇaḥ párijmā tvácam pṛicanty uparasya yónau.

8.27.17^c (Manu Vāivasvata ; to Viṣve Devāḥ)

ṛté sá vindate yudháḥ sugébhīr yāty ádhvanāḥ,
aryamā mitró váruṇaḥ sárātayo yám tráyante sajóśasaḥ.

10.93.4^b (Tánva Partha ; to Viṣve Devāḥ)

ṽté ghā rájāno amṛtasya mandrá, aryamā mitró váruṇaḥ párijmā,

cf. 1.122.11^b

kád rudró nrñám stutó marútaḥ puśāno bhágaḥ.

For the difficult stanza 1.79.3 see Bergaigne, ii. 505; Fischel, *Ved. Stud.* i. 109; Hillebrandt, *Ved. Myth.* i. 182; Geldner, *Ved. Stud.* iii. 47; Oldenberg, *SBE.* xli. 103, 106; *RV.* *Noten*, p. 79.

1.79.4^b (Gotama Rāhugaṇa ; to Agni)

ágne vājasya gómata ícānaḥ sahaso yaho,
asmé dhehi jātavedo máhi ṅrávaḥ.

7.15.11^b (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sá no rádhanāsi á bharéçānaḥ sahaso yaho,
bhágaç ca dátu váryam.

Note that 1.79.12^b = 7.15.10^c.—For 1.79.4^c cf. the close parallel, *asmé dhehi ṅrávo bṛhát*, under 1.9.8.

1.79.5^b (Gotama Rāhugaṇa ; to Agni)

sá idhāno vásuḥ kavír agnír ilényo girá,
revád asmábhyaṁ purvanika dīdīhi.

10.118.3^b (Uruksaya Āmahiyava ; to Agni Rakṣohan)

sá áhuto ví rocate 'gnír ilényo girá,
srucá prátkam alyate.

1.79.8^b (Gotama Rāhugaṇa ; to Agni)

á no agne rayím bhara satrásāham váreṇyam,
víçvasu pṛtsú duṣṭāram.

3.34.8^a (Viçvāmītra ; to Indra)

satrásāham váreṇyam sahodám sasavānsam svār apáç ca devīḥ,
ṽsasāna yáh pṛthivím dyám utémám, índram madanty ánu dhīraṇasaḥ.

cf. 3.32.8^c

Oldenberg, *SBE.* xli. 104, renders 1.79.4, 'Bring us wealth, O Agni, which may be always conquering, excellent and invincible in all battles.' The same idea as to wealth is expressed in 5.23.2, *pṛtanāsāham rayim . . . á bhara*, so that we are sure the stanza is not mere verbiage; the poet means to say that wealth is the *nervus rerum* in war; cf. also 5.23.1, and 6.72.5 (for

which see under 1.117.23^d). Yet the repeated pāda in 1.79.8 certainly originated in the other stanza: 'They who delight in prayer acclaim Indra, the ever-conquering, desirable, victory-giving, who has conquered light and the divine waters, who has conquered the earth and also this heaven.' With the exception of 1.79.8 satrāsāh and satrāsāhā are invariably epithets of Indra: see Grassmann's Lexicon.

The third pāda of 1.79.8 is also patterned secondarily after some such sensible idea as is contained in 9.63.11: pāvamāna vidā rayīm asmābhyaṃ soma duṣṭāram, yó dūpāḥo vanuṣyatā, 'O Soma, purified, get us wealth, hard to exceed, wealth hard for our rivals to obtain.'

1.79.9^b (Gotama Rāhūgaṇa ; to Agni)

ā no agne sucetunā rayīm viṣvāyupoṣasam,
mārdikām dhehi jīvāse.

6.59.9^d (Bharadvāja ; to Indra and Agni)

indrāgni yuvór āpi vāsu divyāni pārthivā,
ā na ihā prā yachataṃ rayīm viṣvāyupoṣasam.

1.79.12^b (Gotama Rāhūgaṇa ; to Agni)

sahasrākṣó vícarṣanir agní rákṣāṃsi sedhati,
hóta gṛṇta ukthyāḥ.

7.15.10^a (Vasiṣṭha Māitravaruṇi ; to Agni)

agní rákṣāṃsi sedhati ḥukráḥocir āmartyāḥ,
[cūcīḥ pāvakā íḍyāḥ.]

☞ 2.7.4^a

Note that 1.79.4^b = 7.15.11^c.

1.80.1^a–16^c, ārcann ānu svarājyam.

1.80.8^b (Gotama Rāhūgaṇa ; to Indra)

ādhi sánau ní jighnate vājreṇa ṣatáparvanā,
mandaná índro ándhasaḥ sákhībhyo gātúm ichaty [ārcann ānu svarājyam.]

☞ refrain, 1.80.1^a–16^c

8.6.6^b (Vatsa Kāṇva ; to Indra)

ví cid vṛtrāsya dódhato vājreṇa ṣatáparvanā,
gíro bibheda vṛṣṇínā.

8.76.2^c (Kurusuti Kāṇva ; to Indra)

ayám índro marútsakhā ví vṛtrāsyaḥbhinao ohiráḥ,
vājreṇa ṣatáparvanā.

8.89.3^d (Nṛmedha Āngirasa and Purumedha Āngirasa ; to Indra)

prā va índraya bhāté marúto bráhmārcata,
vṛtrám hanati vṛtrahā ṣatákratur vājreṇa ṣatáparvanā.

Note the correspondence of 8.6.38^a with 8.76.11^a, and also the occurrence of the expression vṛtrāsya dódhataḥ in 1.80.5 as well as in 8.6.6.

[1.80.8^c, mahát ta índra víryam : 8.55(Vāl. 7).1^c, bhūríd índrasya víryam.]

1.80.9^d (Gotama Rāhugaṇa ; to Indra)

sahāsraṁ sākāṁ arcata pāri ṣṭobhata viṅcatīḥ,
catāinam ānv anonavur indrāya brāhmōdyatam [arcann ānu svarājyam.]

☞ refrain, 1.80.1^a–16^e

8.69.9^d (Priyamedha Āngirasa ; to Indra)

āva svarāti gārgaro godhā pāri sanīṣvanat,
pīṅgā pāri canīkadad indrāya brāhmōdyatam.

For 1.80.9 see Neisser, *Bezz. Beitr.* xx. 67 ; for 8.69.9, Hillebrandt, *Ved. Myth.* ii. 237.

[1.80.10^c, mahāt tād asya pāuṅsyam : 8.63.3^c, stuṣe tād, &c.]

1.80.10^d (Gotama Rāhugaṇa ; to Indra)

indro vṛtrāsa tāviṣīm nīr ahan sāhasā sāhah,
[mahāt tād asya pāuṅsyam] vṛtrām jaghanvān asṛjad [arcann ānu svarājyam.]

☞ c: cf. 1.80.10^c ; e: refrain, 1.80.1^a–16^e

4.18.7^d (Sainvāda Indrāditiyāmadevanām)

kim u svid asmāi nivīdo bhanantēdrasyāvadyām didhiṣanta āpah,
māmāitān putrō mahatā vadhēna vṛtrām jaghanvān asṛjad vī sindhūn.

4.19.8^b (Vāmadeva ; to Indra)

pūrvīr usāsah çarādaç ca gūrtā vṛtrām jaghanvān asṛjad vī sindhūn,
pāriṣṭhitā atrṇad badbadhanāḥ sīrā indrah srāvītave pṛthivya.

This case is remarkable, because it is both definite and simple. The pāda 1.80.10^d fails to end in an iambic dipody, and its verb has no object. Ludwig, 460, translates diplomatically 'als er den Vṛtragetötet liess er fliesen'; Grassmann, more freely, 'schlug Vṛtra und ergoss die Fluth'. But the parallels show that the pāda is the truncated torso of another pāda, regular in its final cadence and the preceding anapaest, and duly furnished with that object which every reader of this Veda would supply anyhow, namely sindhūn ; from these a later poet over-familiarly has extracted the short form to suit his metre. Cf. also Oldenberg, *RV. Noten*, p. 83, to *RV.* 1.82.2. See Part 2, chapter 2, class B 9.

[1.81.5^a, ā paprāu pāṛthivām rājah : 6.61.11^{ab}, apapruṣī pāṛthivāny urū rājo antāriḥṣam.]

1.81.5^{cd} (Gotama Rāhugaṇa ; to Indra)

[ā paprāu pāṛthivām rājo] badbadhé rocanā divī, ☞ cf. 1.81.5^a
ná tvāvān indra kāç canā ná jātó ná janiṣyaté [ti viçvam vavakṣitha.]

☞ cf. 1.81.5^e

7.32.23^{ab} (Vasiṣṭha ; to Indra)

ná tvāvān anyó divyó ná pāṛthivo ná jātó na janiṣyate,
açvāyānto maghavann indra vājīno gavyāntas tvā havāmahe.

Note the change of persons in the two distichs of 1.81.5. I should think that the repeated distich is bald and late in that stanza, as compared with the more poetic and archaic wording of 7.32.23. The distich 1.81.5^{cd} is closely parallel also to 1.102.8^{cd}, ātīdām viçvam bhūvanam vavakṣithāçatrūr indra jānuṣā sanād asi, which again makes āti viçvam vavakṣitha of 1.81.5 look like an appended afterthought, and again shows that 1.81.5 is composite and imitative.

[1.81.5^e, āti vīçvaṁ vavakṣitha: 1.102.8^c, ātidāṁ vīçvaṁ bhūvanaṁ vavakṣitha.]

[1.81.8^e, āthā no 'vitā bhava: see under 1.91.9^c.]

1.81.9^{b+e} (Gotama Rāhūgana; to Indra)

etē ta indra jantāvo vīçvaṁ puṣyanti vāryam,

antār hī khyó jānanām aryó védo ádāçuṣāṁ tēṣāṁ no véda á bhara.

5.6.6^b (Vasucruta Ātreya; to Agni)

pró tyé agnáyo 'gnīsu vīçvaṁ puṣyanti vāryam,

té hinvire tá invire tá iṣanyanti ānuṣág [iṣāṁ stotfbya á bhara.]

^{6e} 9.20.4^c; also refrain, 5.6.1^e—10^e

10.133.2^d (Sudās Pāijavana; to Indra)

tvāṁ sīndhuṁr ávāsrjo 'dharāco áhann áhim,

açatrúr indra jajñīṣe vīçvaṁ puṣyasi vāryam [tāṁ tvā pári ṣvajāmahe

nābhantām anyakēṣāṁ jyaká ádhi dhānvasu.]

^{6e} efg: refrain in 10.133.1 ff.

8.45.15^c (Triçoka Kāva; to Indra)

yás te revāṁ ádāçuriḥ pramamārṣa maghāttaye,

tāsva na véda á bhara.

Ludwig, 461, renders 1.81.9, 'die leute hier, O Indra, nāren dir alles vortreffliche'; Grassmann, 'Es ernten deine Diener hier, o Indra, alles schöne gut.' Geldner, Ved. Stud. iii. 88, 'diese Personen (das heisst, wir) entfalten für dich, O Indra, alle ihre Kostbarkeit.' One thing is certain, in perfect accord with Grassmann, namely, that etē ta indra jantāvaḥ refers to worshippers or adherents of Indra. Therefore vīçvaṁ puṣyanti vāryam can mean but one thing, namely, 'they prosper in all delectable possessions'. Cf. pōsyā vāryāni, 1.113.15; pōsyāṁ rayim, 8.97.3. And yet this last expression is not here employed in a primary sense, on the evidence of 5.6.6. Here the divine Agnis are the subject of puṣyanti, so that the first distich can have but one sense: 'Now these Agnis make spring up all delectable possessions in the Agnis.' Grassmann, excellently, 'Zur Blüte bringen alles Gut durch Feuer diese Feuer hier.' A little vaguely, Ludwig, 345, 'dise Agni [erzeugen und] nāren in den feuerstellen alles treffliche.' This scholar, by introducing in brackets the transitive verb 'erzeugen', creates an artificial Zeugma in order to account for the transitive force of puṣyanti (but see 10.133.2). Pischel, Ved. Stud. ii. 127, 'sie schaffen güter herbei.' Not quite clear, in my opinion, is the effect of Oldenberg's rendering, SBE. xlv. 379: 'Those Agnis make everything precious prosper in the Agnis.' The real meaning, once more, is that the Agnis generate, or cause to flourish, wealth in the Agnis. In other words, here puṣyanti = pōsyanti. So also in the third passage. Here Ludwig, 653, again rather vaguely, 'alles treffliche hegest und pfiegest du'; Grassmann, incorrectly, 'du erntest reichlich alles Gut', which does not correspond to his rendering of 1.81.9. Only one meaning seems possible, 'thou causest to spring up all delectable possessions'. If now we return to 1.81.9, it is evident that the repeated pāda is there used in a decidedly secondary sense, since the connexion demands a reflexive meaning in puṣyanti which is not there verbally: 'These thy people, O Indra, cause to spring up (for themselves; certainly not for Indra, or somebody else) all delectable possessions', that is, in still plainer language, 'they prosper in all delectable possessions'. So then from the side of grammar and because the pāda originally expresses an act of the gods, not of men, it seems clear that the traditional Gotama Rāhūgana borrowed and adapted the repeated pāda to a different, though not unrelated idea.—For 10.133.2^e see under 8.21.13^b.

1.82.1^e—5^e, yója nv indra te hárti.

1.82.2^d (Gotama Rāhugaṇa ; to Indra)

ākṣaṇṇ āmimadanta hy āva priyā adhūṣata,
āstoṣata svābhānavo viprā nāvīṣṭhayā matī yōjā nv indra te hārti.]

☞ refrain, 1.82.1^a–5^e

8.25.24^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa, here Dānastuti)
smādabhiçtu káčāvanta viprā nāvīṣṭhayā matī,
mahó vājīṇsv ārvanta śácāsanam.

Native exegesis, beginning with the Padapāṭha, regards viprā in 1.82.2 as viprāḥ nom. plur., and in 8.25.24 as dual. According to Śāyana the sense of 1.82.2 is: yajamānā bhuktavantaḥ trptāç cāsan svakīyās (= priyāḥ) tanūr (cf. 1.114.7) akampayan, tadanantaraṁ svāyattadīptayo viprā medhāvīnas nāvīṣṭhayā stutyā astavan. But in 7.66.8 the words matir viprā show that viprā nāvīṣṭhayā matī means 'with the newest inspired song'; cf. under 1.127.2. Oldenberg, RV. Noten, p. 83, has shown that 1.82.2 is to be rendered somewhat as follows: '(The gods) have eaten and rejoiced; friendly they have showered down (gifts). The self-shining (gods) have been praised with the newest inspired song.' 8.25.24 is part of a dānastuti in which the poet narrates that he has received for his inspired newest song two caparisoned steeds. It is a safe guess that the repeated pāda did not originate in this stanza.—Cf. Geldner, Rigveda-Kommentar, p. 14, who points in a different direction.

1.82.3^a (Gotama Rāhugaṇa ; to Indra)

susaṁdṣam tvā vayām māghavan vandiṣimāhi,
prā nūnām pūrṇāvandhura stutó yāhi vāçāṁ ānu yōjā nv indra te hārti.]

☞ refrain, 1.82.1^a–5^e

10.158.5^a (Cakṣus Sāurya ; to Sūrya)

susaṁdṣam tvā vayām prāti paçyema sūrya,
vī paçyema nṛcākṣasaḥ.

☞ cf. 10.37.7^d

For 10.158.5^b cf. 10.37.7^d, with prefixed four syllables, jyóg jivāḥ prāti paçyema sūrya.

[1.83.1^a, āçvāvati prathamó goṣu gachati: 2.25.4^b, sá sātvaḥiḥ prathamó, &c.]

[1.84.2^c, řṣīṇām ca stutír ūpa: 8.17.4^b, asmákam suṣtutír ūpa.]

SV. 2.38c reads řṣīṇām suṣtutir ūpa, as its version of 1.84.2.

1.84.3^c (Gotama Rāhugaṇa ; to Indra)

á tiṣṭha vṛtrahan rátham yuktá te bráhmaṇā hārti,
arvācīnam sū te máno grāvā kṛṇotu vagnúnā.

3.37.2^a (Viçvāmitra ; to Indra)

arvācīnam sū te mána utá cākṣuḥ çatakrato,
indra kṛṇvāntu vāghátaḥ.

1.84.4^a (Gotama Rāhugaṇa ; to Indra)

imám indra sutám piba jyéṣṭham ámartyaṁ mádam,
çukrásya tvābhy ākṣaran dhārá řtāsya sādane.

8.6.3⁶ (Vatsa Kāṇva; to Indra)

á no yāhi parāvato háribhyañ haryatābhyāñ,
imám indra sutám piba.

Note the pádas, 8.17.1^b, indra sómañ pibā imám; 8.32.19⁶, indra piba sutánām; and, 10.24.1⁶, indra sómam imám piba.

1.84.7^b (Gotama Rāhūgana; to Indra)

yá éka íd vidáyate vásu mártāya dāçúṣe,
ḷíçāno ápratīṣkuta índro añgá.]

☞ 1.7.8^c

9.98.4^b (Ambarīṣa Varsāgira, and R̥jiçvan Bhāradvāja; to Pavamāna Soma)

sá hí tvám deva çáçvate vásu mártāya dāçúṣe,
índo sahasrīnañ rayīm çatátmānañ vivāsasi.

See under 1.7.8^c.—Cf. agne mártāya dāçúṣe, 1.45.8; and, devó mártāya dāçúṣe, 8.1.22.

1.84.7^c, íçāno ápratīṣkuta índro añgá: 1.7.8^c, íçāno ápratīṣkutañ.

1.84.9^b (Gotama Rāhūgana; to Indra)

yáç cid dhí tvā bahúbhya á sutávāñ ávivāsati,
ugráñ tát patyate çáva índro añgá.

8.97.4^d (Rebha Kāçyapa; to Indra)

ḷyáç çakrási parāvátí yád arvávátí v̥trahan,]
átas tvā g̥rbhír dyugád indra keçibhiñ sutávāñ á vivāsati.

☞ 8.13.15^{ab}

See under 1.7.8^c.

1.84.10^a–12^a, vásvīr ánu svarājyam.

1.84.11^b (Gotama Rāhūgana; to Indra)

tá asya p̥çanáyúvañ sómañ çrīñanti p̥çonayañ,
priyá índrasya dhenávo vájrañ hinvanti sáyakañ ḷvásvīr ánu svarājyam.]

☞ refrain, 1.84.10^a–12^a

8.69.3^b (Priyamedha Āñgīrasa; to Indra)

tá asya súdadohasañ sómañ çrīñanti p̥çonayañ,
jánman devánāñ víças ḷtrīṣv á rocané diváh.]

☞ 1.105.5^b

Sāyana, at 8.69.3, following Nighāntavañ 3.23, renders súdadohasañ by what amounts to k̥pasad̥çadohanāñ, i. e. 'flowing like a well'. In the light of the açvamedha formula, VS. 22.25; TS. 7.4.13.1; KSA. 4.2, this is possible. There súdyābhyañ svāha, 'hail to the well-waters', is surrounded by similar expressions. Grassmann's (i. 485) 'strömend süsse Milch', however, is equally possible; cf. the discussion of Pischel, Ved. Stud. i. 72 ff. Sāyana at 1.84.11 renders p̥çanáyúvañ by sparçanakāmāñ, and this external etymological rendering is repeated by the Western authorities (Lexicons; Ludwig, 464; Grassmann, i. 85). Bergaigne also points that way: see the passages in my Index to Bergaigne, under 1.84.11; Grassmann's Lexicon, under p̥çaná. The fact that this rendering is suggested by a very dubious native etymology does not prejudice me in its favour, but I am unable to suggest anything satisfactory for the *ár. λεγ. p̥çanáyúvañ* (Padap. p̥çana-yúvañ). Note the pun: p̥çanáyúvañ:

pfñayaḥ. Perhaps the idea of 'flowing' is contained in this word also. In any case the two first distichs of 1.84.11 and 8.69.3 are closely parallel. For triṣv á rocané divāḥ in 8.69.3, cf. 9.86.27, where Soma is enveloped in 'cows' (góbbih), that is to say in milk, 'on the third back in the brilliant space of the heaven'. But the expression jánman devánām viçás (thus! not viçás) also remains unintelligible to me, even after the translations of Sāyana; Ludwig, 612; and Grassmann, i. 485. In these circumstances a certain prejudice in favour of the priority of 1.84.11, which is clear in the main, must be held in suspense.

[1.84.13^c, jaghána navatír náva: 9.61.1^c, aváhan navatír náva.]

1.84.14^b (Gotama Rāhugaṇa ; to Indra)
icháñn áçvasya yác chiráḥ párvateṣv ápaçritam,
tád vidac charyanāvati.

5.61.19^c (Çyāvaçva Ātreya ; to Rathaviti Dārbhya)
eṣá kṣeti ráthavitir maghāvā gómatir ánu,
párvateṣv ápaçritaḥ.

For 1.84.14 see Max Müller, SBE. xxxii. 398; Hillebrandt, Ved. Myth. i. 138 (who plausibly suggests that the horse is Dadhyañc). A partial parallel to 5.61.19 is 8.24.30. Cf. Geldner, Ved. Stud. iii. 152, note 2; Oldenberg, RV. Noten, p. 356.

[1.84.19^c, ná tvád anyó maghavann asti marḍitá: 8.66.13^{c1}, nahí tvád anyáḥ
puruḥṭa kác caná mághavann ásti marḍitá.]

One páda padded out into two, or *vice versa*. See p. vii, fourth line from top.

[1.85.2^a, tá ukṣításo mahimánam áçata: 8.59(Vál. 11).2^b, indrávaruṇā mahimánam
áçata.]

[1.85.5^a, prá yád rátheṣu pṛṣatír áyugdhvam: 1.39.6^a, úpo rátheṣu pṛṣatír
ayugdhvam.]

1.85.8^c (Gotama Rāhugaṇa ; to Maruts)
çúrā ivéd yúyudhayo ná jágmayaḥ çravasyávo ná pṛtanāsu yetire,
bháyante viçvā bhúvanā marúdbhyo rájana iva tvesásamdr̥ço naráh.

1.166.4^c (Agastya Maitrāvaruṇi ; to Maruts)
á yé rájānsi táviṣibhir ávyata prá va évasaḥ sváyataṣo adhrajan,
bháyante viçvā bhúvanāni harmyá citró vo yámaḥ práyatāsv ṛṣṭisu.

1.85.9^d, áhan vṛtrám nír apám āubjad arṇavám: 1.56.5^d, áhan vṛtrám nír apám
āubjo arṇavám.

[1.86.3^c, sá gántā gómati vrajé: 7.32.10^d, gámat sá gómati vrajé; 8.46.9^d;
51(Vál. 3).5^d, gaméma gómati vrajé.]

1.86.4^{b+c} (Gotama Rāhugaṇa ; to Maruts)
asyá virāsa barhīsi sutáḥ sómo diviṣṭiṣu,
ukthám mádaç ca çasyate.

8.76.9^b (Kurusutī Kāṇva ; to Indra)
 pibéd indra marútsakhā sutám sóman̄ diviṣṭiṣu,
 [vájraṁ ṭṭāna ójasā.]

☞ 8.76.9^c

4.49.1^c (Pratiprabha Ātreya ; to Viṣve Devāh)
 idám vām asyè havīḥ priyám indrabṛhaspati,
 ukthám mádaç ca çasyate.

For diviṣṭi see Oldenberg, SBE. xlv. 44 ; for ukthám mádaç ca, Hillebrandt, Bezz. Beitr. ix. 192 ff.

1.86.5^b (Gotama Rāhugaṇa ; to Maruts)
 asyá çroçantv á bhūvo viçvā yáç çarṣaṇír abhí,
 sūraṁ cit sasrúṣīr iṣah.

4.7.4^b (Vāmadeva Gautama ; to Agni)
 açúm dutám vivásvato viçvā yáç çarṣaṇír abhí,
 á jabhruḥ ketúm ayávo bhṛgavānaṁ viçé-viçe.
 5.23.1^c (Dyumna Viçvacarṣaṇi Ātreya ; to Agni)
 ágne sáhantam á bhara dyumnásya prásáhā rayím,
 viçvā yáç çarṣaṇír abhy āsá vājeṣu sāsáhat.

St. 1.86.5 is turgid and difficult, the repeated pāda loose, the third pāda hard to join to the preceding. But there is no good basis for emendation or rejection ; see under 5.86.2, and cf. Oldenberg, RV. Noten, p. 86. For 4.7.4 see Hillebrandt, Ved. Myth. i. 485. Ludwig, 334, 361, 678, does not translate the repeated pāda consistently.—Cf. under 7.15.2^a.

1.87.4^c (Gotama Rāhugaṇa ; to Maruts)
 sá hí svasṣt pṛsadaçvo yúvā gaṇò 'yá içánás táviṣibhir ávṛtah,
 āsi satyá ṛṇayá vānedyo 'syá dhiyáh pravítáthā vṛṣa gaṇáh.

2.23.11^c (Gr̥tsamada ; to Brahmanaspati)
 anānudó vṛṣabhó jágmir āhavám níṣṭaptā çátruṁ pṛtanāsu sāsahīḥ,
 āsi satyá ṛṇayá brahmanas pata ugrásya cid damitá vīluharṣīnah.

For various remarks calculated to protect the impeccable text of 1.87.4 see Oldenberg, RV. Noten, p. 87.—For 2.23.11 cf. 5.34.6 ; 6.47.16.

[1.89.7^d, viçve no devá ávasá gamann ihá : 10.35.13^c, viçve no devá ávasá gamantu.]

Cf. 1.107.2^a, úpa no devá ávasá gamantu.

1.91.3 (Gotama Rāhugaṇa ; to Soma) =

9.88.8 (Uçanas Kāvya ; to Pavamāna Soma)
 rájño nú te várūnasya vratáni bṛhád gabhírám táva soma dhāma,
 gúciṣ ṭvám asi priyó ná mitró dakṣáyyo aryamévāsi soma.

Cf. Hillebrandt, Ved. Myth. iii. 38.

1.91.4^b : 1.59.3^c, yá párvateṣv ósadhiṣv apsu.

[1.91.4^d, rájan soma práti havýá gr̥bhāya : 6.47.28^d, déva ratha práti, &c.]

[1.91.6^c, priyástotro vānaspátih : 9.12.7^a, nítyastotro vānaspátih.]

1.91.8^a (Gotama Rāhugaṇa; to Soma)

tvām naḥ soma viçvāto rākṣā rājann aghāyatāḥ,
ná riṣyet tvāvataḥ sākḥā.

10.25.7^a (Vimada Āindra, or others; to Soma)

tvām naḥ soma viçvāto gopā ádābhyo bhava,

sédha rājann ápa srídho ví vo máde má no duḥçānsa içatā vívaksase.

1.23.9^c

A slightly secondary touch in gopā, 10.25.7, as compared with rākṣā in 1.91.8, is hardly to be mistaken. Add to this the consideration that the refrain páda 10.25.7 is certainly secondary: see under 1.23.9^c.

[1.91.9^c, tábhir no 'vitā bhava: 7.96.5^c, tébhir no 'vitā bhava.] Cf. 1.81.8^e, áthā no, &c.

1.91.10^{ab}: 10.150.2^a, imām yajñám idám váco jujuṣāná upágahi; 1.26.10^b, imām yajñám idám vácaḥ.

[1.91.11^c, sumṛīkó na á viça: 1.139.6^e, sumṛīkó na á gahi.]

1.91.12^b: 1.18.2^b, vasuvít puṣṭivárdhanaḥ.

1.91.13^b (Gotama Rāhugaṇa; to Soma)

sóma rārandhi no hrdí gávo ná yāvaseṣv á,
márya iva svá okyè.

8.92.12^b (Çrutakakṣa Āṅgīrasa; or Sukakṣa Āṅgīrasa; to Indra)

vayám u tvā çatakrate gávo ná yāvaseṣv á, ukthésu raṇayāmasi.

Cf. the páda, rānan gávo ná yāvase, under 5.53.16^b. Stanza 1.91.13 is to be translated: 'O Soma, be thou comfortable in our stomach, as cattle on their pasture, as a youth in his haunt!' Cf. Max Müller, SBE. xxxii. 87, 111; Geldner, Ved. Stud. i. 66. A secondary touch in the construction of the repeated páda in 8.92.12—we should prefer gám (or gás) ná, &c.—is unmistakable, notwithstanding that the verb can easily be supplied with the nominative gávo. For 8.92.12 see Bergaigne, La Syntaxe des Comparaisons, in Mélanges Renier, p. 88.

1.91.16 (Gotama Rāhugaṇa; to Soma) =

9.31.4 (Gotama Rāhugaṇa; to Soma Pavamāna)

á pyāyasva sám etu te viçvātaḥ soma vṛṣṇyam,

bhāvā vājasya saṅgathé.

Aside from the series 1.74–93, the hymn 9.31 is the only other in the RV. which is ascribed to Gotama (Sāyana, Rāhugaṇa Gotama); cf. Geldner, Ved. Stud. iii. 151. For the stanza see Hillebrandt, Ved. Myth. i. 195, 303; ii. 225, 227.

1.91.17 (Gotama Rāhugaṇa; to Soma)

á pyāyasva madintama sóma viçvebhir aṅçúbhiḥ,

bhāvā naḥ suçrávastamaḥ sākḥā vṛdhé.

9.67.28^b (Pavitra Āṅgīrasa, or Vasiṣṭha; to Pavamāna Soma),

prá pyāyasva prá syandasva sóma viçvebhir aṅçúbhiḥ,

devébhya uttamám havīḥ.

Cf. Hillebrandt, Ved. Myth. i. 303; ii. 225.

[1.91.23^d, ubhāyebhyaḥ prā cikitsā gāvīṣṭāu : 6.47.20^c, bhāspate prā, &c.]

1.92.3^c, iṣam vāhanṭi sukṛte sudānave : 1.47.8^c, iṣam pṛicāntā sukṛte sudānave.

1.92.4^c (Gotama Rāhugaṇa ; to Uṣas)

ādhi peṇānai vapate nṛtūr ivāpornute vākṣa usréva bārjaham,
jyótir viṇvasmāi bhūvanāya kṛṇvatī gāvo na vrajām vy usā āvar tāmah.

4.14.2^b (Vāmadeva Gāutama ; to Liṅgoktadevatāḥ, here Savitar)

┌urdhvām ketūm savitā devō aṇrej, jyótir viṇvasmāi bhūvanāya kṛṇvān,

☞ 4.6.2^c

└āprā dyāvāpṛthivī antāriksām, vī sūryo raṇmibhiḥ cékitanāḥ.

☞ 1.115.1^c

For 1.92.4 cf. Hillebrandt, *Ved. Myth.* ii. 38; Fischel, *Ved. Stud.* ii. 120; Geldner, *ibid.*, p. 286; Oldenberg, *RV. Noten*, p. 91 (where other references).

1.92.6^a (Gotama Rāhugaṇa ; to Uṣas)

átāriṣma tāmasas pārām asyósā uchānti vayúna kṛṇoti,
çriyē chāndo ná smayate vibhātī supṛátika sāumanasāyājigah.

1.183.6^a (Agastya ; to Aṇvins) =

1.184.6^a (The same)

átāriṣma tāmasas pārām asyá ┌prāti vām stómo aṇvināv adhāyi,

☞ 1.183.6^b

└śhá yātam pathībhir devayānair vidyāmeśām vṛjānam jirādānum.

☞ 1.183.6^c

7.73.1^a (Vasiṣṭha ; to Aṇvins)

átāriṣma tāmasas pārām asyá prāti stóman devayānto dādhanāḥ,
purudānes purutāmā purājāmartyā havate aṇvinā gīḥ.

For 1.92.6 see Bloomfield, *Religion of the Veda*, p. 66; Fischel, *Ved. Stud.* i. 299; Oldenberg, *RV. Noten*, p. 91.

1.92.7^a (Gotama Rāhugaṇa ; to Uṣas)

bhāsvatī netrī sūnftānām divā stave duhitā gótamebhiḥ,
prajāvato nṛvāto aṇvabudhyān usō gōagrān ūpa māsi vājān.

1.113.4^a (Kutsa ; to Uṣas)

bhāsvatī netrī sūnftānām śceti citrá vī dúro na āvah,

prārpyā jāgād vy ū no rāyō akhyad usā ajigar bhūvanāni viṇvā.

Cf. Oldenberg, *RV. Noten*, p. 91, who seems to me a little over-cautious in refusing to regard aṇvabudhyān as metrical or phonetic equivalent of aṇvabudhnyān; cf. the author, *Indogermanische Forschungen*, xxv. 195, and Concordance under, annām me budhya.

1.92.11^c and 1.92.12^c (Gotama Rāhugaṇa ; to Uṣas)

vyūrvatī divō antān abodhy āpa svāsāram sanutār yuyoti,
praminatī manuṣyā yugāni yōṣā jarāsya cākṣasā vī bhāti.
paçūn ná citrá subhāgā prathānā sindhur ná kṣōda urviyā vy aṇvāt,
āminatī dāivyāni vratāni sūryasya ceti raṇmibhir dṛçānā.

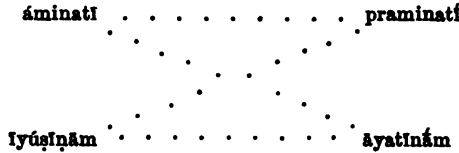
1.124.2^{ab} (Kaksivāt Dairghatamasa ; to Uṣas)
 áminatī dáivyaṇi vratāni praminatī manuṣyā yugāni,
 Iyúṣṇām upamā śaṣvatīnām áyatīnām prathamōśā vy ádyāt.]

1.113.5^{cd}

There can be no question that 1.124.2 is the source of the repeated pádas in 1.92.11 and 12. The antithesis between áminatī and praminatī, and Iyúṣṇām and áyatīnām cannot but be intentional and primary. Note also the parallelism between áminatī and áyatīnām ; and praminatī and Iyúṣṇām. On the other hand, we ought to allow full weight to the really senseless *non sequitur* of the second distich in 1.92.11 : 'reducing the ages of men, the woman shines by the light of her paramour (the sun).' For the meaning of yugá 'age', i. e. 'period of time', see Bāl Gangādhara Tilak, *The Arctic Home in the Vedas*, p. 176. The second distich of 1.124.2 recurs, with the variants vibhātīnām for áyatīnām, and aṣvāt for ádyāt (cf. aṣvāt in 1.92.11), in 1.113.15. The probability is that this stanza also is secondary, because vibhātīnām disturbs the antithesis between Iyúṣṇām and áyatīnām, and because the connexion between its two distichs is sufficiently loose :

āvāhantī pōṣyā váryāni citráṁ ketúm kṛṇute cōkitānā,
 Iyúṣṇām upamā śaṣvatīnām vibhātīnām prathamōśā vy aṣvāt.

Stanza 1.124.2 is the high-water mark of Vedic composition. The two antitheses áminatī . . . praminatī and Iyúṣṇām . . . áyatīnām mark as later imitations all repetitions that disturb this balance. The relation of the two pairs of antithetical words may be expressed in the proportion : áminatī : áyatīnām = praminatī : Iyúṣṇām. That is to say : The dawns preserve the laws of the gods (áminatī) by their regular appearance (áyatīnām) ; the ages of men waste away (praminatī) as the dawns fade day by day (Iyúṣṇām). Or by the diagram :



1.92.13^{b+c} (Gotama Rāhugaṇa ; to Uṣas)
 uṣas tāt citráṁ á bharaśmábhyaṁ vājinīvatī,
 yéna tokám ca tánayaṁ ca dhāmahe.

4.55.9^c (Vāmadeva ; to Viṣve Devāḥ, here Uṣas)
 uṣo maghony á vaha sūnṛte váryā purú,
 asmábhyaṁ vājinīvatī.

9.74.5^d (Kaksivāt Dairghatamasa ; to Pavamāna Soma)
 árvīd aṅṅūḥ śacāmāna ūrmīṇā devāvyaṁ mánuse pīnvatī tvācam,
 dādhatī gārbham ádīter upāstha á yéna tokám ca tánayaṁ ca dhāmahe.

Ludwig, 4, renders 1.92.13, 'Uṣas, bring das wunderbare, roessereiche uns, womit wir samen und kinder uns schaffen.' Very similarly Neisser, *Bezz. Beitr.* vii. 230. Grassmann, 'O gabenreiches Morgenroth, die schöne Gabe bring uns her, durch welche Kind und Kindeskind uns wird zu Theil.' Ludwig's translation is diplomatic, but obscure ; Grassmann's facile, but illogical. What sort of a 'bright' gift is it, by means of which men may secure for themselves children and posterity ? The word citrá is a kind of a kenning in the Rig-Veda ; a glance at Grassmann's article (citrá 4) shows that some such word as rayī, rádhas, drávinam, or the like, must be understood with it. Similarly ṛútya is a kenning of rayī in 6.72.5, as is shown by its close parallel 1.117.23. The bad logic is therefore with the stanza itself, not with

Grassmann. The first distich of 1.92.13 is really paraphrased in 4.55.9, which clearly expresses the object of á bhara. This parallel shows the extraneous character of the appendage, 1.92.13°. The pāda seems indeed to have been borrowed from another connexion; at any rate we have it, with a logically perfect antecedent to its relative yéna, in 9.74.5: 'He (Soma) places a foetus into the womb of Aditi, by which we shall obtain children and posterity.' This alludes to the familiar idea of sómo retodháh, RV. 9.86.39 (cf. also stanza 28); TS. 1.7.4.5; MS. 2.2.4: 18.7. Cf. Bergaigne, i. 183; ii. 35, 41, 79; iii. 96, note; Hillebrandt, Ved. Myth. i. 359.

1.92.16° (Gotama Rāhugaṇa; to Aṣvins)

áçvinā vartír asmád á gómad dasrā hiráṇyavat,
arvág rátham sámanasā ní yachatam.

7.74.2° (Vasiṣṭha; to Aṣvins)

yuvám citráṁ dadathur bhójanam narā códethām sunítavate,
arvág rátham sámanasā ní yachataṁ pibatám somyám mádhu.]

cf. 6.60.15^d

8.35.22^a (Çyāvāçva Ātreya; to Aṣvins)

arvág rátham ní yachataṁ pibatám somyám mádhu,] cf. 6.60.15^d
á yātam aṣvinā gatam avasyúr vām ahám huve dhattám rátnāni dáçuše.

The rigmarole of 8.35.22, repeating, as it does, two pādas of 7.74.2, seems late and imitative.

1.92.17° (Gotama Rāhugaṇa; to Aṣvins)

yāv itthá çlókam á divó jyótir jánāya cakráthuh,
á na úrjam vahatam aṣvinā yuvám.

1.157.4^a (Dirghatamas Āucathya; to Aṣvins)

á na úrjam vahatam aṣvinā yuvám mádhumatya nah káçaya mimik-
satam,
práyus táriṣṭam ní rapānsi mrkṣatam sédhataṁ dvéço bhávataṁ sacā-
bhúvā.] cf. 1.34.11^{od}

For 1.157.4^b cf. the entire stanza 1.22.3.

1.92.18^b (Gotama Rāhugaṇa; to Aṣvins)

éhá devā mayobhúvā dasrā hiráṇyavartanī,
uṣarbúdhó vahantu sómapítaya.]

cf. 1.92.18°

5.75.2° (Avasyu Ātreya; to Aṣvins)

atyáyatam aṣvinā tiró víçvā ahám sánā,
dásrā hiráṇyavartanī súsumnā síndhuvāhasā [mádhvi máma çrutam
hávam.] cf. refrain, 5.75.1^{a-9}^e

8.5.11^b (Brahmātithi Kaṇva; to Aṣvins)

vāvrdhāná [çubhas patī] dásrā hiráṇyavartanī,
pibatám somyám mádhu.]

cf. 6.60.15^d

8.8.1^c (Sadhvaṅsa Kāva ; to Aṅvins)

ॐ á no víṅvābhīṛ ūtibhir, ॐ áṅvinā gáchatāṁ yuvám,

☞ a : 7.24.4^a; b : 5.75.3^b

dásrā hīraṅyavartanī pībataṁ somyāṁ mādhu,

☞ 6.60.15^d

8.87.5^o (Dyumnikā Vasistha, or others ; to Aṅvins)

ॐ á nūnām yātam aṅvināṅvebhīḥ prusitāpsubhīḥ,

☞ a : 8.8.2^a; b : 8.13.11^b

dásrā hīraṅyavartanī ṅubhas patī pātām sómam ṛtāvṛdhā,

☞ 1.47.3^b

Cf. *rúdrā hīraṅyavartanī* 5.75.3^o. There can be no doubt that the composite *pāda* 8.87.5^a marks the stanza as late. Note the enclisis of *ṅubhas patī*, in connexion with the orthotone vocatives preceding it (contrary to 1.3.1), due to numerous passages in which this expression occurs without other vocatives in the final iambic dipody of dodecasyllabic *pādas*. Cf. Oldenberg, *RV. Noten, Index*, p. 427 (*Vokativbetonung*).

[1.92.18^c, *uṣarbúdhō vahantu sómāpitaye* : 8.1.24^d, *vāhantu sómāpitaye*.]

1.93.2^d (Gotama Rāhūgaṇa ; to Agni and Soma)

áṅniṣomā yó adyá vām idām vácaḥ saparyāti,
tásmāi dhattām suvīryām gávām póṣam sváṅvyam.

9.65.17^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

á na indo çatagvīnam gávām póṣam sváṅvyam,
vāhā bhāgattim ūtāye.

1.93.3^d (Gotama Rāhūgaṇa ; to Agni and Soma)

áṅniṣomā yá áhutiṁ yó vām dáçād dhaviṣkṛtim,
sá prajāyā suvīryām víṅvam áyur vy áṅnavat.

8.31.8^b (Manu Vāivasvata ; Dāmpatyor aṅiṣaḥ)
putrīṇā tá kumarīṇā víṅvam áyur vy áṅnutāḥ,
ubhá hīraṅyapeçasā.

10.85.42^b (Sūrya Savitṛi ; to Sūrya)
ihāivá stanī má ví yāuṣtam víṅvam áyur vy áṅnutam,
krīḷantāu putrāir nāptṛbhir módamānāu své ḡṛhē.

These and similar formulas carry on a lively existence in AV. and the Yajus-texts ; see my *Vedic Concordance* under *víṅvam áyur*, &c.

[1.93.4^a, *áṅniṣomā ceti tād vīryām vām* : 3.12.9^o, *tād vām ceti prá vīryam*.]

1.93.6^d (Gotama Rāhūgaṇa ; to Agni and Soma)

ányām divó mātariçvā jabhārāmāthnād anyām pári çyenó ádreḥ,
áṅniṣomā brāhmaṇā vāvṛdhānórūm yajñāya cakrathur u lokām.

7.99.4^a (Vasistha ; to Indra and Viṣṇu)
urūm yajñāya cakrathur u lokām janayāntā sūryam uśásam agním.
dāsasya cid vṛçāçiprāsya māyá jaghnāthur narā pṛtanājyeṣu.

1.93.8^d (Gotama Rāhūgana ; to Agni and Soma)

yó agnīśómā havīṣā saparyād devadrīcā mánasā yó ghr̥tēna,

tāśya vratām rakṣatām pātām ānhaso viçé jánāya máhi çárma yachatam.

7.82.1^b (Vasiṣṭha ; to Indra and Varuṇa)

indrāvaruṇā yuvám adhvarāya no viçé jánāya máhi çárma yachatam,

dirghāprayajyum āti yó vanuṣyāti vayám jayema p̥tānaṣu dūdhyaḥ.

Group 11. Hymns 94–115, ascribed to Kutsa Āngirasa

1.94.1^d–14^d, āgne sakhyé má riṣāmā vayám táva.

1.94.3^b (Kutsa Āngirasa ; to Agni)

çakēma tvā samīdham sādhyā dhīyas tvé devā havir adanty āhutam,

tvām adityān ā vaha tán hy ūçmāsy [āgne sakhyé má riṣāmā vayám táva.]

☞ refrain, 1.94.1^d–14^d

2.1.13^d (Gṛtsamada Bhārgava Çaunaka, formerly Āngirasa Çaunahotra ; to Agni)

tvām agna adityāsa aśyam tvām jihvām çūcayas cakrire kave,

tvām rātiśāco adhvarēsu saçcire tvé devā havir adanty āhutam.

The repeated pāda seems well enough in both stanzas. In 2.1.14 the idea is taken up a second time concatenatingly, and with vast expansion : tvé (agne viçve amftāso adrūha śśá) devā havir adanty āhutam. Most of the words which I have bracketed are little more than empty glosses ; cf. viçve devāso adrūhaḥ, 1.19.3 ; 9.102.5. We may assume with some confidence that this stanza at least is the work of an after-poet. This does not of itself establish the secondary origin of 2.1.13 (Aufrecht, Preface to Rig-Veda, Second Edition, p. xxiv), because the concatenating stanza may have been added by a later hand, as a kind of gloss ; see Bloomfield, The Atharva-Veda, p. 43, bottom. Still 2.1 is a litany every pāda of whose first twelve stanzas begins with a case-form of stem tva 'thou' ; such a composition is, to say the least, not primary. I am therefore inclined to think that Aufrecht's conception of the relative age of our repeated pāda is correct.

[1.94.13^c, çárman syāma táva sapráthastame : 5.65.5^b, syāma sapráthastame.]

1.94.16^{cd} ; 95.11^{cd} ; 96.9^{cd} ; 98.3^{cd} ; 100.19^{cd} ; 102.11^{cd} ; 103.8^{cd} ; 105.19^{cd} ; 106.7^{cd} ; 107.3^{cd} ; 108.13^{cd} ; 109.8^{cd} ; 110.9^{cd} ; 111.5^{cd} ; 112.25^{cd} ; 113.20^{cd} ; 114.11^{cd} ; 115.6^{cd} ; 4.97.58^{cd}, tán no mitró varuṇo māmahantām āditih sindhuḥ p̥thiví utá dyāuḥ.

[1.95.5^b, jihmánām urdhvāḥ svāyaçā upásthe : 2.35.9^b, jihmánām urdhvó vidyútām vásānaḥ.]

1.95.8^a (Kutsa Āṅgīrasa ; to Agni)

tveṣāṁ rūpāṁ kṛṇuta ūttaraṁ yāt saṁpr̥cānāḥ śādane góbhīr adbhīḥ,
kavīr budhnāṁ pári marm̐jyate dhīḥ śá devátāta sámītir babhuva.

9.71.8 (R̥ṣabha Vāiṣvāmītra ; to Pavamāna Soma)

tveṣāṁ rūpāṁ kṛṇute vārṇo asya śá yátrācayat sámṛta śédhati sridhāḥ,
apsá yati svadhāyā dáivyaṁ jānaṁ sám suṣṭutí násate sám gógrayā.

For 1.95.8 see Bergaigne, i. 73, and especially ii. 67 ; Oldenberg, SBE. xlv. 115, 118 ; RV. Noten, 95 ; for 9.71.8, Bergaigne, i. 162, 176, 189 ; iii. 172, and especially ii. 67. Notwithstanding the bizarre mysticism of both stanzas, we can see that they are related beyond the verbal similarity of their opening pádas. In 1.95.8^a 'sage prayer' (kavīr . . . dhīḥ, hendiadysin) purifies Agni's foundation, after his highest part has assumed brilliant colour (páda a), so that it becomes the meeting-place among the gods (devátāta). In 9.71.8^a Soma assumes brilliant colour, goes to the divine folk (páda b) and there associates himself with praise accompanied by kine (suṣṭutí . . . gógrayā, pendant to kavīr . . . dhīḥ). We may never find out what is the exact value of these mystic utterances of the Rishis, but in any case, these two stanzas which assimilate Agni and Soma, must be considered in their mutual relation, before explanation of either is possible.

1.95.11 = 1.96.9 (Kutsa Āṅgīrasa ; to Agni)

evá no agne samídhā vṛdhānó revát pávaka ṣrāvase ví bhāhi,
tán no mitró vārṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyáuḥ.

The second hemistich is refrain in i. 94.16^{ad} ff.

1.96.1^d–7^d, devá agnīm dhārayan draviṇodām.

1.96.6^a (Kutsa Āṅgīrasa ; to Agni)

rāyó budhnāḥ saṁgámano vásūnām yajñásya ketúr manmasádhanó véh,
amṛtatváṁ ráksamāṇāsa enaṁ ḷ devá agnīm dhārayan draviṇodām.]

☞ refrain, 1.96.1^d–7^d

10.139.3^a (Viṣvāvasu Devagandharva ; to Sūrya)

rāyó budhnāḥ saṁgámano vásūnām víṣvā rūpābhī caṣṭe ṣácibhīḥ,
ḷ devá iva savitá satyádharmaṁ, ndro ná tasthāu samaré dhánānām.

☞ 10.34.8^b

The entire stanza 10.139.3 is rubbish without real sequence, certainly secondary to 1.96.6. Cf. under 1.73.2^a.

1.96.8^a, draviṇodā dráviṇasas turásya : 1.15.7^a, draviṇodā dráviṇasah.

1.96.9 = 1.95.11.

1.97.1^a, 1^c–8^c, ápa nah ṣócucad aghám.

[1.97.8^b, prásmákāsaḥ ca sūrāyah : 5.10.6^c, asmákāsaḥ ca sūrāyah.]

1.97.6^b : 1.1.4^b, víṣvataḥ paribhūr asi.

1.98.2^{a+d} (Kutsa Āngirasa ; to Agni, or Agni Vaiçvānara)
 pṛṣṭó diví pṛṣṭó agníḥ pṛthivyām pṛṣṭó víçvā ósadhir á viveça,
 vaiçvānarāḥ sáhasā pṛṣṭó agníḥ sá no divá sá riṣāḥ pātu náktam.

7.5.2^a (Vasiṣṭha ; to Vaiçvānara)

pṛṣṭó diví dháyy agníḥ pṛthivyām ḷnéta sīndhūnām vṛṣabhá stīyānām,
 6.44.21^b

sá mānuṣīr abhí víço ví bhāti vaiçvānaró vāvṛdhanó váreṇa.

10.87.1^d (Pāyū Bhāradvāja ; to Agni Rakṣoḥan)

rakṣohāṇam vājīnam á jigharmi mitráṁ práthiṣṭham úpa yāmi çárma,
 çīçāno agníḥ krátubhiḥ sámiddhaḥ sá no divá sá riṣāḥ pātu náktam.

Note that a variant of 7.5.2^b, vṛṣā sīndhūnām vṛṣabhá stīyānām, is addressed in 6.44.21^b, to Indra (more fittingly?). For the entire item see Oldenberg, *RV. Noten*, p. 95 ; and note *AV.* 2.2.2^a, diví sprṣṭó yajatāḥ sūryatvak.

[1.99.1^c, sá naḥ paṛsad áti durgāṇi víçvā : 1.89.2^b ; 10.56.7^d, svastībhir áti, &c.]

1.100.1^d–15^d, marútvān no bhavaty índra utí.

1.100.11^c (Ṛjṛāçva, or others ; to Indra)

sá jamībhir yát samájati ml̥hé 'jamibhir va puruhutá évāiḥ,
 apām tokásya tánayasya jeçé ḷmarútvān no bhavaty índra utí,
 6.44.18^c (Çamīyū Bārhaspatya ; to Indra)

6.44.18^c (Çamīyū Bārhaspatya ; to Indra)

āsu smā ṇo maghavann índra pṛtsv ḷasmábhyaṁ máhi váriṇaḥ sugám
 kaḥ,
 1.102.4^c

apām tokásya tánayasya jeçé índra sūrín kṛṇuhí smā no ardhām.

For the meaning of the repeated páda see Bergaigne, *il.* 177, note, 185, note ; for 6.44.18, Neisser, *Bezz. Beitr.* vii. 233.

1.100.12^b (Ṛjṛāçva Vārsāgira, and others ; to Indra)

sá vajrabh̥d̥ dasyuhá bhīmá ugrāḥ sahāsaracetāḥ çatánitha f̥bhvā,
 camṛsó ná çávasā páñcājanyo ḷmarútvān no bhavaty índra utí,
 6.44.18^b (Sumitra Bādhyāçva ; to Agni)

6.44.18^b (Sumitra Bādhyāçva ; to Agni)

10.69.7^b (Sumitra Bādhyāçva ; to Agni)
 dīrghátantur br̥hádúkṣāyám agníḥ sahāsarastarīḥ çatánitha f̥bhvā,
 dyumān dyumātsu n̥fbhir mf̥jyamānaḥ sumitrēṣu dīdayo devayātsu.

If we compare 1.100.12^b with the general drift of 3.60.7 and 8.96.18 it will seem quite clear that the locution sahāsaracetāḥ çatánithaḥ in 1.100.12 is superior and prior to the insipid sequence sahāsarastarīḥ çatánithaḥ in 10.69.7. The change in the latter stanza is due to the suggestion of br̥hádúkṣā in páda a. The case is one of the clearest in relative chronology.

[1.100.15^b, apāç caná çávaso ántam āpūḥ : 1.167.9^b, aráttac cic chávaso, &c.]

1.100.19 (Rjraçva ; to Indra) =

1.102.11 (Kutsa ; to Indra)

viçvâhéndro adhivaktá no astv áparihvṛtâḥ sanuýâma vájam,
 tán no mitró várupo māmahantām áditiḥ sindhur pṛthiví utá dyâuh.]

☞ refrain, 1.94.16^{od} ff.

For páda b cf. 1.101.11^b, vayám indreṇa sanuýâma vájam.

1.101.1^d-7^d, marútvantām sakhyáya havāmahe.

1.101.8^d, 9^b, tvayá havíç cakṛmā satyarādhaḥ (9^b, brahmavāhaḥ).

1.102.4^c (Kutsa ; to Indra)

vayám jayema tváyā yujá vṛtam asmákam áñçam úd avā bhāre-bhare,
 asmábhyam indra várivaḥ sugám kṛdhi prá çátrūṇām maghavan vṛṣṇyā ruja.

6.44.18^b (Çamyu Bārhaspatya ; to Indra)

asú smā no maghavann indra pṛtav ásmábhyañ máhi várivaḥ sugám
 kaḥ,

apám tokásya tánayasya jeṣá, indra sūrín kṛṇuhi smā no ardhám.

☞ 1.100.11^c

[1.102.8^c. átdám viçvam bhúvanam vavakṣitha : 1.81.5^e, áti viçvam vavakṣitha.]

1.102.8^d (Kutsa ; to Indra)

triviṣṭidhātu pratimānam ójasas tisró bhúmīr nṛpate trīṇi rocaná,
 átdám viçvam bhúvanam vavakṣith, áçatrúr indra janúṣā sanád asi.

☞ cf. 1.102.8^c

8.21.13^b (Sobhari Kāva ; to Indra)

abhṛtṛvyó aná tvám ánāpir indra janúṣā sanád asi,
 yudhéd ápitvám ichase.

RV.10.133.2^c (Sudās Pāijavana ; to Indra)

tvám sindhūr avāsrjo 'dharáco áhann áhim,

áçatrúr indra jajñiṣe viçvam puṣyasi váryam, tám tvā pári şvajāmahe
 nabhantām anyakṣām jyaká ádhi dhánvasu.]

☞ d : 1.89.9^b ; fg : refrain, 10.133.1^{fs}

Grassmann renders 8.21.13 : 'Denn du bist ja von Hause aus ganz ohne Vettern, Indra. und Verwandtschaft auch; durch Kampf begehrt Verwandte du.' Ludwig, 596, 'ohne nebenbuhler nämlich, ohne genossen, Indra, bist du von jeher; im kampf suchst du den gefährten'; cf. his commentary, vol. v, p. 147. The paradox in the repeated pádas is only apparent : ánāpiḥ, as well as áçatrúḥ, expresses Indra's solitary greatness as a warrior god from his birth on; he requires no ally and no enemy dares him. Ludwig conceives 8.21.13^c as irony. This is quite unnecessary; the stanza continues the thought very aptly and effectively: 'with battle alone dost thou seek friendship', that is to say, 'all you care for is fight'. Yet it is a good guess that 8.21.13 states in paradoxical and heightened rhetorical form, therefore in later form, what the other versions state in simple and primary form. I have for my part no hesitation in believing that 8.21.13 imitates 1.102.8.—For 1.102.8^{od} see under 1.81.5^{od}; for the repeated páda cf. also 8.15.10^b, máhhiṣṭha indra jajñiṣe.

1.102.11 = 1.100.19.

1.103.2^a (Kutsa ; to Indra)

sá dhārayat pṛthivīm paprāthac ca vājreṇa hatvá nír apáh sasarja,
 áhann áhim ábhīnad rāuhīnām vy áhan vyañsam maghávā çácībhiḥ.

2.15.2^o (Gṛtsamada ; to Indra)

avañçé dyām astabhāyad bṛhāntam á ródasi aprñad antárikṣam,
 sá dhārayat pṛthivīm paprāthac ca sómasya tá máda índraç cakāra.

I render 1.103.2, 'He sustained the earth and spread it out. Having slain (Vṛtra) with his bolt he released the waters. He slew the dragon, cleft Rāuhīna ; Maghavan slew Vyañsa with might.' The theme of the first páda is none too sympathetic with the rest of the stanza. Of course, it contains one of the stock ideas about Indra (2.17.5 ; 3.44.3), and loose linkage of motifs is one of the standard failings of the RV. But the other stanza shows the same páda so closely knit with the rest of the stanza that it seems hard, in this instance, to doubt direct borrowing on the part of 1.103.2: 'On no timbers (resting it) he supported the high heaven ; he filled the two (cosmic) hemispheres and the mid-air ; he sustained the earth and spread it out. Inspired by soma Indra hath done these deeds.' The stanza is perfect, and the sequence dyām, antárikṣam, pṛthivīm intentional and original.

1.103.7^d: 1.52.15^b, víçve deváso amadann ánu tvā.1.104.1^a (Kutsa ; to Indra)

yóniṣ ṭa índra niçáde akāri tám á ní śīda svánó nárva,
 vimúcyā váyo 'vasáyáçvān doṣā vástor váhīyasah prapitvé.

7.24.1^a (Vasiṣṭha Māitrāvaruṇi ; to Indra)

yóniṣ ṭa índra sádane akāri tám á nṛbhiḥ puruhūta prá yāhi,
 áso yáthā no 'vitá vṛdhé ca dádo vāsūni mamádaç ca sómāih.

On sundry aspects of 1.104.1 (especially the word prapitvé) see Geldner, *Ved. Stud.* ii. 177 ; Bloomfield, *JAOS.* xvi. 31 ; Bartholomae, *Bezz. Beitr.* xv. 206 ; Oldenberg, *RV. Noten*, p. 98.

1.104.8^a (Kutsa ; to Indra)

má no vadhīr índra má párá dā má naḥ priyá bhójanāni prá moṣṭh,
 aṇḍá má no maghavañ chakra nír bhen má naḥ pátrā bhet sahájānuṣāni.

7.46.4^a (Vasiṣṭha ; to Rudra)

má no vadhī rudra má párá dā má te bhūma prásitāu hīlītāsya,
 á no bhaja barhīsi jvaçānsé yuyám páta svastībhiḥ sáda naḥ.

☞ refrain, 7.1.20^d ff.

One may fancy that the repeated páda originated in 7.46.4, in the atmosphere of Rudra rather than that of Indra ; cf. 1.114.8. But see also the páda 10.128.8^d, índra má no rīṣo má párá dāh.

[1.104.9^o, uruvyáçā jathára á vṛsasva ; 10.96.13^d, satrá vṛsañ jathára, &c.]1.105.1^e-18^e, vittām me asyá rodasi.

1.105.5^b (Trita Āptya, or Kutsa; to Viṣve Devāh)

amí yé devā sthāna triṣv ā rocané divāh,

kád va ṛtām kád ánṛtam kvā prātnā va áhutir ṽvittām me asyá rodasi,

☞ refrain, 1.105.1^a–18^a

8.69.3^d (Priyamedha Āngirasa; to Indra)

tá asya súdadohasah ṽsómam ṛṇanti pṛṇayah,

☞ 1.84.11^b

jánman devānām viṣva triṣv ā rocané divāh.

Cf. under 1.84.11. For the stanza 1.105.5 see Ludwig, *Kritik*, p. 37; Geldner, *Ved. Stud.* iii. 172.—rocané divāh is frequent cadence, 8.10.1; 82.4; 97.5; 9.86.27.

1.105.8^{ab+cd} (Trita Āptya, or Kutsa; to Viṣve Devāh, here Indra)

sám mā tapanty abhītaḥ sapátnir iva párcavaḥ,

múṣo ná qiṇná vy ádanti mádhya stotāram te çatakrate ṽvittām me asyá rodasi,

☞ refrain, 1.105.1^a–18^a

10.33.2^{ab} (Kavaṣa Āiluṣa; to Indra)

sám mā tapanty abhītaḥ sapátnir iva párcavaḥ,

ní bád hate ámatir nagnátā jásur vér ná vevtyate matīh.

10.33.3^{ab} (The same)

múṣo ná qiṇná vy ádanti mádhya stotāram te çatakrate,

sakṛt sú no maghavann indra mṛṇayád hā pitéva no bhava.

Geldner, *Ved. Stud.* ii. 150; *Rigveda-Komm.*, p. 155, thinks the import of 10.33 is as follows: 'King Kuruçravaṇa has a Purohita, named Kavaṣa Āiluṣa. The king dies. His wicked heir, Upamaçravaṇa, dislikes Kavaṣa and casts him into a well. There Kavaṣa composes the hymn.' I feel pretty certain that there is nothing of a well connected with the hymn. The hymn is simply the complaint of a poet-priest who has fallen upon evil times. His patron Kuruçravaṇa is dead; he is 'out of a job', and therefore appeals to Upamaçravaṇa, the son and successor of Kuruçravaṇa, to remember that he was his father's devoted priest (stanzas 7–9), to consider his plight, and to employ him. This theme accounts perfectly for the wording of the hymn; see Geldner's translation, *ibid.* 184. For Brahmans in need see RV. 6.44.10; 8.80.3; 10.24.3; AV. 7.103 (Bloomfield, *The Atharva-Veda*, p. 77).

The same author, Geldner, *Ved. Stud.* iii. 168, treats RV. 1.105 as a 'song of the well'; cf. also Oertel, *JAOS.* xviii, p. 18 ff.; Lacôte, *Guṇāḍhya et la Bṛhatkathā*, p. 272 ff. Later ākhyānas tell how Trita Āptya was thrown into a well by his brothers Ekata and Dvita, out of greed for his possessions. Or, according to another version, the same worthies, namely Ekata and Dvita, abandon Trita for the same cause, when he accidentally falls into a well, because he has been scared by a wolf. Furthermore this legend, exhibited in the first sixteen stanzas of 1.105, is merely recited in order to inspire Kutsa, who has fallen into the same trouble, which he narrates in the last three stanzas (17–19) of the same hymn. To me, as to Oldenberg, RV. *Noten*, p. 100, the application of the later legends to this hymn seems very precarious, although I would not go so far as Oldenberg in saying that the two substances are entirely unconnected. Nor does that scholar's suggestion that the hymn deals with the sufferings of a sick person seem to me probable.

As far as the repeated stanzas are concerned, Ludwig, *Der Rig-Veda*, iii, p. 96, thinks that 1.105.8 is patched up of parts of the two stanzas 10.33.2, 3; cf. also Grassmann, ii. 446. With this view I agree entirely, because it seems to me unlikely that a later versifex could

have expanded 1.105.8 into the two pat stanzas of the tenth book, which count among the best lines of the RV. As stated before, they seem to be the complaint of a needy poet :

2. 'My ribs pain me all about as co-wives plague (their husband). Worry, nakedness, and exhaustion press upon me. My mind flutters like a bird.'

3. 'As (hungry) rats gnaw at (their) tails, so do my cares gnaw me, thy bard, O (god Indra), who hast a hundred wisdoms. Once, pray, O patron Indra, take pity on me, be now as a father to me.'

Ludwig, *Nachrichten des Rig- und Atharvaveda*, p. 16, 'wie die mäuse çīṇāfrüchte (oder phallusidole) so verzehren mich sorgen.' Similarly Brunnhofer, *Bezz. Beitr.* xxvi. 107 ff., takes çīṇā in the sense of 'peas'. Very improbable. Nirukta 4.6 explains çīṇā as 'cords', or 'membrum virile.' More likely hungry rats gnaw their own tails; this establishes perfect parallelism with his own cares that gnaw at a man in trouble. Durga to Nirukta, 4.6, bhavati hi tiraçām eṣa svabhāvo yac chepañ bhakṣayanti. Cf. Zimmer, *Altindisches Leben*, p. 85.

Regarding the natural history of the comparison, I have consulted Professor Henry H. Donaldson, of the Wistar Institute of Anatomy and Biology. He writes as follows (February 29, 1912) :

'Apropos of the quotation "As (hungry) rats gnaw at (their) tails", it is most probable that the particular species referred to was that which is known as *Mus rattus*. This was the rat which overspread Europe and was dominant there up to the beginning of the eighteenth century, when a second invasion of rats took place, this time represented by the Norway rat. The Norway rat has become cosmopolitan and almost everywhere has displaced and largely destroyed *Mus rattus*. I mention this merely to explain why we have no direct observations on the habits and behaviour of *Mus rattus*.

It is to be noted, however, that in the specimens of *Mus rattus* which I have seen, a relatively large number have damaged tails, that is, more or less of the tail has been lost, and second, from observations on the Norway rat, parasitic infections of the tail, giving rise to sores and raw places, are not at all uncommon. These two facts might be brought into connexion with the line above. However, so far as I am aware, there are no direct observations indicating that the Norway rat ever dines off its own tail.'

1.105.13^b (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

agne tāva tyād ukthyāñ devéṣv asty āpyam,

sá ṇaḥ sattó manuṣvād á devāñ yakṣi vidúṣṭaro ṽittāñ me asya rodasī.]

☞ refrain, 1.105.1^a-18^a

8.10.3^d (Pragātha Kāṇva ; to Açvins)

tyā nv açvinā huve sudānsasā grbhé kṛtā,

yāyor ásti prá ṇaḥ sakhyāñ devéṣv ádhy āpyam.

Cf. the páda 8.27.10^b, dévāso ásty āpyam.

1.105.14^{cd} (Trita Āptya, or Kutsa ; to Viçve Devāḥ, here Agni)

sattó hótā manuṣvād á devāñ áchā vidúṣṭarah,

agnír havyá suṣūdati devó devéṣu médhiro ṽittāñ me asyā rodasī.]

☞ refrain, 1.105.1^a-18^a

1.142.11^{cd} (Dirghatamas Āucathya ; to Agni)

avasrjāñ úpa tmānā devāñ yakṣi vanaspate,

agnír havyá suṣūdati devó devéṣu médhiraḥ.

1.188.10^c (Agastya ; Āpra, here to Vanaspati)
 ūpa tmányā vanaspate pātho devébhyaḥ sṛja,
 agnir havayāni siṣvadat.

For pāda 1.105.14^d cf. 8.29.2^b, antār devēṣu médhiraḥ.

1.105.16^b (Trita Āptya, or Kutsa ; to Viṣve Devāḥ)
 asāu yāḥ pānthā ādityó divi pravācyam kṛtāḥ,
 ná sá devā atikráme tám martāso ná paçyatha ,vittām me asyá rodasi,
 ☞ refrain, 1.105.1^c–18^c

2.22.4^c (Gṛtsamada ; to Indra)
 táva tyān náryam nṛtō 'pa indra prathamām pūrvyām divi pravācyam
 kṛtām,
 yád devāsya çavasā prāriṇā ásum riṇān apāḥ,
 bhūvad viçvam abhy ádevam ójasā vidád ūrjam çatákratur vidád ísam.

For the metre of 2.22.4 see Oldenberg, Prol. 115 ; RV. Noten, p. 206 ; Arnold, VM. § 247 (iii), and page 249, nr. 84. The former divides off pravācyam kṛtām as a separate pāda ; the latter divides the first line into two twelve-syllable pādas. The parallel in 1.105.16 makes it likely that divi pravācyam kṛtām is by itself a pāda, the irregularity of the remainder of the line notwithstanding. Text-critical remarks on the stanza, Ludwig, Über Kritik, pp. 22, 36, 37, 50.

Geldner, Ved. Stud. iil. 173, renders 1.105.16 : 'Jene Sonnenbahn, die wahrhaftig am Himmel bereitet ist, dieser kann man nicht entgehen, ihr Götter; die wollt ihr Menschen nicht sehen.' The word pravācyam seems to be rendered by 'wahrhaftig'. Ludwig, Ueber die neuesten Arbeiten, p. 117, translates, without bias : 'jener pfad des Āditya am himmel ist zu etwas berümdem gemacht ; ihr götter, ihr überschreitet ihn nicht ; ihr menschen, ihr seht ihn nicht.' The repeated pāda in 2.22.4 shows that the word pravācyam means 'object of praise', 'calling for praise' : 'O dancer Indra, that many deed of thine, the first, of yore, has been made an object of praise in heaven.' The masculine kṛtāḥ in 1.105.16 is inconsistent with the expression pāṇca ukāṇo . . . devatrā nú pravācyam in 1.115.10 (cf. also 1.117.8), but I do not on that account venture to impugn either the reading or relative age of 1.105.16.

1.106.1^{cd}–6^{cd}, rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ
 pipartana.

1.106.2^a (Kutsa ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye bhūtá devā vṛtratúryeṣu çambhúvaḥ,
 ,rátham ná durgád vasavaḥ sudānavo viçvasmān no áñhaso niṣ pipartana,
 ☞ refrain, 1.106.1^{cd}–6^{cd}

10.35.11^a (Luça Dhānaka ; to Viṣve Devāḥ)
 tá ādityā á gatā sarvátātaye vṛdhé no yajñām avatā sajoṣasaḥ,
 bhāspátim pūṣānam açvínā bhāgam svasty agnīm samidhānām ímahe.

1.106.7^{ab} (Kutsa ; to Viṣve Devāḥ)
 deváir no devy áditir ní pātu devás trātá trāyatām áprayuchan,
 ,tán no mitró váruṇo māmahantām áditiḥ síndhuḥ pṛthiví utá dyáuh,
 ☞ refrain, 1.94.16^{cd} ff.

4.55.7^{ab} (Vāmadeva ; to Viṣve Devāḥ)

devāir no devy āditir nī pātu devās trātā trāyatām āprayuchan,
nahī mitrāsya vāruṇasya dhāsim, ārhāmasi pramiyaṁ sāv agnēḥ.

☞ cf. 4.55.7^c

[1.107.2^a, ūpa no devā āvasā gamantu : 10.35.13^c, viṣve no devā, &c.]

Cf. 1.89.7^d.

1.107.2^d (Kutsa ; to Viṣve Devāḥ)

ūpa no devā āvasā gamantv, āṅgīrasām sāmabhi stuyāmanāḥ, ☞ cf. 1.107.2^a
indra indriyāir marūto marūdbhir ādityāir no āditiḥ ṣarma yaṁsat.

4.54.6^d (Vāmadeva ; to Savitar)

yé te trīr āhan savitaḥ savāso divé-dive sāubhagam āsuvānti,
indro dyāvāpṛthivī sindhur adbhīr ādityāir no āditiḥ ṣarma yaṁsat.

10.66.3^b (Vasukarṇa Vasukra ; to Viṣve Devāḥ)

indro vāsubhīḥ pāri pātu no gāyam ādityāir no āditiḥ ṣarma yachatu,
rudró rudrēbhir devó mṛlayāti nas tvāṣṭā no gnābhīḥ suvitāya jinvatu.

The two distichs of 4.54.6 are anaocoluthic. Ludwig, 134, overrides the difficulty by separating yé from āsuvānti, and changing the latter to á suvanti : 'die trankopfer für dich, o Savitar, die dreimal des tags statt haben, tag für tag senden sie uns glück her.' Notwithstanding a certain facility in this suggestion, I think it unlikely, because we should then expect a modal form á suvantu, or the like ; cf. yaṁsat at the end, and the verb forms in the other two stanzas, all of which are modal. The secondary workmanship of 4.54.6 seems to me evident. But 10.66.3 has no claim to antiquity either ; see under 7.35.15.—For the repeated páda cf. 4.25.5^b, urv āsmā āditiḥ ṣarma yaṁsat.

1.107.3^b (Kutsa ; to Viṣve Devāḥ)

tán na índras tād vāruṇas tād agnīs tād aryamā tat savitā cāno dhāt,
tán no mitró vāruṇo māmahantām āditiḥ sindhuḥ pṛthivī utā dyāuh.]

☞ refrain, 1.94.16^{cd} ff.

6.49.14^b (R̥jicvan Bhāradvāja ; to Viṣve Devāḥ)

tán nó 'hir budhnyò adbhīr arkāis tát párvatas tát savitā cāno dhāt,
tād ósadhībhir abhī rātiśāco bhāgah pūramdhir jinvatu prá rāyē.

1.108.1^b (Kutsa ; to Indra and Agni)

yā indragñi citrātamo rátho vām abhī viṣvāni bhūvanāni cāṣṭe,
ténā yātām sarátham tasthivāns, áthā sómasya pibatām sutāsya.]

☞ refrain, 1.108.6^d—12^d

7.61.1^c (Vasiṣṭha ; to Mitra and Varuṇa)

úd vām cākṣur varuṇa suprátikam devāyor eti sūryas tatanvān,
abhī yó viṣvā bhūvanāni cāṣṭe sá manyúm mártveṣv á ciketa.

We render 1.108.1, 'O Indra and Agni, your most brilliant chariot which looks upon all beings, with that come ye, standing upon it, united. Then drink ye of the pressed soma.' The students of the Rig-Veda are steeped in the experience of its bold, often grotesque figures of speech, so that even a chariot that looks down from heaven excites no unusual emotion.

But the second stanza states that the sun, the eye of Varuṇa and Mitrā, or of heaven, performs the same function: 'Up rises the radiating Sun, the fair-shaped eye of you two gods, Varuṇa (and Mitrā). He looks upon all beings, and takes note of the wrath that is among mortals.' See 1.50.7; 1.115.1; 6.51.2; 7.60.1, 2, &c., and cf. Bergaigne, iii. 168. Evidently the epigonal poet of 1.108.1 has borrowed and applied with a rather frenzied metaphor the simple and beautiful idea of 1.61.1. Cf. with this the relation of 1.35.10 to 1.118.1 (p. 67).—Cf. 10.85.18°, vṛṣvāny anyo bhūvanābhicāṣṭe.

1.108.1^d, 6^d-12^d, āthā sōmasya pibatām sutāsya; 1.108.5^d, tébhiḥ sōmasya, &c.

1.108.3^d (Kutsa; to Indra and Agni)

cakrāthe hī sadhryān nāma bhadrām sadhricinā vṛtrahaṇā utā sthaḥ,
tāv indrāgni sadhryāñcā nisādyā vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām.

6.68.11^b (Bharadvāja; to Indra and Varuṇa)

indrāvaruṇā mādhumattamasya vṛṣṇaḥ sōmasya vṛṣṇā vṛṣethām,
idām vām āndhaḥ pāriṣiktam asmé ṛśādyāsmīn barhīsi mādayethām.]

☞ 6.52.13^d

1.108.4^d (Kutsa; to Indra and Agni)

sāmiddheṣv agniṣv ānajanā yatāsrucā barhīr u tistirāṇā,
tivrāḥ sōmāḥ pāriṣiktebhir arvāg éndrāgnī sāumanasāya yātām.

7.93.6^b (Vasiṣṭha; to Indra and Agni)

imām u śū sōmasutim ūpa na éndrāgnī sāumanasāya yātām,
nū cid dhī parimamnāthe asmān ā vām ṣāṣvadbhīr vavṛṭṭiya vājāḥ.

Cf. Oldenberg, RV. Noten, p. 101.

1.108.7^c-12^c, ātaḥ pāri vṛṣṇāv ā hī yātām.

1.108.12^b (Kutsa; to Indra and Agni)

yād indrāgni ūdita sūryasya mādhye divāḥ svadhāyā mādāyethe,
ṛātaḥ pāri vṛṣṇāv ā hī yātām āthā sōmasya pibatām sutāsya.]

☞ c: refrain, 1.108.1^d, 6^d-12^d; d: refrain, 1.108.7^c-12^c

10.15.14^b (Çaṅkha Yāmāyana: to the Fathers)

yé agnidagdhá yé ānagnidagdhá mādhye divāḥ svadhāyā mādāyante,
tébhiḥ svarāḥ āsunītim etām yathāvācām tanvaṁ kalpayasva.

Possibly, though by no means certainly, the repeated pāda is secondary in 1.108.12, because, as a rule, svadhā is *leitmotif* of pitārah, rather than devāḥ, who are later on restricted to svāhā. So in 10.14.3, where the distinction is made along that line. See also 2.4.7; 10.17.8. In the ritual this is regular and technical; see my Concordance under the two words, and cf. Max Müller, SBE. xxxii. 36.

1.110.7^c (Kutsa; to Ṛbhus)

ṛbhūr na indrah ṣavasā nāvīyān ṛbhūr vājebhir vāsubhir vāsūr dadhī,
yuṣmākām devā āvasāhani priyē 'bhī tiṣṭhema pṛtsutīr āsunvatām.

7.59.2^a (Vasiṣṭha; to Maruts)

yuṣmākām devā āvasāhani priyā ījanās tarati dvīṣaḥ,
ṛprā sā kṣāyam tirate vī mahīr iṣo yó vo vārāya dāṣati.]

☞ 7.59.2^d

[1.110.9^a, vājebhir no vājasātav avidḍhi: 6.44.9^d, dhānasya sātāv asmān avidḍhi.]
Cf. 2.30.8.

1.112.1^d–23^d, tābhir u śu utībhīr aṣvīnā gatam.

1.112.5^b (Kutsa; to Aṣvins)

yābhi rebhām nīvṛtaṁ sitām adbhyā úd vāndanam āirayataṁ svār dṛṣṭé,
yābhiḥ kāpvaṁ prā sīśasantam āvataṁ ḷ tābhir u śu utībhīr aṣvīnā gatam.]

☞ refrain, 1.112.1^d–23^d

1.118.6^a (Kakṣvat Dāirghatamasa; to Aṣvins)

úd vāndanam āirataṁ dañsānābhir úd rebhām dasā vṛṣaṇā ṣācībhiḥ,
nīś ṭaugryām parayataḥ samudrāt pūnaṣ cyāvānam cakrathur yuvānam.

[1.112.8^c, yābhir vārtikāṁ grasitām āmuñcatam: 10.39.13^d, yuvām ṣācībhir
grasitām āmuñcatam.]

1.112.20^b (Kutsa; to Aṣvins)

yābhiḥ ṣāntāti bhāvatho dadaṣiṣe bhujyūm yābhir āvatho yābhir ādhrigum,
omyāvataṁ subhāram ṛtastūbham ḷ tābhir u śu utībhīr aṣvīnā gatam.]

☞ refrain, 1.112.1^d–23^d

8.22.10^a (Sobhari Kāpva; to Aṣvins)

yābhiḥ pakthām āvatho yābhir ādhrigum yābhir babhrūm vījośasam,
tābhir no makṣū tūyam aṣvīnā gataṁ bhiṣajyātaṁ yād āturam.

1.112.24^d: 1.34.12^d, vṛdhé ca no bhavataṁ vājasātāu.

1.113.4^a: 1.92.7^a, bhāsvati netrī sunṭānam.

1.113.4^d–6^d, uṣā ajigar bhūvanāni vīṣvā.

1.113.7^{a+d} (Kutsa; to Uṣas)

eṣā divó duhitā prāty adarṣi vyuchānti yuvatīḥ ṣukrāvāsāḥ,
vīṣvasyēṣānā pārvhivasya vāsva uṣo adyéhā subhage vy ūcha.

1.124.3^a (Kakṣvat Dāirghatamasa; to Uṣas)

eṣā divó duhitā prāty adarṣi jyótir vāsānā samānā purāstāt,
ḷ ṛtāsya pānthām ānv eti sādhu prajānatīva ná dīṣo mināti.] ☞ 1.124.3^{od}

1.123.13^c (Kakṣvat Dāirghatamasa; to Uṣas)

ṛtāsya raṣmīm anuyāchamānā bhadram-bhadram krātum asmāsu dhehi,
uṣo no adyā suhāvā vy ūchāsmāsu ráyo maghavātsu ca syuḥ.

For 1.113.7^a cf. 4.52.1; 7.81.1.—For the relationship of 1.113 and 1.124 see under 1.113.15,
and cf. also 1.113.1^d with 1.124.8^a.

1.113.14^d (Kutsa; to Uṣas)

vy añjibhir divā ātasv adyāud śpa kṛṣṇām nīrñjam devy āvaḥ,
prabodhayānty aruṇébhīr aṣvāir eṣā yāti suyūjā ráthena.

4.14.3^d (Vamadeva Gautama ; to Uṣas)

āvāhanty aruṅír jyótiṣāgān mahí citrá raçmíbhīç cékitānā,
prabodháyanty suvitáya devy ūṣá iyate suyújá ráthēna.

1.118.15^{od} (Kutsa ; to Uṣas)

āvāhanti pōṣyā váryāni citráṁ ketúm kṛṇute cékitānā,
iyúṣiṇām upamá çáçvatinām vibhātinām prathamóṣá vy āçvāit.

1.124.2^{od} (Kaksivat Dairghatamasa ; to Uṣas)

áminati dáivyāni vratāni praminatí manuṣyā yugāni,

☞ a : 1.92.12^o ; b : 1.92.11^o

iyúṣiṇām upamá çáçvatinām āyatinām prathamóṣá vy ādyāt.

See under 1.92.11 and 1.113.14.

1.118.16^d (Kutsa ; to Uṣas)

úd rdhvām jīvó ásur na ágād ápa práçat táma á jyótir eti,
árāik pánthām yátave sūryāyāganma yátra pratirānta áyuh.

8.48.11^d (Prajātha Kāva ; to Soma)

ápa tyá asthur ánirā ámivā nír atrasan támīçicr ábhāiṣuh,
á somo asmān aruhad vihāyā áganma yátra pratirānta áyuh.

For the repeated páda cf. 7.103.10^d.

1.114.8^d (Kutsa ; to Rudra)

idām pitré marútām ucyate vácaḥ svádōḥ svádiyo rudráya vārdhanam,
rāsivā ca no amṛta martabhójanam, tmāne tokāya tánayāya mṛṣa.

☞ cf. 7.45.3^d

2.33.14^d (Gr̥tsamada ; to Rudra)

pári ṇo hetí rudráya vṛjyāḥ, pári tveçásya durmatír mahí gāt,

☞ 2.33.14^d

áva sthirá maghāvadbhyas tanuṣva mīçhvas tokāya tánayāya mṛṣa.

Cf. 7.45.3^d martabhójanam ádha rāsate naḥ, and 7.16.4 ; 81.5. The two hymns involved in this rubric show also marked similarity as regards 1.114.2 and 2.33.13.

[1.114.9^a, úpa te stómān paçupá ivākaram : 10.127.8^a, úpa te gá ivākaram
(. . . stómam).]

[1.114.10^o, mṛṣá ca no ádhi ca brūhi deva : 1.35.11^d, ráksā ca, &c.]

1.115.1^{c+d} (Kutsa ; to Sūrya)

citrām devānām úd agād ánikaṁ cākṣur mitráya váruṇasyāgnéḥ,
áprá dyāvāpṛthiví antárikṣām sūrya átmá jágatas tasthúṣaç ca.

4.14.2^o (Vamadeva Gautama ; to Savitar-Sūrya)

urdhvām ketúm savitá devó açrej jyótir viçvasmāi bhūvanāya kṛṇvān,

☞ 1.92.4^o

áprá dyāvāpṛthiví antárikṣām ví sūryo raçmíbhīç cékitānaḥ.

7.101.6^b (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

śá retodhá vṛṣabháh śáçvatīnám, tásminn átmá jágatas tasthúṣaç ca,
 3.56.3^d

tán ma ṛtám pátu çatáçaradāya yuyám páta svastībhiḥ sádā nah.,

☞ refrain, 7.1.20^d ff.

1.115.3^d (Kutsa; to Usas)

bhadrá áçvā haritāḥ sūryasya citrá étagvā anumádyasaḥ,
 namasyánto divá á pṛṣṭhám asthuḥ pári dyāvāpṛthiví yanti sadyáḥ.

3.58.8^d (Viçvāmitra; to Açvins)

áçvinā pári vām iṣaḥ purúçír iyúr girbhír yátamanā ámrđhrāḥ,
 rátho ha vām ṛtajá ádrijūtaḥ pári dyāvāpṛthiví yáti sadyáḥ.

For 3.58.8 cf. Geldner, Ved. Stud. iii. 14; yátamanā means 'keep step', 'keep in line with'.

[1.115.4^c, yadéd áyukta haritāḥ sadhásthāt : 7.60.3^a, áyukta saptá haritāḥ, &c.]

Group 12. Hymns 116–126, ascribed to Kakṣivāt Dāirghatamasa

1.116.7^{a+d} (Kakṣivāt Dāirghatamasa; to Açvins)

yuvám narā stuvaté pajriyāya kakṣívate aradataṁ púramđhim,
 károtarác chaphád áçvasya vṛṣṇaḥ çatám kumbhán asificataṁ sūrāyāḥ.

1.117.7^a (The same)

yuvám narā stuvaté kṛṣṇiyāya viṣṇāvāṁ dadathur viçvakāya,
 ghóçāyāi cit pitṛśáde duroné pátim júryantýā açvināv adattam.

1.117.6^d (The same)

tád vām narā çānsyam pajriyēṇa kakṣívatē nāsatyā párijman,
 çaphád áçvasya vājino jánāya çatám kumbhán asificataṁ mádhūnām.

Note also that 1.116.16^a = 1.117.17^a. For the relation of these hymns see p. 18. Cf. also the páda 1.116.23^a, avasyaté stuvaté kṛṣṇiyāya.—See Geldner, Rigveda Kommentar, p. 18.

1.116.16^a (Kakṣivāt Dāirghatamasa; to Açvins)

çatám meṣán vṛkyé cakṣadánám ṛjráçvam tám pitándhám cakāra,
 tasmá akṣí nāsatyā vicákṣa ádhattaṁ dasrá bhīṣajāv anarván.

1.117.17^a (The same)

çatám meṣán vṛkyé māmahanám támaḥ práñitam áçivena pitrá,
 ákṣí ṛjráçve açvināv adhattaṁ jyótir andhāya cakrathur vicákṣe.

These two stanzas as a whole are constructed imitatively; see preceding item.

1.117.2^c (Kakṣivāt Dairghatamasa ; to Aṣvins)

yó vām aṣvinā mánaso jávīyān ráthah sváçvo víça ájigāti,
yéna gáçathah sukṭto duroṇám téna narā vartír asmábhyam yātam.

1.183.1^c (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jávīyān trivandhuró vṛṣaṇā yás tricakráh,
yénopayāstháh sukṭto duroṇám tridhātunā patatho vir ná parñāh.

Cf. yātam aṣvinā sukṭto duroṇám, 4.13.1^c.—For the expression mánaso jávīyān see under 1.118.1^d.

1.117.6^d, çatām kumbhān asiñcatām mádhunām : 1.116.7^d, çatām kumbhān asiñcatām surāyāh.

1.117.7^a, yuvām narā stuvaté kṛṣṇiyāya : 1.116.7^a, yuvām narā stuvaté pajriyāya.

1.117.9^b (Kakṣivāt Dairghatamasa ; to Aṣvins)

purú várpañsy aṣvinā dádhanā ní pedáva ūhathur āçúm āçvam,
sahasrasām vājīnam aprātītam ahihānam çravasyām tárutram.

7.71.5^b (Vasiṣṭha ; to Aṣvins)

yuvām cyāvānam jarāso 'mumuktaṁ ní pedáva ūhathur āçúm āçvam,
nir āñhasas tāmāsa spartam ātrīm ní jāhuṣām çithiré dhātām antāh.

Stanza 7.71.5 has the truer ring. Ludwig, 28, renders 1.117.9^b, 'vile gestalten schaffend, O Aṣvinā, habt ihr dem Pedu das rasche ross zugeführt'. Grassmann, 'Euch viele Formen schaffend, habt ihr Ritter das rasche Ross dem Pedu zugeführt'. It seems to me more likely that the passage means: 'having put on many beautiful forms ye have carried the swift horse to Pedu.' But the connexion between the two pādas remains loose. For 7.71.5 cf. 1.117.13, and Oldenberg, RV. Noten, p. 401, note 3 ; for the repeated pāda cf. under 1.118.9.

1.117.17^a, çatām meṣān vṛkyè māmahānām : 1.116.16^a, çatām meṣān vṛkyè cakṣadānām.

1.117.20^d (Kakṣivāt Dairghatamasa ; to Aṣvins)

ādhenum dasrā staryām viçaktām āpinvataṁ çayāve aṣvinā gām,
yuvām çacibhir vimadāya jāyām ny ūhathuḥ purumitrāsya yōṣām.

10.39.7^b (Ghoṣā Kakṣivati ; to Aṣvins)

yuvām ráthena vimadāya çundhyúvam ny ūhathuḥ purumitrāsya
yōṣaṇām,
yuvām hávam vadhrimatyā agachataṁ yuvām sūsutīm cakrathuḥ
púramdhaye.

For sūsutīm in 10.39.7^d cf. Oldenberg, RV. Noten, p. 257, note 2.—The beautiful woman of both stanzas, whom the Aṣvins bring to Vimada as bride, is named Kamadyū in 10.65.12. The phrase vimadāya jāyām also in 1.116.1^c.—Note also that 1.118.9^c = 10.39.10^c.

1.117.21^d (Kakṣivāt Dāirghatamasa; to Aṅvins)

yávam vṛkeṇaṅvina vāpantéṣam duhántā mānuṣāya dasrā,
abhī dāsyuṁ bākureṇā dhāmantorū jyótiḥ cakrathur áryāya.

7.5.6^d (Vasiṣṭha Maitrāvaruṇi; to Vaiṅvānara)

tvé asuryām vásavo ny ṛvan krátum hí te mitramaho juṣánta,
tvām dāsyuṁr ókaso agna āja urū jyótiḥ janáyann áryāya.

For 1.117.21 see Muir, OST. i. 171, note, 174; Oldenberg, RV. Noten, p. 113, where other references. For páda 1.117.21^a cf. 8.22.6^b, yávam vṛkeṇa karṣathah; for the repeated páda, 6.3.1^b.

1.117.23^d (Kakṣivāt Dāirghatamasa; to Aṅvins)

sáda kavi sumatím á cake vām viṅvā dhīyo aṅvina právatam me,
asmé rayím nāsatyā bhántam apatyasācam grútyam rarāthām.

6.72.5^b (Bharadvāja; to Indra and Soma)

indrāsomā yuvám aṅgá tárutram apatyasācam grútyam rarāthe,
yuvám ḡṣmaṁ náryam carṣaṇibhyaḥ sām vivyathuḥ ṛtanāśāham ugrā.

Grassmann translates 6.72.5^{ab}, 'Ihr, Indra-Soma, ihr allein verliehet siegreiche kraft, berühmte, kinderreiche', that is, he makes the adjectives in páda b agree with ḡṣmam in páda c. This is not correct, as saw, finely, Ludwig, 756, who supplies rayím with these adjectives: 'Indra und Soma, ihr fürwar gebt sigenden, auf die kinder übergehenden, ruhmvollen [reichthum].' Ludwig must have had the parallel, 1.117.23, in mind, though he does not cite it. In his Lexicon, s. v. grútya, Grassmann also correctly supplies rayím in 6.72.5. The word grútya, something like German 'protzig', is a kind of kenning of rayí (cf. also 2.30.11), so that I do not feel at all sure that the repeated páda in 6.72.5, although its real theme, rayí, is understood, must be regarded as inferior to 1.117.23, where the same word is expressed. For the adjective tárutram with rayím in 6.72.5 see under 1.79.8^b.

1.117.25^{a+d} (Kakṣivāt Dāirghatamasa; to Aṅvins)

etáni vām aṅvina víryāni prá pūrvyāny áyávo 'vocaṇ,
bráhma kṛvánto vṛṣaṇā yuvábhyām suvírāso vidátham á vadema.

2.39.8^a (Gr̥tsamada; to Aṅvins)

etáni vām aṅvina vārdhanāni bráhma stómaṁ gr̥tsamadāso akran,
táni narā jujusaṇópa yātam ḡbhád vadema vidáthe suvírāḥ,

☞ refrain, 2.1.16^d ff.

2.12.15^d (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarāi sá kíḷasi satyāḥ,
ḡvayām ta indra viṅvāha priyāsah, suvírāso vidátham á vadema.

☞ 2.12.15^c

8.48.14^d (Pragātha Kāṇva; to Soma)

trátāro devā ádhi vocatā no má no nidrá iṅata móta jalpīḥ,
ḡvayām sómasya viṅvāha priyāsah, suvírāso vidátham á vadema.

☞ 2.12.15^c

Stanzas 1.117.25 and 2.39.8 seem almost like two elaborations of the same theme by different composers; see Part 2, chapter 1, class 5.—The fourth páda in most of these stanzas is in reality a refrain, not very different from the more technical refrain páda, 2.1.16^d ff., ḡbhád vadema vidáthe suvírāḥ.

1.118.1^b: 1.35.10^b, sumṛṭīkākāḥ svāvān yātv arvān.

1.118.1^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām rátho aṣvínā ṣyenápatvā [sumṛṭīkākāḥ svāvān yātv arvān,] ☞ 1.35.10^b
 yó mártiyasya mánaso jáviyān trivandhuró vṛṣṇā vátarañhāḥ.

1.183.1^b (Agastya ; to Aṣvins)

tām yuñjāthām mánaso yó jáviyān trivandhuró vṛṣṇā yás tricakráḥ,
 [yénopayāthāḥ sukṛto duroṇām,] tridhātunā patatho vír ná parṇāih.

☞ 1.117.2^o

See under 1.35.10^b.—For the expression mánaso jáviyān see under 1.117.2^o.

1.118.3^{abod} (Kakṣīvat Dairghatamasa ; to Aṣvins)

pravádyāmanā suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam ádreḥ,
 kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvínā purājāḥ.

3.58.3^{abod} (Viṣvāmitra ; to Aṣvins)

suyúgbhir áṣvāih suvṛtā ráthena dásrāv imám ṣṛṇutam ḡlókam
 ádreḥ,

kím aṅgá vām práty ávartim gámiṣṭhāhúr víprāso aṣvínā purājāḥ.

For pravádyāmanā . . . ráthena cf. 1.181.3 ; 5.31.1.

1.118.4^d (Kakṣīvat Dairghatamasa ; to Aṣvins)

ā vām ṣyenáso aṣvínā vahantu ráthe yuktása aṣávaḥ patañgāḥ,
 yé aptúro divyáso ná gḍdhra abhí práyo násatyā váhanti.

6.63.7^b (Bharadvāja ; to Aṣvins)

ā vām váyo 'ṣvāso váhiṣṭhā abhí práyo násatyā vahantu,
 [prá vām rátho mánojavā asarjīṣāḥ pṛkṣá iṣidho ánu purvīh. ☞ 6.63.7^o

For the difficult páda 6.63.7^d cf. 8.23.3, and Oldenberg, RV. Noten, p. 408 ; for pṛkṣá Pischel, Ved. Stud. i. 96.

1.118.6^a, úd vándanam áiratam dánsánabhīh : 1.112.5^b, úd vándanam áirayatam svār drṣé.

1.118.9^a (Kakṣīvat Dairghatamasa ; to Aṣvins)

yuvám ṣvetám pedáve indrajútam ahihánam aṣvínádhattam áṣvam,
 johútram aryó abhíbhūtim ugrám sahasrasám vṛṣṇam vīdvāngam.

10.39.10^a (Ghosā Kakṣīvati ; to Aṣvins)

yuvám ṣvetám pedáve 'ṣvínáṣvam navábhīr vājāir navatí ca vājīnam,
 carakṛtyam dadhathur drāvayátsakham bhágam ná nḡbhyo hávyam
 mayobhúvam.

The problem of interpretation is johútram. The Pet. Lex., followed by Grassmann, and Hillebrandt in the vocabulary of his Chrestomathy, renders 'laut wiehernd'. Śāyana had previously indicated the same translation, and accounted for it by atīṣayena sañ-grāmeṣv áhvātāram, 'the caller to battles par excellence'. Bergaigne, ii. 452, 'invoqué

par les prêtres', which is nearly correct. Ludwig, 30, hits the nail on the head with 'laut zu rühmen'. The suffix -tra makes the noun one of instrument, with incidental passive value, e.g. pātra 'instrument of drinking'; johūtra means 'subject to fervent invocation'. This is probable grammatically and intrinsically; it is made certain by the closely parallel carkṣtyam 'worthy of ardent praise' in 10.39.10 (cf. also 1.119.10). The expression johūtram aryāḥ is paralleled even more closely by carkṣtyam aryāḥ in 4.38.2; cf. also hávyo aryāḥ in 1.116.6. I cannot agree with Geldner, *Ved. Stud.* iii. 77, that carkṣtyam aryāḥ means 'der zu rühmen ist noch mehr als ein Reicher', or, by the same terms, that hávyo aryāḥ means 'to be invoked more than a rich man'. Nor can I believe that Bergaigne, *Lexique du Rig-Veda*, p. 170, and Oldenberg, *ZDMG.* liv. 178, are right in translating johūtram aryāḥ, and carkṣtyam aryāḥ by 'he is to be praised or called by the poor'. ari is in these passages synonymous with sūri and maghāvan: carkṣtyam aryāḥ 'fit to be praised by the rich (sacrificer)'; johūtram aryāḥ 'to be fervently invoked by the rich (sacrificer)'.—Note also that 1.117.20^d = 10.39.7^b.—For the repeated pāda cf. 1.117.9^b.

1.121.5^{cd} (Kakṣvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tūbhyām páyo yát pitárāv ántām rādhaḥ surétas turāṇe bhuranyú,
úci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.11^{cd} (Nabhānediṣṭha Mānava; to Viṣve Devāḥ)
maksū kanāyāḥ sakhyām náviyo rādho ná réta ṛtām ít turanyan,
úci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

For these stanzas, both of which come pretty close to intentional brahmodya, see Ludwig, 470, 997 (with notes); Grassmann, ii. 448, 475; Bergaigne, ii. 110, 111, 309; iii. 233; Oldenberg, *RV. Noten*, p. 118. Stanza 10.61.10 begins with a pāda almost identical with 10.61.11^a maksū kanāyāḥ sakhyām návagvāḥ.

1.121.13^b (Kakṣvat Dāirghatamasa; to Indra, or Viṣve Devāḥ)
tvām sūro harito rāmāyo nṛṇ bhāraç cakrām étaço nāyām indra,
prāya pāram navatīm nāvyanām āpi kartām avartayó 'yajyūn.

5.31.11^c (Avasyu Ātreya; to Indra)
sūraç cid rátham páritakmyāyām pūrvām karad úparam jūjuvánsam,
bhāraç cakrām étaçaḥ sám riṇāti puró dádhat sanisyati krátum nah.]

☞ 4.20.3^b

Pāda 5.31.11^d is repeated in 4.20.3^b, where it is perfectly clear. The difficulties of the present two stanzas concern themselves with nṛṇ in 1.121.13^a (why, after all, not accusative, if such expressions as hárayo vṣanāḥ, 6.44.19, 10.112.2, are to be trusted?); with nāyām in 1.121.13^b; and, above all, with the difficult legend of Étaça and the wheel of the sun (Bergaigne, ii. 330 ff.; Hillebrandt, *Ved. Myth.* iii. 278 ff.). The renderings of the older translators are inconsistent and obscure; the treatment of more recent interpreters lack the background of a definite legend or myth: see Pischel, *Ved. Stud.* i. 38, 42; Geldner, *ibid.* ii. 161-163 (cf. i. 42 with ii. 162). Further bibliography on points in the stanzas in Oldenberg, *RV. Noten*, p. 121 ff., to which add Ludwig, *Ueber Methode*, p. 23.

1.122.3^d, 14^b, tán no viṣve varivasyantu devāḥ.

1.122.6^a (Kakṣvat Dāirghatamasa; to Viṣve Devāḥ, here Mitra and Varuṇa)
ṛutām me mitrávaruṇā hávemotá ṛutam sádane viçvátāḥ sim,
ṛótu nah ṛóturātīḥ suṛótuḥ suksétra sīndhur adbhīḥ.

7.62.5^d (Vasiṣṭha ; to Mitra and Varuṇa)

prá bhávā siṣṭāim jivāse na á no gávyūtim ukṣatāim ghṛtēna,

cf. 3.62.16^{ab}

á no jāne ṣṛavayatāim yuvānā ṣṛutāim me mitrāvaruṇā hāvemā.

Grassmann renders 1.122.6^d, 'Der gern erhört, Gehör uns schenkt, erhör uns, der wiesenreiche Strom mit seinen Wassern'; Ludwig, 195, 'es höre uns, der gabe besitzt, von der man hören soll, der ser berühmte Sindhū mit schönem gefilde mit den Ápas'. The entire stanza with its hysterical repetition of root ṣru is secondary clap-trap, its last páda is metrically defective; see Oldenberg, Prol., p. 82, who restores it hypothetically suksétra naḥ ṣṛavat síndhur adbhīḥ (cf. also RV. Noten, p. 124); Arnold VM., who would supply ṣṛótu naḥ before suksétra. Neither compels. It is quite probable that such a versifex borrowed his first páda from the faultless stanza 7.62.5.

[1.122.11^b, ṣṛóta rájāno amṛtasya mandrah ; 10.93.4^a, té ghā rájāno, &c.]

1.123.5^b (Kakṣivāt Dairghatamasa ; to Uṣas)

bhágasya svāsā varuṇasya jámir úṣaḥ sūnṛte prathamā jarasva,
paṣcá sá daghyā yó aghásya dhātá jáyema tám dáksināyā ráthēna.

7.76.6^d (Vasiṣṭha ; to Uṣas)

práti tvā stómāir ílate vasiṣṭhā usarbúdhāḥ subhage tuṣṭuvānsaḥ,
gávāim netrī vājapatnī na uchóṣaḥ sujāte prathamā jarasva.

For 1.123.5 cf. Oldenberg, RV. Noten, p. 127, whom I cannot join in supporting Grassmann's change of dáksināyā to dáksināyā(h), notwithstanding the expression rátho dáksināyā(h) in st. 1. The apposition in st. 5 is just as good, even more forceful than the attributive genitive in st. 1, 'may the institutor of evil get left, may we get ahead of him on the chariot bakaheesh'. The expression paṣcá (or paṣcád) dagh is the equivalent of English slang 'get left'; ápaṣcá(d)-daghvan is one who does not 'get left', RV. 6.42.1; AV. 19.55.5; MS. 3.9.4: 120.17; ApÇ. 7.28.2. In st. 1.123.1 dáksināyāḥ seems to be the veiled name of Uṣas herself; see my Religion of the Veda, p. 71 ff. In st. 1.123.5 the picture has changed: bakaheesh is called a chariot that overtakes and leaves behind the (non-sacrificing) impious.—For jarasva see under 1.124.10^b.

1.123.12^b (Kakṣivāt Dairghatamasa ; to Uṣas)

áṣvavātīr gómātīr viṣvāvārā yátamānā raṣmībhiḥ sūryasya,
parā ca yānti púnar á ca yānti bhadrā náma váhamānā uṣásāḥ.

5.4.4^b (Vasuṣruta Ātreya ; to Agni)

juṣásvāgna ílayā sajóṣā yátamāno raṣmībhiḥ sūryasya,

juṣásva naḥ samídham jātaveda á ca devān havirádyaya vakṣi,

cf. 5.1.11^d

1.123.13^c, úṣo no adyá subhāvā vy úcha : 1.113.7^d, úṣo adyéhá subhage vy úcha.

1.124.2^a : 1.92.12^c, áminatī dáivyaṇi vratāni.

1.124.2^b : 1.92.11^c, praminatī manuṣyā yugāni.

1.124.2^{cd} : 1.113.15^{cd}, iyúṣānām upamā ṣáṣvatīnām áyatīnām (1.113.15^c, vibhātī nām) prathamóṣā vy ádyāt (1.113.15^d, áṣvāit).

1.124.3^a: 1.113.7^a, eṣā divó duhitā práty adarçi.

1.124.3^{od} (Kakṣvat Dairghatamasa ; to Uṣas)

1 eṣā divó duhitā práty adarçi, jyótir vásānā samanā purástāt, ☞ 1.113.7^a
ṛtásya pánthām ánv eti sādhu prajānatīva ná dīço mināti.

5.80.4^{od} (Satyaçravas Ātreya ; to Uṣas)

eṣā vyēni bhavati dvibārḥā aviṣkrvānā tanvañ purástāt,
ṛtásya pánthām ánv eti sādhu prajānatīva ná dīço mināti.

10.66.13^b (Vasukarṇa Vasukra ; to Viçve Devāḥ)

1 dāivyā hótārā prathamā purohita, ṛtásya pánthām ánv emi sādhu^{yā},
☞ 2.3.7^a

ksātrasya pátim prátiveçam imahe viçvān devāñ amftāñ áprayachataḥ.

We have not the means of deciding which of the first two very imitative stanzas is entitled to priority. But one point is certain: the two pādas of the repeated distich are so well knit together as to preclude their having been composed in the first place separately, 'straight does she (the daughter of Heaven, Uṣas) go along the path of ṛtā (divine law); as one who knows (the way) she does not miss the directions'. Now 10.66.13^b (with sādhu^{yā}, neat jagati variant for the triṣṭubh cadence in sādhu) occurs by itself as an obviously late imitation. Ludwig, 228, tries the *tour de force* of translating 10.66.13^{ab} in one construction: 'den beiden göttlichen hotar als den ersten purohita geh ich glücklich nach den weg der ordnung.' Grassmann, not unsimilarly, 'Den Götterpriestern, als dem ersten Priesterpaar folg graden Wegs ich auf dem Pfad des rechten Werkes'. And again Bergaigne, iii. 241: 'Je suis exactement les deux sacrificateurs divins, les premiers purohita sur le chemin du ṛta.' I do not regard these translations as correct, first, because they impose a different meaning upon ánv emi in 10.66.13 from that of ánv eti in 1.124.3; 5.80.4; secondly, because ánv+1 does not govern two accusatives; cf. in addition 3.12.7 (where there are two verbs, úpa prá yanti, and ánu yanti); 7.44.5; and 8.12.3. The facts are these: in 10.66.13 ṛtásya pánthām ánv emi sādhu^{yā} is a parenthesis suggested by the ritualistic dāivyā hótārā prathamā purohita, who are stock figures in the seventh or eighth stanzas of the apri-hymns: see 2.3.7; 3.4.7 = 3.7.8; 10.110.7, and cf. of the more recent literature on the apri-sūktas, Bergaigne, Recherches sur l'Histoire de la Liturgie védique, Journal Asiatique, 1889, pp. 13 ff.; Oldenberg, SBE. xlvii, p. 9. The stanza 10.66.13, therefore, is to be rendered: 'We implore the two divine Hotar, the first Purohitas—straight do I go along by the path of the divine law (here the ritualistic ṛtā, or sacrificial law)—we implore the Lord of the Field, our neighbour, and all the immortal gods, the unfailing.' There can be no doubt that the repeated pāda means about the same thing in all three places, and that the author of 10.66.13 has borrowed it with loose and slightly secondary adaptation to the theme which he had in hand. Note that the dāivyā hótārā, otherwise apri-genii, figure here (and in 10.65.10) outside their proper sphere.

1.124.5^c (Kakṣvat Dairghatamasa ; to Uṣas)

pūrve árdhe rájaso aptyásya gávāñ jánitry akrta prá ketum,
vy ù prathate vitarām váriya óbhā pñānti pitrór upástḥa.

10.110.4^c (Jamadagni Bhārgava, or Rāma Jamadagnya ; Apriyaḥ, here Barhis)

prācīnañ barhiḥ pradīça pṛthivyā vástor asyā vṛjyate ágre áhnam,
vy ù prathate vitarām váriyo devébhyo áditaye syonām.

We render 1.124.5, 'On the eastern side of the watery sky Uṣas, the mother of the cows, hath placed her beacon light. Farther and farther she spreadeth filling both laps of her parents (heaven and earth)'. If the third pāda of this picturesque stanza did not happen to

occur elsewhere it would stand unquestioned, because it is of the very essence of Uṣas imagery (cf. 1.92.12; 3.61.4; 4.51.8; 6.64.3, &c.). The same pāda, however, is used to describe the barhis, in 10.110.4: 'Eastward in the direction of the earth the barhis is prepared (√varj, 'work', cf. I.E. uerǵ = Avestan varez, Gr. *ἠεργ*), when this (Dawn) lights up at the beginning of the days. Farther and farther it spreads, soft (seat) for the gods for their ease.' Ludwig, 781, misconceives *vāstor asyāḥ* as 'zur bekleidung dieser erde'. It is important to hold to its true meaning, namely, *vāstor asyāḥ* (sc. *uśāsah*), because this brings on the motif of Uṣas. So, correctly, Grassmann, ii. 389; Geldner, *Ved. Stud.* i. 153; cf. also Bergaigne, iii. 160. Now the remaining barhis-stanzas of the Āpri hymns (1.13.5; 1.142.5; 1.188.4; 2.3.4; 3.4.4; 5.5.4; 7.2.4; 9.5.4; 10.70.4) introduce, of course, the notion that the barhis is wide: in 1.188.4 it has room even for a thousand heroes. And yet we can see unerringly that the repeated pāda is borrowed directly from the Uṣas imagery and diction. It may have been, as hinted above, suggested by pāda b, *vāstor asyā vṛjyate āgre āhnām*, which introduces Uṣas in person. See *vāstor uśāsah*, or *uśāsām* 1.79.6; 7.10.2; and *āgre āhnām* in 5.1.4; 5.80.2. The ritualistic poet as he spreads the sacrificial straw in the morning when Uṣas rises does not miss the opportunity to make this bold comparison between his 'God Barhis' (devabarhis, TS. 1.1.2.1, and many other times) and the Goddess Uṣas.—For 1.124.5^{ab} cf. 1.92.1^{ab}.

1.124.7^c (Kaksivat Dairghatamasa; to Uṣas)

abhrātéva puṁsá eti pratíof gartārug iva sanáye dhánānam,

jāyéva patyá ucatí suvásā uśá hasréva ní riṇite ápsah. j

cf. 1.124.7^d

4.3.2^b (Vāmadeva Gāutama; to Agni)

ayám yóniḥ cakṛmá yám vayám te jāyéva patyá ucatí suvásāḥ,

arvācināḥ párivito ní śidemá u te svapāka pratíclḥ.

10.71.4^d (Bṛhaspati Āngirasa; to Jñāna)

utá tvah pácyan ná dadarḥa vácam utá tvah ṛṇvān ná ṛṇoty enām,

utó tvasmāi tanvām ví sasre jāyéva patyá ucatí suvásāḥ.

10.91.13^d (Aruna Vāitahavya; to Agni)

imám pratnáya suṣtutím návīyasīm vocéyam asmá ucaté ṛṇótu nah,

bhūyá antará hr̥dy aśya nisṛḥḥe jāyéva patyá ucatí suvásāḥ.

The repeated pāda offers an interesting illustration of the art of simile as handled by the Vedic poets, and at the same time contributes to the higher criticism of the Veda. We know that the idea of the repeated pāda is as staple with these poets as, e.g., that of the 'cow licking the calf', the standard expression for mother's love. The four repetitions show that the verse was in what we may call a state of flotation—any poet's fair game. Yet I venture to assume that it originated in the Uṣas stanza, 1.124.7 (for which see Bartholomae, *Bezz. Beitr.* xv. 2; Pischel, *Ved. Stud.* i. 308). The poet of 10.71.4 uses high art in braiding the notion with his theme *vác*, 'the holy word', precursor of *bráhma*: 'There are some who are able to see, yet do not see *Vác*; yea there are some who are able to hear *Vác*, but do not hear her. But to some she unfolds her person as a finely robed, loving wife to her spouse.' In 10.91.13 another poet desires that his recent clever song of praise shall insinuate itself into Agni's heart as the same kind of a wife is pleasing to her husband. It will be observed that the construction of the repeated pāda begins here to loosen somewhat. In 4.3.2 it is very loose indeed. Oldenberg, *SBE.* xlii. 325 renders, 'This is the home which we have prepared for thee (sc. Agni, meaning, of course, Agni's hearth, *yóni*) as a well-dressed, loving wife (prepares the marriage-bed) for her husband'. I doubt that the poet had any such comparison in mind; he wishes to say, it seems, that Agni's hearth shall please him as an attractive wife pleases her husband. The metaphor limps decidedly, though we cannot say definitely whether the repeated pāda is borrowed directly from 1.124.7, or from the floating mass. Still one is tempted to put the relative chronology of the stanzas in the order of the

applicability of the repeated pāda : 1.124.7 ; 10.71.4 ; 10.91.13 ; 4.3.2, and this order, in any case, remains valid when we appraise the relative stylistic merits of the stanzas.—The four pādas of 1.124.7 each contain a simile whose interpretations engage the native commentators ; see Geldner, *Rigveda Kommentar*, p. 22. For 1.124.7^a, also the author, *SBE*. xlii. 258.

[1.124.7^d, uṣá hasréva ní riṇṭe ápsaḥ : 5.80.6^b, yóseva bhadrá ní riṇṭe ápsaḥ.]

1.124.10^b (Kakṣīvat Dāirghatamasa ; to Uṣas)

prá bodhayoṣaḥ pṛṇató maghony ábudhyamānāḥ paṇáyaḥ sasantu,
revát ucha maghávadbhyo maghoni revát stotré sūṇṭe jārāyanti.

4.51.3^c (Vāmadeva ; to Uṣas)

uchántīr adyá citayanta bhoján rādhodéyayoṣáso maghónīḥ,
acitré antáḥ paṇáyaḥ sasantv ábudhyamānās tāmāso vímadhye.

The obscure word jārāyanti (Sāyana, sarvapṛāṇināḥ kṣapayanti!) in 1.124.10^d seems to me to be intelligible best in the light of such an expression as, uśāsam . . . prāti viprāso matībhir jarante, 5.80.1. Since the bards sing to Uṣas habitually, Uṣas, in her turn, may be said 'to cause songs to be sung which result in wealth for the singer', revát stotré jārāyanti. This is, in fact, what happens on the morning of each (sacrificial) day when Uṣas appears. In 1.123.5 ; 7.76.6 Uṣas is herself said to be the first singer (in the morning). We are thus saved the assumption of a stem jārāya in the sense of 'awaken', as suggests Foy, *KZ*. xxxiv. 251. The root gar (jāgar) never shows initial j. For other suggestions, none of them alluring, see Oldenberg, *RV. Noten*, p. 128.—Note that the first pādas of the two stanzas transfuse the same idea, and that the two stanzas are, in fact, imitative throughout, in spirit even more than in words.

1.124.12 (Kakṣīvat Dāirghatamasa ; to Uṣas) =

6.64.6 (Bharadvāja ; to Uṣas)

út te váyaç cid vasatér apaptan náraç ca yé pitubhájo vyuṣṭāu,
amá saté vahasi bhūri vāmám uṣo devi dáçuṣe mártýāya.

Geldner und Kaegi, *Siebenzig Lieder*, p. 37, regard stanzas 1.124.11–13 as appendix ; Grassmann, ii. 449, impugns stanzas 11, 12. The present stanza is particularly well joined in 6.64.6, but there is no real indication as to where it originated.—For pāda c of 10.42.8^d, ní sunvaté vahati bhūri vāmám.

Group 13. Hymns 127–130, ascribed to Parucchepa Dāivodāsi

[1.127.1^b, vásuṁ sūnūṁ sáhaso jatávedasam : 8.71.11^a, agnīm sūnūṁ, &c.]

1.127.2^{c+e} (Parucchepa Dāivodāsi ; to Agni)

yājīṣṭham tvá yājamānā huvema jyéṣṭham āngirasām vípra mánmabhir vípre-
bhiḥ çukra mánmabhiḥ,
párijmānam iva dyām hótāraṁ carṣaṇínám,
çocīṣkeçam vṛṣaṇam yám imá víçah právantu jūtāye víçah.

8.60.3^d (Bhargha Pragātha ; to Agni)

agne kavir vedhā asi hōtā pāvaka yāksyaḥ,

mandrō yājiṣṭho adhvarēsv īdyo, viprebhiḥ çukra mánmabhiḥ. 4.7.1^b

8.23.7^b (Viçvamanas Vāiiaçva ; to Agni)

agnīn vaḥ pūrvyām huve hōtāraṁ carṣaṇīnām,

tām ayā vācā gr̥ṇe tām u va stuṣe.

8.60.17^d (Bhargha Pragātha ; to Agni)

agnīm-agnīm vo ādhriguṁ huvēma vṛktābarhiṣaḥ,

agnīm hitāprayasaḥ çaçvatīṣv ā hōtāraṁ carṣaṇīnām.

Oldenberg, SBE. xlv. 129, translates the first tristich of 1.127.2 : 'May we, the sacrificers, call thee hither, the best of sacrificers, the first of the Aṅgiras, O priest, with our prayers, with priestly prayers, O bright one.' Ludwig, 281, more diplomatically, holds to the ordinary meaning of the words of the third pāda, 'mit den heiligen sängern, O heller, mit gedenkenden Liedern'. Grassmann, like Oldenberg, 'mit weisen Liedern, reiner'. Oldenberg in a note points out the recurrence of the pāda, viprebhiḥ çukra mánmabhiḥ, in 8.60.3, without discussing the circumstances under which it appears. But they cannot be passed by lightly; the stanza in question is translated most naturally: 'O Agni, thou art an ordering sage, a worshipful priest, O Purifier; lovely, best sacrificer, fit to be revered at the offerings by the sages with their prayers, O bright god.' For īdyo with the instrumental of person performing the reverence, cf. 1.1.2; 3.29.2. The same statement in the active at 8.23.25, viprā agnīm . . . īlate. There is no reason for denying the author of 8.60.3 the primary and real authorship of the pāda, nor need we fear to say that Parucchepa adapted it loosely, especially as it happened to fit in with the needs of his atyaṣṭi rhyme; cf. under 1.82.2. We may note that the other repeated pāda in 1.127.2, namely hōtāraṁ carṣaṇīnām, recurs in the same hymn, 8.60.17 (also in 8.23.7), and that the next item shows connexion between 1.127.8 and 8.23.25. Hymns 8.23 and 8.60 correspond in three pādas, to wit: 7^b = 17^d; 22^b = 2^d; 27^a = 14^d.

1.127.8^d (Parucchepa Dāivodāsi ; to Agni)

viçvāsām tvā viçām pātīm havāmahe sāvāsām samānām dāmpatīm bhujé satyā-
gīrvāhasām bhujé,

ātīthīm mānuṣāṇām pitūr na yāsyāsayā,

amī ca viçve amīāsa ā vāyo havyā devēṣv ā vāyaḥ.

8.23.25^a (Viçvamanas Vāiiaçva ; to Agni)

ātīthīm mānuṣāṇām sūnūm vānaspātīnām,

viprā agnīm āvase pratnām īlate.

Cf. at the end of the preceding item.—For the repeated pāda cf. 4.1.20^b, viçveṣām ātīthir mānuṣāṇām.

1.127.9^{de} (Parucchepa Dāivodāsi ; to Agni)

tvām agne sāhasā sāhantamaḥ çuṣmīntamo jayase devātātaye rayir nā devātātaye,
çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,

ādha smā te pāri caranty ajara çruṣṭīvāno nājara.

1.175.5^{ab} (Agastya ; to Indra)

çuṣmīntamo hī te mādō dyumnīntama utā krātuḥ,

vṛtraghnā varivovidā maṁsīsthā açvasātamaḥ.

It would seem clear that the connexion of the repeated couplet in 1.175.5 is more original. The combination of māda and krātu is common in Indra stanzas: 5.43.5; 6.40.2.—On the metre of 1.127.9^a cf. Oldenberg, Prol., p. 69.

1.127.10^a (Paruccheпа Dāivodāsi ; to Agni)

prā vo mahé sáhasā sáhasvata ušarbūdhe paçuse nágnāye stómo babhutv agnāye,
prāti yád im havismān viçvāsu kṣāsu jóguve,
āgre rebhó ná jarata ṛṣṇām jūrñir hóta ṛṣṇām.

5.64.2^d (Arcanānas Ātreya ; to Mitra and Varuṇa)

tā bahāvā sucetunā prā yantam asmā ārcate,
çevam hí jaryam vām viçvāsu kṣāsu jóguve.

The repeated páda is used in slightly different constructions. The passage 1.127.10^a is to be rendered, 'when (the worshipper) who gives offerings has praised him in all places'; 5.64.2^d, 'for your praiseworthy kindness has been praised in all places'. The word sucetunā in the latter stanza occurs also in 1.127.11.—For 1.127.10^{ab} cf. Pischel, *Ved. Stud.* i. 91; its metre, Oldenberg, *RV. Noten*, p. 132.

1.128.2^b (Paruccheпа Dāivodāsi ; to Agni)

tām yajñasādham ápi vāyāmasy ṛtāsy pathā námasā havismatā devātātā
havismatā,

sá na ūrjām upābhṛty ayá kṛpá ná jūryati,
yām mātariçvā mánave parāvato devām bhāḥ parāvataḥ.

10.70.2^c (Sumitra Bādhryaça ; Āpra, here to Náraçansa)

á devānām agrayāvehá yātu náraçānsō viçvárūpebhir āçvāih,
ṛtāsy pathā námasā miyédho devébhyo devātamaḥ susūdat.

10.31.2^b (Kavaṣa Āilusa ; to Viçve Devāh)

pāri cin mártō drāvīṇam mamanyād ṛtāsy pathā námasā vivāset,
utá svéna krátunā sám vadeta çréyānsam dáksam mánasā jagṛbhyāt.

For 1.128.2 see Oldenberg, *SBE.* xlv. 137; *RV. Noten*, p. 132; Max Müller, *SBE.* xxxii. 202, 437; for 10.70.2, Hillebrandt, *Ved. Myth.* ii. 104; il. 448.—The cadence námasā vivāset also in 6.16.46^d.

1.128.6^{cs} (Paruccheпа Dāivodāsi ; to Agni)

viçvo vihāyā aratír vásur dadhe háste dáksīṇe tarāñir ná çīrathac chravasyāya
ná çīrathat,

viçvasmā id iṣudhyatē devatrā havyam óhiṣe,
viçvasmā it sukṛte vāram ṛṇvaty agnír dvārā vy ṛṇvati.

8.19.1^c (Sobhari Kāṇva ; to Agni)

tām gūrdhayā svarṇaram devāso devām aratīm dadhanvire,
devatrā havyam óhire.

8.39.6^d (Nābhāka Kāṇva ; to Agni)

agnír jātā devānām agnír veda mártānām apicyam,
agnih sá drāvīṇodā agnír dvārā vy ūrṇute svāhuto návīyasā nábhantām
anyaké same. } ~~cs~~ refrain, 8.39.1^b ff.

Stanza 1.128.6 has obscure spots. The change from third to second person in óhiṣe (Padapāṭha, á + úhiṣe) leads Bartholomae, *Bezz. Beitr.* xv. 230, to suggest the infinitive á + úhiṣe to wit: 'für jeden sehenden ist von ihm (nämlich Agni) das opfer götterwärts zu faren.' The parallel óhire (Padapāṭha, á + úhire) does not go to support that view; cf. also Neisser,

ibid. xxvii. 265; Oldenberg, RV. Noten, p. 133. As regards the difficult first pāda, Oldenberg, SBE. xlv. 140, proposes the radical change to *viçvā vihāyā aratir vāsū dadhe*, which makes easy sense: 'the far-reaching steward has taken all goods in his right hand' (cf. 9.18.4). But in RV. Noten, p. 132, he is assailed by doubt: there is, indeed, no compelling reason why the nominatives *viçvo vihāyā aratir vāsur* should be severally doubted as Agni's epithets: 'The universal, far-reaching steward, the Vasu, has put into his right hand (sc. goods, *vāsū*, which is to be supplied with punning allusion to the nominative *vāsur*). So Sāyana; differently Mādhyama to TB. 2.5.4.4. For *iṣudhyatē* see Pischel, Ved. Stud. i. 141; Ludwig, Über Methode, p. 63. That 1.128.6 and 8.19.1 are directly imitative of one another is shown not only by the repeated pāda but also by the parallel *aratir* and *aratim*.—For the interchange between *ṛvati* and *ūrṇate* cf. in my Vedic Concordance: *tveṣas te dhūma ṛvati* (*ūrṇotu*).

1.128.8^{a+b} (Parucchepa Dāivodāsi; to Agni)
agnīm hótāram ṷlate vāsudhitim priyām cētistham aratim ny ḁrire havya-
vāham ny ḁrire,
viçvāyūm viçvāvedasām hótāram yajatām kavim,
devāso raṇvām āvase vastuyāvo girbhī raṇvām vastuyāvah.

5.1.7^b (Budha Ātreya, and Gaviṣṭhira Ātreya; to Agni)
prā nū tyām vipram adhvarēsu sādhum agnīm hótāram ṷlate nāmobhiḥ,
ā yās tatāna ródasi ṛténa nītyām mrjanti vājīnam ghrtēna.

6.14.2^c (Bharadvāja Bārhaspatya; to Agni)
agnir id dhī pracetā agnir vedhástama iṣih,
agnīm hótāram ṷlate yajñēsu mānuṣo viçah.

7.16.1^c (Vasiṣṭha Maitravaruni; to Agni)
enā vo agnīm nāmas, orjó nāpātam ā huve, 7.16.1^b
priyām cētistham aratim svadhvarām viçvasya dūtām amṛtam.

It is obvious that 1.128.8 is composite and secondary in the light 6.14.2^c and 5.1.7^b; cf. also 3.10.2^b, *āgne hótāram ṷlate*. It does not seem necessary with Arnold, VM., p. 124, to read *vāsūdhitim*; cf. under 1.1.2^c. But the pāda points to the secondary workmanship of 1.128.8.

[1.129.2^c, *prksām ātyām ná vājīnam: 1.135.5^c, āçūm ātyām, &c.*]

1.129.3^c (Parucchepa Dāivodāsi; to Indra)
dasmó hí ṣmā vīṣaṇām pīnvasi tvācam kām cid yāvIr arárum çūra mártyaṁ
parivṛṇáksi mártyaṁ,
indrotá tūbhyaṁ tát divé tát rudráya svāyaçase,
mitráya vocām vārunāya sapráthah sumṛlikāya sapráthah.

1.136.6^b (Parucchepa Dāivodāsi; Liṅgoktadevatāḥ)
nāmo divé bṛhaté ródasibhyaṁ mitráya vocām vārunāya mīlhūṣe
sumṛlikāya mīlhūṣe,
ṷindram agnīm ūpa stuhi, dyuksām aryamāṇām bhágam, cf. 1.12.7^a
jyóg jīvantaḥ prajāyā sacemahi sómasyotí sacemahi.

For 1.129.3^c cf. Max Müller, SBE. xxxii. 142; Pischel, Ved. Stud. i. 109. For 1.129.3^{abc}, Oldenberg, RV. Noten, pp. 133.

1.129.5^c, ugrābhir ugrotībhiḥ : 1.7.4^c, ugrā ugrābhir utībhiḥ.

1.129.9^{a+s} (Parucchepa Dāivodāsi ; to Indra)

tvām na indra rāyā pārīṇasā yāhi pathān anehāsā puró yāhi arakṣāsā,
sācasva naḥ parākā á sācasvāstamīkā á,
pāhi no durād arād abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ.

4.31.12^b (Vāmadeva ; to Indra)

asmān aviddhi viçvāhendra rāyā pārīṇasā,
asmān viçvābhir utībhiḥ.

8.97.6^d (Rebha Kāçyapa ; to Indra)

sā naḥ sómeṣu somapāḥ sutēṣu çavasas pate,
mādāyasva rādhasā sunftāvatendra rāyā pārīṇasā.

10.93.11^c (Tānva Partha ; to Viçve Devāḥ, here Indra)

etām çānsam indrāsmayúṣ tvām kúcit sántam sahasāvann abhiṣṭaye
sādā pāhy abhiṣṭaye,
medātām vedātā vaso.

The obscure stanza 10.93.11 (Ludwig, 240) with its irregular metre (prastārapāṅkti) approaching the aṣṭi type, invites the belief that it was composed under the influence of 1.129.9. The expression . . . abhiṣṭaye sādā pāhy abhiṣṭaye seems to be an odd and gratuitous variation of . . . abhiṣṭibhiḥ sādā pāhy abhiṣṭibhiḥ ; see Part 2, chapter 3, class B 9.—Cf. 5.10.1^a, prá no rāyā pārīṇasā.

1.130.1^s (Parucchepa Dāivodāsi ; to Indra)

endra yāhy úpa naḥ parāvátó náyám áchá vidáthānīva sátpatir ástam rájeva
sátpatih,

hāvamahe tvā vayām práyasvantaḥ suté sácā,
putráso ná pitāraṁ vājasātaye máñhiṣṭhaṁ vājasātaye.

8.4.18^d (Devātithi Kāva ; to Indra or Pūṣan)

parā gávo yávasam kác cid āghṛṇe nityam rékṇo amartya,
asmákam pūṣann avitá çivó bhava máñhiṣṭho vājasātaye.

8.88.6^d (Nodhas Gāutama ; to Indra)

nákiḥ páriṣṭir maghavan maghásya te yád dáçúṣe daçasyási,
asmákam bodhy ucáthasya coditá máñhiṣṭho vājasātaye.

To the treatments of the difficult expression náyám áchá, cited by Oldenberg, RV. Noten, p. 121, add Ludwig, Kritik, p. 37 ; Über Methode, p. 23.

1.130.6^b (Parucchepa Dāivodāsi ; to Indra)

imām te vācam vasuýanta áyávo rátham ná dhíraḥ svápā atakṣiṣuḥ sumnáya
tvām atakṣiṣuḥ,

çumbhānto jényam yathā vájeṣu vipra vājīnam,
átyam iva çāvase sātāye dhānā viçvā dhānāni sātāye.

5.2.11^b (Kumāra Ātreya, or Vṛṣa Jāna ; to Agni)

etām te stómaṁ tuvijāta vípro rátham ná dhíraḥ svápā atakṣam,
yádíd agne práti tvām deva háryāḥ svārvatír apá enā jayema.

5.29.15^d (Gāuriviti Çaktya ; to Indra)

indra bráhma kriyámāṇā juṣasva yá te çaviṣṭha návyā ákarma,
vástreva bhadrá súkr̥tā vasyú rátham ná dhíraḥ sváp̄ atakṣam.

The repetition of the word atakṣiṣuḥ in 1.130.6^c, belonging as the word does to the formulaic repeated páda b, marks the composition of this rhyme páda, as well as the stanza which contains it, as secondary. We may consider as quite certain that this sentiment was first uttered in the first person singular.

[1.130.7^d, atithigváya çambaram : 1.56.6^b, árandhayo 'tithigváya çambaram ;
cf. 9.61.2^b.]

1.130.8^c (Parucchepa Dāivodāsi ; to Indra)

indrāḥ samātsu yájamānam áryam právad víçveṣu çatámūtir ājīṣu svārmīḥṣeḥ
ājīṣu,

mánave çásad avratán tvácam kṛṣṇám arandhayat,
dákṣan ná víçvam tatr̥ṣṇám oṣati ny árcasānam oṣati.

8.12.9^b (Parvata Kāṇva ; to Indra)

indraḥ sūryasya raçmībhir ny árcasānam oṣati,
agnír váneva sāsahīḥ prá vāvṛdhe.

Cf. Muir, OST. i. 174 ; Oldenberg, RV. Noten, p. 135.

1.130.9^d (Parucchepa Dāivodāsi ; to Indra)

súraç cakráṁ prá vṛhaj jātá ójasa prapitvé vácam aruṇó muṣayatiçāná á muṣayati,
uçanā yát parāvátó 'jagann ūtáye kave,
sumnāni víçvā mánuseva turvánir áhā víçveva turvánīḥ.

8.7.26^a (Punarvatsa Kāṇva ; to Maruts)

uçanā yát parāváta ukṣṇó rándhram áyātana,
dyáur ná cakradad bhiyá.

The appraisal of the repeated páda depends upon the two mythic snatches told in the two stanzas. Of these the second, 8.7.26, seems to say distinctly enough : 'When, (O Maruts) ye came with Uçanā from a distance to Ukṣṇo Randhra, he bellowed from fright, as the sky (thunders).' So Max Müller, SBE. xxii. 392, 397 ; Geldner, Ved. Stud. ii. 169 (differently, Ludwig, 701). Though we know nothing further about this legend, the context fixes uçanā as instrumental. Uçanā (later Uçanas) Kāvya is an ancient priest-ally of the gods (Bergaigne, ii. 338 ff.). And so he figures in 1.130.9 : When, O seer, thou didst come with Uçanā from a distance to help.' The allusions otherwise, mythical or legendary, in 1.130.9 are veiled from our ken ; see Bloomfield, JAOS. xvi. 34 ff. ; Hillebrandt, Ved. Myth. iii. 290, note 2 ; Geldner, Ved. Stud. ii. 175 ; Ludwig, Die neuesten Arbeiten, p. 174 ; Oldenberg, RV. Noten, p. 135. Later stories throw no light on the matter ; see Spiegel, Die arische Periode, 284 ff. Connexion with Avestan Kava Usa (Shah Nameh, Kai Kaus : Spiegel, ibid. 285) is doubted, perhaps over-sceptically, by Bartholomae, Altiranisches Wörterbuch, s. v. 2. usant.

[1.131.1^f ; 8.12.22^b, devásó dadhire puráh : 5.16.1^d, mártāso dadhiré puráh :
8.12.25^b, devás tvā dadhiré puráh.]

[1.131.4^b, pūro yād indra čāradir avātiraḥ : 1.174.2^b ; 6.20.10^c, saptā yāt pūrah
čārma čāradir dārt.]

1.132.1^{bc} (Parucchepa Dāivodāsi ; to Indra)

tvāyā vayām maghavan pūrve dhāna indratvotāḥ sāśahyāma pṛtanyatō vanu-
yāma vanuṣyatāḥ,

nédhiṣṭhe asmīnn āhany ādhi vocā nū sunvaté,
asmīn yajñé ví cayemā bhāre kṛtām vājayānto bhāre kṛtām.

8.40.7^{de} (Nabhāka Kāṇva ; to Indra and Agni)

yād indrāgnī jānā imé vihvāyante tānā girā,
asmākebhīr nfbhīr vayām sāśahyāma pṛtanyatō vanuyāma vanuṣyatō
nābhantām anyaké same.] ~~☞~~ refrain, 8.39.1^f ff.

For 1.132.1 see Oldenberg, RV. Noten, p. 136 ; Ludwig, Über Methode, p. 25. The pāda,
sāśahyāma pṛtanyatāḥ also in 1.8.4^o (q.v.) ; 9.61.29^o ; the cadence vanavad vanuṣyatāḥ at
2.25.1^a, 2^b ; 26.1^a.

[1.132.4^b, yād āngirobhyō 'vṛṇor āpa vrajām : 1.51.3^c, tvām gotrām āngirobhyo
'vṛṇor āpa.]

1.132.5^s (Parucchepa Dāivodāsi ; to Indra)

sām yāj jānān krātubhīḥ gūra iksāyad dhāne hité tarusanta čravasyāvaḥ prá
yaksanta čravasyāvaḥ,

tāsmā āyuh prajāvad íd bādhe arcanty ójasā,
indra okyām didhisanta dhītāyo devān āchā ná dhītāyaḥ.

1.139.1^s (Parucchepa Dāivodāsi ; to Viṣve Devāḥ)

āstu črāusaṭ puró agnīm dhiyā dadha á nū tác chárdho divyām vṛṇimaha
indravāyú vṛṇimaha,
yād dha krāṇā vivāsvati nābhā samdāyi návyasí,
ādha prá sú na úpa yantu dhītāyo devān āchā ná dhītāyaḥ.

Cf. for 1.132.5 Oldenberg, RV. Noten, p. 137 ; for 1.139.1, Pischel, Ved. Stud. i. 69, 70 ;
Hillebrandt, Ved. Myth. i. 488 ; Ludwig, Kritik, pp. 12, 19 ; Über Methode, p. 24 ; Oldenberg,
RV. Noten, p. 141.

1.133.7^o (Parucchepa Dāivodāsi ; to Indra)

vanóti hí sunvān kṣāyam pármāsah sunvānó hí śmā yājaty áva dvīṣo devānām
áva dvīṣah,

sunvānā ít sisāsati sahásrā vājy ávṛtaḥ,
sunvanáyendro dadāty abhúvam rayīm dadāty abhúvam.

8.32.18^b (Medhātithi Kāṇva ; to Indra)

pānya á dardirac chatā sahásrā vājy ávṛtaḥ,
índro yó yājvano vṛdhāḥ.

Cf. Neisser, Bezz. Beitr. xix. 148.

1.134.2^{a-e} (Parucchepa Daivodāsi; to Vāyu)

māndantu tvā mandīno vāyav indavo 'smāt krāṇāsah sūkṛtā abhīdyavo gōbhīh
krāṇā abhīdyavaḥ,

yād dha krāṇā irādhyāi dākṣam śacanta ūtāyaḥ,

sadhreimā niyūto dāvāne dhīya ūpa bruvata im dhīyaḥ.

2.11.11^b (Gr̥tsamada; to Indra)

pībā-pibéd indra çūra sómam, māndantu tvā mandīnaḥ sutāśah,

2.11.11^a

pr̥p̥antas te kuṣī vardhayantv itthā sutāḥ paurā indram āva.

3.13.2^b (R̥ṣabha Vaiçvāmītra; to Agni)

r̥tāvā yāsya ródasi dākṣam śacanta ūtāyaḥ,

haviṣmantas tám ṛlate tám sanis̥yántó 'vase.

We may render 1.134.2 as follows: 'May the delightful drops of Soma delight thee, they that have been mixed by us, the well prepared, that tend to heaven; they that are mixed with milk, and tend to heaven. When indeed the mixed (Soma drops) are for well-being, when the helps (of the gods) attach themselves to solid piety, then do our prayers engage Vāyu's span together to bestow gifts.' For translations differing more or less, see Ludwig, 711; Grassmann, ii. 137; Pischel, *Ved. Stud.* i. 68. Pischel here defends the translation of krāṇā by 'mixed'. This suggestion, as well as the comparison with *κεράω*, dates back to Roth, as early as 1852; see Yaska's *Nirukta*, *Erläuterungen*, p. 46, bottom. Cf. also Ludwig, *Kritik*, p. 12; *Über Methode*, p. 24; Oldenberg, *BV. Noten*, p. 58; Geldner, *Rig-Veda Kommentar*, p. 26. The matter that concerns us here is the recurring pāda 3.13.2^b. Ludwig, 312: 'der ordnungsmässige den die beiden welthälften, mit des tüchtigkeit hilfe verbunden, den siehen an die havis bereitet haben, die gewinnen wollen zur gnade.' Grassmann, i. 67: 'Den Heil'gen dessen Kräfte stärkt das Weltenpaar, das Opferwerk, ihn siehn die opferreichen an, um Hülfe die verlangenden.' Ludwig's translation is desperately obscure; Grassmann is very hazardous in co-ordinating dākṣam with ródasi. Oldenberg, *SBE*. xlv. 266, more recently renders the first distich: 'The righteous one to whose skill the two worlds (Heaven and Earth), and (all) blessings cling.' The doubtful point in this rendering is the rather bizarre grammatical co-ordination of ródasi and ūtāyaḥ, with asyndeton, as the author assumes. I wonder whether Oldenberg, if he had happened to note the recurring pāda, dākṣam śacanta ūtāyaḥ, in 1.134.2, would have adhered to his construction. It seems to me that the pāda in question means 'the helps (of the gods) attach themselves to solid piety (or, pious solidity)', and that the pāda forms a parenthesis in 3.13.2. I paraphrase explicitly what the stanza seems to me to declare: 'The righteous (Agni) whose are the two worlds (Heaven and Earth) —(whose) helps attach themselves to solid pious work—him do men with havis revere, him they who desire gain, that they may obtain his blessing.' It is another question whether we should accept the consequence of this construction and say that the author of 3.13.2 has borrowed pāda b from 1.134.2. The pāda may have been afloat as a sort of proverb. Cf. also Ludwig, *Neueste Arbeiten*, p. 59.

1.134.3^{bc} (Parucchepa Daivodāsi; to Vāyu)

vāyūr yuñkte rōhitā vāyūr aruṇā vāyū rāthe ajirā dhurī vólhave váhiṣṭhā
dhurī vólhave,

prā bodhayā púramdhiṁ jārā á sasatīm iva,

prā cakṣaya ródasi vāsayośāsah çrāvase vāsayośāsah.

5.56.6^{cd} (Ṣyāvāçva Atreya ; to Maruts)

ṽyūṅgdhvām hy āruṣī rāthe, yūṅgdhvām rātheṣu rohitaḥ, ☞ 1.14.12^a
yūṅgdhvām hāri ajirā dhurī vólhave váhiṣṭhā dhurī vólhave.

For the relation of the repeated pádas see under 1.14.12^a.

1.134.6^{cs} (Parucchepa Dāivodāsi ; to Vāyu)

tvām no vāyav eṣām āpūrvaḥ sómānām prathamāḥ pítim arhasi sutánām
pítim arhasi,

utó vihútmatinām viçám vavarjūṣṇām,

viçvā ít te dhenávo duhra ṣçiram ghṛtām duhrata ṣçiram.

4.47.2^b (Vāmadeva ; to Indra and Vāyu)

ṽindraç ca vāyav eṣām, sómānām pítim arhathaḥ, ☞ 4.47.2^a

yuvām hí yántindavo ṽnimmām āpo ná sadhryak, ☞ 4.47.2^d

5.51.6^b (Svastýtreya Atreya ; to Viçve Devāḥ)

ṽindraç ca vāyav eṣām, sutánām pítim arhathaḥ, ☞ 4.47.2^a

tām juçethām arepāsāv abhí práyah.

8.6.19^b (Vatsa Kāṇva ; to Indra)

imás ta indra pṛçnayo ghṛtām duhata ṣçiram,

enām ṛtāsyā pipyúṣiḥ.

The difficult word vavarjūṣṇām, 1.134.6, in the light of vihútmatinām suggests the common use of root varj in connexion with barhis ; viçám vavarjūṣṇām would then mean, 'of people that have prepared (the barhis)'. In AV. 7.50.2 avarjūṣṇām looks like an artificial negative of the same word, perhaps haplogically á(va)varjūṣṇām, something like 'impious' (cf. ásunvant, and the like). Cf. Geldner, Ved. Stud. i. 144 ; Ludwig, Ueber Methode, p. 28 ; Oldenberg, RV. Noten, p. 138. In 8.6.19 the páda, ghṛtām duhata ṣçiram, is apparently a modernized and metrically less fit version of ghṛtām duhrata ṣçiram in 1.134.6. However, Aufrecht, in the Preface to the second edition of the Rig-Veda, p. xix, notes, remarks whimsically and pertinently anent 1.134.6^{abc}: 'Was hat der gute Parucchepa dabei gedacht als er die beiden Adjectiva (meaning āpūrvaḥ and prathamāḥ) setzte ? Der Vers musste ausgefüllt werden.' The secondary manufacture of 1.134.6 is unmistakable.—Cf. 2.14.2.

1.135.2^{af} (Parucchepa Dāivodāsi ; to Vāyu)

túbhyāyám sómaḥ páripūto ádribhi spārhā vāsānaḥ pári kóçam arçati çukrá
vāsāno arçati,

tāvāyám bhāgā āyūsu sómo devéṣu hūyate,

vāha vāyo niyūto yāhy asmayúr juṣāṇó yāhy asmayúḥ.

8.82.5^a (Kusādin Kāṇva ; to Indra)

túbhyāyám ádribhiḥ sutó góbhiḥ çṛtó mādāya kām,

prá sóma indra hūyate.

7.90.1^c (Vasiṣṭha ; to Vāyu)

prá vīrayá çūçayo dadrīre vām adhvaryúbhir mādhumantaḥ sutāsāḥ,

vāha vāyo niyūto yāhy áçhā ṽpibā sutāsýāndhaso mādāya, ☞ 5.51.5^c

Oldenberg, ZDMG. lxi. 825, is struck by the unfitness of the combination páripūto ádribhiḥ in 1.135.2^a: 'mit den steinen wird der soma ja gepresst, nicht gereinigt' (cf. under 5.86.6).

The repeated pāda 8.82.5^a illustrates his misgivings, and points to the later, mere jingly, manufacture of Parucchepa, 1.135.2^a. For other points in the same stanza see the same author, RV. Noten, p. 139.—The correspondence between 1.135.2^f and 7.90.1^e suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^{ab+c} (Parucchepa Dāivodāsi; to Vāyu)

á no niyúdbhiḥ ṣatínibhir adhvarám sahasrínibhir úpa yāhi vitāye váyo
havyāni vitāye,

tāvayám bhágá ṛtvīyah sáraçmiḥ sūrye sácā,

adhvaryúbhir bháramāṇā ayaṅsata, váyo çukrá ayaṅsata.

☞ 1.135.3^f

7.92.5^{ab} (Vasiṣṭha; to Vāyu)

á no niyúdbhir ṣatínibhir adhvarám sahasrínibhir úpa yāhi yajñám,

váyo asmín sāvane mādayasva, yuyám pāta svastibhiḥ sādā nah.

☞ c: cf. 7.23.5^d; d: refrain, 7.1.20^d ff.

The pāda 1.135.3^e is repeated in the next stanza 1.135.4^e. Ludwig, Der Rig-Veda, iii. 97: 'die stelle des vii. maṇḍala scheint die wiederholung zu sein.' He does not say why, but it seems to me this view is borne out by the metre. Arnold, VM., p. 310, remarks that 7.92.5^a is 'extended triṣṭubh'. We see, of course, that it is not exactly extended, but a jagati line repeated in exactly the same form, in 1.135.3^a. Pāda c is a triṣṭubh of established form in the seventh maṇḍala, e. g. asmín chūra sāvane mādayasva, 7.23.5^d; asmín ū śū sāvane mādayasva, 7.29.2^e. The fourth pāda is refrain. It looks for all the world as though 7.92.5 were a latter appendage in broken metre to the four stanzas which originally made up the hymn. Pāda b is shortened from a jagati to a triṣṭubh in deference to the prevailing type. In any case the correspondence between the two stanzas suggests the praūgaṣṭra; see Bergaigne, JA. xiii. (1888) 127.

1.135.3^c, 4^c, váyo havyāni vitāye.

1.135.3^f, 6^b, adhvaryúbhir bháramāṇā ayaṅsata.

1.135.4^{b+c} (Parucchepa Dāivodāsi; to Vāyu)

á vām rátho niyútvan vakṣad ávase 'bhí práyāṅsi súdhitāni vitāye váyo
havyāni vitāye,

pībataṁ mádhvo ándhasaḥ pūrvapéyam hí vām hitám,

váyav á candréṇa rádhasá gatam, índraç ca rádhasá gatam.

☞ cf. 1.135.4^f

6.16.44^b (Bharadvāja; to Agni)

áchā no yāhy á vahābhí práyāṅsi vitāye,

á devān sómapitaye.

☞ 1.14.6^e

Pāda 1.135.4^e is identical with 1.135.3^e.—Oldenberg, SBE. xlv. 133; RV. Noten, p. 139, make various suggestions regarding the penultimate pāda of 1.135.4, which just fall short of carrying conviction. For the pādas repeated in this item see also the closely similar pādas treated under 6.15.15^e.

[1.135.4^f, váyav á candréṇa rádhasá gatam: 4.48.1^e–4^e, váyav á candréṇa ráthēna.]

[1.135.5^e, açúm átyam ná vājīnam: 1.129.2^e, prkṣám átyam, &c.]

1.135.6^e (Parucchepa Daivodāsi ; to Vāyu)

imé vām sóma apev á sutá ih₁ádhvaryúbhir bhāramāṇa ayaṅsata, vāyo çukrá
ayaṅsata, ☞ 1.135.3^b

eté vām abhy aṅksata tiráḥ pavítram áçávaḥ,
yuvāyávo 'ti rómāny avyáya sómaso áty avyáya.

9.62.1^b (Jamadagni Bhārgava ; to Soma Pavamāna)

eté aṅgram índavas tiráḥ pavítram áçávaḥ,
viçvāny abhí sáubhagā.

9.67.7^b (Gotama ; to Soma Pavamāna)

ḥpavamānāsa índavas, tiráḥ pavítram áçávaḥ, ☞ 9.24.1^b
índram yāmebhir áçata.

It seems natural to suppose that the repeated páda, tiráḥ pavítram áçávaḥ, in 1.135.6, is borrowed from the sphere of Soma Pavamāna in the ninth book.

1.135.7^c (Parucchepa Daivodāsi ; to Vāyu and Indra)

áti vāyo sasató yāhi çáçvato yátra grāvā vādati tátra gachatam gṛhám índraç ca
gachatam,

ví sunftā dādṛṣe ríyate ghṛtám á purṇāyā niyútā yátho adhvaram índraç ca yátho
adhvarám.

4.49.3^b (Vāmadeva ; to Indra and Bṛhaspati)

á na indrábṛhaspati gṛhám índraç ca gachatam,

ḥsomapá sómapítaye. ☞ 1.23.3^c

8.69.7^b (Priyamedha Āṅgīrasa ; to Indra)

úd yád bradhnāsya viṣtāpam gṛhám índraç ca gánvahi,
mádhvah pítvá sacevahi triḥ sapta sákhyuḥ padé.

It seems to me that the repetition of Indra's name in 4.49.3^{ab} shows that páda b is employed here formulaically and secondarily. Cf. 6.36.6 ; 7.88.3 ; 8.25.2 ; 10.86.22, and for the entire phenomenon, Edgerton, KZ. xliii. 110 ff.

1.136.1^d (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

prá sú jyēṣṭham nicirábhyaṁ bṛhán námo havyaṁ matim bharaṭa mṛḥayádbhyaṁ
svādiṣṭham mṛḥayádbhyaṁ,

tá samrájá ghṛtásuti yajñé-yajña úpastuta,

áthāinoḥ ksatrām ná kútaç canádhṛṣe devatvām nú oid ádhṛṣe.

2.41.6^a (Gṛtsamada ; to Mitra and Varuṇa)

tá samrájá ghṛtásuti ḥadityá dánunas páti, ☞ 1.136.3^f

sácete ánavahvaram.

Cf. 8.29.9^b, samrájá sarpirāsuti ; and 8.8.16^d, vastyád dánunas pati. Note that 2.41.6^b = 1.136.3^f.

1.136.2^e (Parucchepa Daivodāsi ; to Mitra and Varuṇa)

ádarçi gātúr uráve váryasi pánthā r̥tāsya sám ayaṅsta raçmibhiç cáksur bhágasya
raçmibhiḥ,

dyukṣám mitrásya sádanam aryamṇó váruṇasya ca,

áthā dadhāte bṛhád ukthyam váya upastútyam bṛhád váyah.

8.47.9^d (Trita Āptya ; to Ādityas)

āditir na uruṣyatv ṛāditih cārma yachatu,]

☞ 6.75.12^d

māṭā mitrāsya revāto aryamaṇo vāruṇasya cā, nehāso va utāyaḥ suntāyo
va utāyaḥ.] ☞ refrain, 8.47.1^{ef}-18^{ef}

1.136.3^o (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

iyōtīmatim āditim dhārayātkaitim svarvatim ā sacete divē-dive jāgrvānsā divē-
dive,

iyōtīmat kṣatram ācete ādityā dānunas pātī,

mitrās tāyor vāruṇo yātayājjano 'ryamā yātayājjanaḥ.

2.41.6^b (Gr̥tsamada ; to Mitra and Varuṇa)

ṛtā samrājā ghr̥tāsuti, ādityā dānunas pātī,

☞ 1.136.1^d

sācete ānavahvaram.

For the repeated pāda cf. 8.8.16^d, vasūyād dānunas pati. Note that 2.41.6^a = 1.136.1^d.

[1.136.4^a, ayām mitrāya vāruṇāya cāmtamaḥ : 9.104.3^o, yāthā mitrāya, &c.]

1.136.6^{bc}, mitrāya vocam vāruṇāya mīlhūse sumṛīkāya mīlhūse : 1.129.3^{fr},
mitrāya vocam vāruṇāya saprāthaḥ sumṛīkāya saprāthaḥ.

1.137.1^e, 3^d, asmatrá gantam úpa naḥ.

1.137.1^e (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

susumā yātam ādribhir gōcrtā matsarā imé sómāso matsarā imé,

ā rājānā divispr̥ṣ, asmatrá gantam úpa naḥ,]

☞ 1.137.1^o

imé vām mitrāvāruṇā gāvāçiraḥ sómāḥ çukrá gāvāçiraḥ.

9.64.28^o (Kaçyapa Mārica : to Soma Pavamāna)

dāvidyutatya rucā pariṣṭōbhantya krpā,

sómāḥ çukrá gāvāçiraḥ.

It seems as though 9.64.28 treated the repeated pāda loosely and secondarily, as compared with 1.137.1. Grassmann, 'die milchgemischten Soma's sind erhellt von lichtem Strahlenglanz, versehen mit rauschender Gestalt'. Ludwig, 854, not very differently. Note, however, that 1.137.1, 2 are really not much more than Soma Pavamāna stanzas, done over for Mitra and Varuṇa. Therefore 1.137.1 is likely to be later than 9.64.28.

1.137.2^b : 1.5.5^o ; 5.51.7^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhy-
çiraḥ.

1.137.2^o : 1.47.7^d ; 5.79.8^o ; 8.101.2^d, sākām sūryasya raçmībhīḥ.

1.137.2^s (Parucchepa Dāivodāsi ; to Mitra and Varuṇa)

imā ā yātam indavaḥ ṛsómāso dādhyçiraḥ, sutāso dādhyçiraḥ,

☞ 1.5.5^o

utā vām uṣāso budhī ṛsākām sūryasya raçmībhīḥ,]

☞ 1.47.7^d

sutó mitrāya vāruṇāya pitāye cārur ṛtāya pitāye.

9.17.8^o (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
mādhor dhārām ānu kṣara tivrah sadhāstham āsadaḥ,
cārur ṛtāya pītāye.

For the repeated pāda see the Introduction, p. 22 ff.

[1.137.3^{bc}, añçum duhanty ādribhiḥ sómañ duhanty ādribhiḥ : 9.65.15^b, tivram
duhanty ādribhiḥ.]

1.139.1^s : 1.132.5^s, devāñ āchā nā dhītāyaḥ.

[1.139.3^d, yuvōr viçvā ādhi ṛīyaḥ : 8.92.20^a, yāsmiñ viçvā, &c.]

[1.139.6^s, sumṛṅikō na ā gahi : 1.91.11^o, sumṛṅikō na ā viça.]

Group 14. Hymns 140-164, ascribed to Dirghatamas Āucathya

1.140.10^a (Dirghatamas Āucathya ; to Agni)
asmākam agne maghāvatsu dīdihy ādha çvāstvān vṛṣabhō dāmūnaḥ,
avāsya ççumatiṛ adīder vārmeva yutsū pari jārbhurāṇaḥ.

6.8.6^a (Bharadvāja Barhaspatya ; to Vaiçvānara)
asmākam agne maghāvatsu dhārayānāmi kṣatram ajāram suvīryam,
vayam jayema çatīnam sahasrīnam vaiçvānara vājam agne tāvotībhiḥ.

[1.141.9^d, arāñ nā nemīḥ paribhūr ājayathāḥ : 1.32.15^d, arāñ nā nemīḥ pari tā
babhūva.]

Cf. 5.13.6.

1.142.1^o (Dirghatamas Āucathya ; Āpra, here Agni)
sāmiddho agna ā vaha devāñ adya yatāsrucē,
tāntum tanuṣva pūrvyām sutāsomāya dāçuṣe.

8.13.14^o (Goçuktin Kaṇvāyana, and Açvasuktin Kaṇvāyana ; to Indra)
ā tū gahi prā tū drava ṽmātsvā sutāsyā gómataḥ, 8.13.14^b
tāntum tanuṣva pūrvyām yāthā vidé.

I feel quite certain that the repeated idea fits less well with Indra and the otherwise banal statement about him, in 8.13.14. Moreover the refrain appendage yāthā vidé (tetrasyllabic pāda throughout the hymn) betrays late workmanship for 8.13. See Part 2, chapter 2, class B 3.

1.142.2^b : 1.13.2^a, mādhumantañ tanūnapāt.

[1.142.2^o, yajñām viprasya māvataḥ : 1.17.2^b, hāvañ viprasya. &c.]

1.142.3^a (Dirghatamas Āucathya ; Āpra, here Narāçānsa)
gūciḥ pavakō ādbhuto mādhvā yajñām mimikṣati,
nārāçānsaḥ trīr ā divō devō devēṣu yajñīyaḥ.

8.13.19° (Nārada Kāṇva ; to Indra)
 stotā yāt te ānuvrata ukthāny ṛtuthā dadhé,
 gūciḥ pāvakā ucyate só ádbhutaḥ.

9.24.6° (Viçvamanas Vaiyaçva ; to Pavamāna Soma)
 pávasva vṛtrahantamokthébhīr anumádyah,
 gūciḥ pāvako ádbhutaḥ.

9.24.7^a (The same)
 gūciḥ pāvakā ucyate sómah sutásya mádhvah,
 devāvīr aghaçānsahá.]

9.24.7°

Stanza 8.13.19 is a remarkably convincing instance of secondary workmanship, both from the point of form and contents. As regards the latter the repeated pádas show that the attributes contained in páda c, namely, gūciḥ pāvakā ucyate só ádbhutaḥ, can be applied to a devoted poet (stotā ānuvrataḥ, in páda a) only in a secondary, hyperbolic sense. The poet is said to be (ucyate) the possessor of the divine attributes, gūci, pāvakā, ádbhuta; in reality he is no such thing. If we press the point, the poet who devotedly offers songs of praise with oblations of soma assumes the attributes of soma himself (9.24.6, 7). As regards the form, 8.13.19° has in só ádbhutaḥ the usual tetrasyllabic refrain-páda which marks the artificial workmanship of 8.13 throughout. Aufrecht, in the preface to his second edition of the Rig-Veda, p. xxxv, writes anent 8.13.19°: 'Wer? der Stotr oder Indra? In dem Kopfe der Uebersetzer steigt keine Ahnung von einer Schwierigkeit auf. Die Attribute passen nur auf Agni oder Soma.' Sāyana, indeed, whom some scholars still place in the pose of high authority, ascribes the attributes to Indra. We are, I am sure, approaching a period of RV. criticism which will explain many such oddities.

1.142.4^{ab} (Dirghatamas Āucathya ; Āpriyaḥ)
 īlito agna á vahéndraṁ citráṁ ihá priyám,
 iyám hí tvā matír māmáchā sujihva vacyáte.

5.5.3^{ab} (Vasuçruta Ātreya ; Āpra)
 īlito agna á vahéndraṁ citráṁ ihá priyám,
 sukhái ráthebhīr utáye.

For 1.142.4^{cd} cf. 3.39.1, and Geldner, Ved. Stud. ii. 259; for citráṁ see under 1.92.13. The two hymns share also 1.142.7° and 5.5.6°.

1.142.6^{a+d}: 1.13.6^{a+b}, ví çrayantām ṛtāvīdhaḥ, dváro devīr asaçcátah.

1.142.7^b: 1.13.7^a, náktosāsā supéçasā.

1.142.7^{cd} (Dirghatamas Āucathya ; Āpriyaḥ)
 á bhándamāne úpake náktosāsā supéçasā,
 yahví ṛtásya mātárā sídatām barhír á sumát.

1.13.7^a

5.5.6^b (Vasuçruta Ātreya ; Āpra)
 suprátike vayovīdhā yahví ṛtásya mātárā,
 doṣām uṣásam imahe.
 9.33.5^b (Trita Āptya : to Soma Pavamāna)
 abhí bráhmīr anuṣata yahvīr ṛtásya mātáraḥ,
 marmṛjyānte diváh çīçum.

9.102.7^b (Trita Āptya ; to Soma Pavamāna)
samīcīné abhī tmānā yahvī ṛtāsya mātārā,
tanvānā yajñām anuśag yād añjaté.

10.59.8^b (Bandhu Gopāyana, or others ; to Dyāvapṛthivyāu)
çām ródasi subāndhave yahvī ṛtāsya mātārā,
bhāratām āpa yād rápo dyāuḥ pṛthivi kṣamā rápo ,mó sú te kíri canā-
mamat., ☞ refrain, 10.59.8^e ff.

8.87.4^b (Dyumnika Vasiṣṭha, or others ; to Açvins)
pībatañ sómañ mádhumantam açvinā barhiḥ sīdatañ sumát,
tá vāvṛdhāná úpa suṣṭutīm divó gantām gaurāv ivérinam.

The dual form, yahvī ṛtāsya mātārā, to Day and Night, 1.142.7 ; 5.5.6 ; to Heaven and Earth, 10.59.8, and probably also 9.102.7 (cf. 9.74.2 ; 10.44.8), is original. The plural form, 9.33.5, to the Prayer Cows (Ludwig, 823), in the Rishi's best style of untrammelled fancy, is secondary.—For 1.142.7^d cf. ā barhiḥ sīdatañ narā, 8.87.2^b.—For the correspondence of 1.142 and 5.5 see also under 1.142.4^{ab}.

1.142.8^{bc}: 1.13.8^{bc} ; 1.188.7^{bc}, hótārā dáivya kaví, yajñām no yakṣatām imám.

1.142.8^d (Dirghatamas Āucathya ; Āpra, here Divine Hotars)
mandrájihvā jugurvāñi ,hótārā dáivya kaví, ☞ 1.13.8^b
,yajñām no yakṣatām imám, sidhrām adyá divispṛçam. ☞ 1.13.8^c

2.41.20^b (Gr̥tsamada ; to Dyāvapṛthivyāu, or Havirdhāne)
dyāvā naḥ pṛthiví imám sidhrām adyá divispṛçam,
yajñām devéṣu yachatām.

5.13.2^b (Sutāmbhara Ātreya ; to Agni)
agné stómañ manāmahe sidhrām adyá divispṛçañ,
devāsya draviṇasyāvah.

The question of interpretation involved is this: Is divispṛçañ, in 5.13.2^b, genitive singular, agreeing with Agni, or is it nominative plural, agreeing with the subject of manāmahe? The translators, Ludwig, 351 ; Grassmann ; Oldenberg, SBE. xlv. 395, take the first view. The last mentioned scholar, in a note, definitely: 'divispṛçañ, no doubt, is genitive sing. referring to Agni, not nominative plural, referring to the worshippers.' I cannot say whether Oldenberg, at the time of his writing, had in mind the parallels, but they seem to me rather to point to the opposite view, namely that the worshippers attain to heaven by means of their song of praise (stóma), just as they accomplish the same end in the parallel stanzas by means of their sacrifice (yajñā). For examples of the frequent juxtaposition of stóma and yajñā see RV. 1.156.1 ; 2.5.7 ; 5.52.4 ; 6.16.22 ; 8.6.3 ; çs. 10.9.17. We may accept this conclusion notwithstanding that divispṛç is a fitting epithet of Agni in 10.88.1 (cf. 6.8.2), as also of other gods (see the Lexicons). I render 5.13.2: 'Desirous of riches we devise to-day a successful song of praise for god Agni, attaining (by it) heaven.' This accords well with the meaning of the other two stanzas, 'May the two pleasant-tongued, praising, divine Hotars, the sages, to-day perform for us this successful sacrifice that attains to heaven' (1.142.8). And, 'May heaven and earth to-day place with the gods this successful sacrifice, that attains to heaven' (2.41.20).

1.142.11^{cd}: 1.105.14^{cd}, agnír havyá suṣudati devó devéṣu médhiraḥ ; 1.188.10^c,
agnír havyáni siṣvadat.

1.143.2^a (Dirghatamas Āucathya ; to Agni)

sá jáyamānaḥ paramé vyòmany avír agnír abhavan mātariçvane,
asyá krátvā samidhānāsya majmánā prá dyāvā çocīḥ pṛthiví arocayat.

6.8.2^a (Bharadvāja Bārhaspatya ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòmani vratāny vratapá arakṣata,
vy antárikṣam amimīta sukrátur vaiçvānaró mahiná nákam asprçat.

7.5.7^a (Vasiṣṭha Maitravaruṇi ; to Vaiçvānara)

sá jáyamānaḥ paramé vyòman vāyúr ná páthaḥ pári pási sadyāḥ,
tvám bhúvanā janáyann abhí krann ápatyāya jātavedo daçasyān.

For the metrical modulation of the repeated páda, see Part 2, chapter 2, class A 1.

[1.143.8^{cd}, ádabdhebhír ádṛpítebhír iṣṭé 'nimīṣadbhiḥ pári páhi no jáḥ: 6.8.7^{ab},
ádabdhebhís táva gopábhír iṣṭé 'smákam páhi triṣadhasṭha sūrín.]

Cf. Aufrecht, Preface to his Second Edition of the Rig-Veda, p. xiv.

[1.144.4^b, samāné yónā mithuná sámokasā: 1.159.4^b, jamí sáyoni mithuná
sámokasā.]

1.144.5^b (Dirghatamas Āucathya ; to Agni)

tám im hinvanti dhítāyo dáça vriço devám mártāsa útāye havāmahe,
dhānor ádhi pravāta á sá ṛvaty abhivrájadbhír vayunā návadhita.

3.9.1^b (Viçvāmitra Gāthina ; to Agni)

sákhāyas tvā vavṛmahe devám mártāsa útāye,
apám nápatam subhágam sudítim, supráturtim anehásam,
c: 3.9.1^c; d: 1.40.4^d

5.22.3^b (Viçvasāman Ātreya ; to Agni)

cikitvinmanasam tvā devám mártāsa útāye,
váreṇyasya té 'vasa iyānāso amanmahi.

8.11.6^b (Vatsa Kāṇva ; to Agni)

vípraṁ víprāsó 'vase devám mártāsa útāye,
agním gṛrbhír havāmahe. 8.11.6^c

For 1.144.5 cf. Pischel, Ved. Stud. i. 300 ; ii. 69 ; Oldenberg, RV. Noten, p. 146.

1.144.7^{b+d} (Dirghatamas Āucathya ; to Agni)

ágne juṣásva práti harya tát váco mándra svádháva řtajāta súkrato,
yó viçvátah pratyāññ ási darçató raṇvāḥ sámđrṣṭāu pitumāñ iva kṣáyah.

8.74.7^c (Gopavana Ātreya ; to Agni)

iyám te návyasi matír ágne ádhāy asmád á,
mándra sújāta súkrató 'mura dásmatithe.

10.64.11^a (Gaya Plāta ; to Viçve Devāḥ, here Maruts)

raṇvāḥ sámđrṣṭāu pitumāñ iva kṣáyō bhadrá rudrāñām marútām
úpastutiḥ,
góbhiḥ syāma yaçāso jáneṣv á sádā devāso řlayā sacemahi.

We render 1.144.7: 'O Agni, enjoy thou and delight in this song, O lovely, blissful, ṛta-begotten, highly intelligent (god), who art turned towards us from all sides, conspicuous, lovely to behold like a dwelling rich in food.' The second pāda has a curious parallel in 8.74.7, which may be rendered: 'This right new song was furnished thee by us, O Agni, lovely, well-born, highly intelligent, wise, wonderful guest.' Here pāda c = māndra sū[ādhāva ṛta]jāta sūkrato; it seems likely that the shorter pāda is a scooped-out form of the longer; see Part 2, chapter 2, class B 11. Stanza 10.64.11 shares with 1.144.7 its fourth pāda in such a way as to betray its relative date: 'Lovely to behold, like a dwelling rich in food, is the kindly consent of the Rudras and the Maruts, &c.' The mere juxtaposition of 1.144.7 and 10.64.11 shows the secondary character of the repeated pāda in the latter stanza; its primary value in 1.144.7 is guaranteed by the correspondence of darṣatō and sāmīdṛṣṭāu; cf. Ludwig, iii. 116. See also RV. 4.1.8.

[1.146.3^a, samānām vatsām abhī saṁcāranti: 3.33.3^d; 10.17.11^c, samānām yōnima ānu saṁcāranti (10.17.11^c, saṁcārantaṁ).]

1.147.1^d (Dirghatamas Āucathya; to Agni)
kathā te agne ṣucāyanta āyōr dadācūr vājebhir aṣuṣānāḥ,
ubhé yāt toké tānaye dādhānā ṛtāsya sāmān raṇāyanta devāḥ.

4.7.7^b (Vāmadeva Gāutama; to Agni)
sasāsya yād vīyutā sāsminn ūdhann ṛtāsya dhāman raṇāyanta devāḥ,
mahān agnir nāmasā rātāhavyo vér adhvarāya sādām id ṛtāvā.

See Oldenberg, SBE. xvi. 170, 343; RV. Noten, pp. 147, 273. Agni is āyō, as well as men are āyāvah (see Bloomfield, Religion of the Veda, pp. 139, 158); therefore I am very sceptical about Oldenberg's proposed change of āyōḥ in 1.147.1^a to āyāvah.

1.147.3 (Dirghatamas Āucathya; to Agni) =
4.4.13 (Vāmadeva Gāutama; to Agni)
yé pāyāvo māmāteyān te agne pācyanto andhām duritād ārakṣan,
rarākṣa tām sukṛto viṣvāvedā dīpsanta id ripāvo nāha debhuḥ.

Since māmāteyā, a metronymic of Dirghatamas, occurs otherwise only in the Dirghatamas hymns of the first book (1.152.6; 158.6), the original place of this verse seems to be in the first book. In 4.4.13 it may be a case of secondary concatenation with stanza 12^c (té pāyāvah . . . yé pāyāvah). Cf. Oldenberg, SBE. xvi. 171, 334; RV. Noten, p. 147.

1.148.1^a, máthid yād Im viṣṭō mātarīcṣvā: 1.71.4^a, máthid yād Im víbhṛto mātarīcṣvā.

1.148.4^c (Dirghatamas Āucathya; to Agni)
purūṇi dasmō ní rināti jāmbhāir ād rocate vāna ā vibhāvā,
ād asya vāto ānu vāti ṣocīr āstur ná cāryām asanām ānu dyūn.

7.3.2^c (Vasiṣṭha Māitrāvaruṇi; to Agni)
prōthad ācyo ná yāvase 'viṣyān yadā mahāḥ saṁvāraṇād vy āsthāt,
ād asya vāto ānu vāti ṣocīr ādha sma te vrājanām kṛṣṇām asti.

Very similar lines are: 4.7.10^c, yād asya vāto anuvāti ṣocīḥ, and 10.142.4^c, yadā te vāto anuvāti ṣocīḥ, both times also of Agni.

1.149.1^a (Dirghatamas Āucathya ; to Agni)

mahāḥ sá rāyá éṣate pátir dánñ iná inásya vásunaḥ pada á,
 úpa dhrájan̄tam ádrayo vidhánñ it.

10.93.6^c (Tánva Partha ; to Viçve Devāḥ)

utá no devāv aṣvínā çubhás páti dhāmabhir mitrávaruṇā uruṣyatām,
 mahāḥ sá rāyá éṣaté 'ti dhánveva duritá.

Some unnecessary embarrassment, it seems to me, these two stanzas have occasioned. Pischel's treatment of them, *Ved. Stud.* ii. 99 ff., involves dividing pátir dán from 1.149.1^a, and placing it with páda b ; and, even more temerarily, treating sá . . . éṣate in both stanzas as first person : 'um grossen reichthum gehe ich ihn (or, sie) an.' There is no difficulty if we remember that the gods as well as the Vedic sacrificers possess and need wealth (of the author *IF.* xxv. 190, 193) ; the gods, of course, in order that they may bestow it upon men. Accordingly 10.93.6 : 'Further, the divine Aṣvins, Lords of brightness, and Mitra and Varuṇa shall help us according to their natures. (He whom they help) hastes across misfortune, as across a desert, to great wealth.' Here the subject of éṣate is the yajamāna. In 1.149.1, Agni, Lord of the house, hastes to great wealth, not really for himself, but again for the sacrificer ; see Oldenberg's perfectly good translation, *SBE.* xlvi. 176. Still we may suppose that the original form of the stanza was without the refrain-like pátir dán (cf. 1.120.6 ; 153.4 ; 10.99.6 ; 105.2) ; and, to match, the sense of the páda fits more primarily the yajamāna in 10.93.6.

1.151.4^b (Dirghatamas Āucathya ; to Mitra and Varuṇa)

prá sá kaitir asura yá máhi priyá řtāvānāv řtām á ghoṣatho bṛhát,
 yuvām divó bṛható dáksam ābhuvām gām ná dhury úpa yuñjāthe apāḥ.

8.25.4^c (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa)

mahántā mitrávaruṇā samrāja devāv ásurā,
 řtāvānāv řtām á ghoṣato bṛhát.

For 1.151.4 see Oldenberg, *SBE.* xlvi. 224 ; *RV. Noten*, p. 149.

1.152.1^d, řténa mitrávaruṇā sacethe : 1.2.8^a, řténa mitrávaruṇāu.

[1.152.4^d, priyām mitrásya varuṇasya dhāma ; 7.61.4^a, çánsā mitrásya, &c. ;
 10.10.6^c, bṛhán mitrásya, &c. ; 10.89.8^c, prá yé mitrásya, &c. Cf.
 also under 2.27.7^c and 4.5.4^c.]

1.152.5^a (Dirghatamas Āucathya ; to Mitra and Varuṇa)

anaçvó jātó anabhīçúr árvā kánikradat patayad ūrdhvásanuḥ,
 acíttañ bráhma jujuṣur yuvānaḥ prá mitré dhāma varuṇe gṛñántaḥ.

4.36.1^a (Vāmadeva ; to Ṛbhus)

anaçvó jātó anabhīçúr ukthyò ráthas tricakráḥ pári vartate rájaḥ,
 mahát tát vo devyāsya pravācanāñ dyām ṛbhavaḥ pṛthivím yác ca
 púsyatha.

These two stanzas seem to me to offer a clear case of relative date. In 4.36.1 the Ṛbhus are said to have fashioned a chariot, fit to be praised in hymns because without horse and bridle it courses with three wheels about the air. Because it is three-wheeled it seems to be

the chariot of the Aṅvins; cf. 1.120.10. That sort of a vehicle is, the lord knows, marvellous enough, but it will readily pass in the light of mythic fancies and ethnological parallels elsewhere. Similarly in 6.66.7 the Maruts are described, along the same line of fancy, even more energetically, as crossing the air without span of deer or horses, without charioteer, and without bridle. Now in 1.152.5 the mystery is heightened to the second power, as it were. Ludwig, 97: 'ohne ross geboren, ohne zügel der renner, wiehernd fliegt er mit aufgerichteten rücken.' Grassmann: 'Geboren ohne Ross und Zügel, wiehernd fliegt auf der Renner mit erhobenem Rücken.' Geldner and Kaegi, Siebenzig Lieder, p. 13, more diplomatically, but less close to the text and the parallel in 4.36.1: 'Sich bäumend schiesst nach oben mit Gewieher der Renner ohne Zügel, der kein Ross ist.' Any attempt to extract a picture with clear outline out of 1.152.5^a will prove quite futile; the pāda is built by a secondary poetaster upon the previously existing pāda 4.36.1^a; he 'goes' his model 'one better', and loses himself in mock-mythic fatuity—one of the standard failings of his class: something like, 'the steed, which is after all no horse, and goes without bridle'. Or, 'the steed which is born of no horse', &c.

[1.152.7^a, ā vām mitrāvaruṇā havyaṅjuṣṭim: 7.65.4^a, ā no mitrā^o; see under 3.62.16.]

1.153.1^b (Dirghatamas Āucathya; to Mitra and Varuṇa)

yājamahe vām mahāḥ sajoṣā havyēbhir mitrāvaruṇā nāmobhiḥ,
ghṛtāir ghṛtasnū ādha yād vām asmé adhvaryāvo ná dhṛtibhir bhāranti.

4.42.9^b (Trasādasyu Paurukutsya; to Indra and Varuṇa)

purukūtsāni hī vām ādācād dhavyēbhir indrāvaruṇā nāmobhiḥ,
āthā rājanām trasādasyum asyā vṛtrahānam dadathur ardhadevām.

7.84.1^b (Vasiṣṭha; to Indra and Varuṇa)

ā vām rājanāv adhvaré vavṛtyām hávyebhir indrāvaruṇā nāmobhiḥ,
prā vām ghṛtāci bāhvór dādhanā pāri tmānā viṣurupā jigāti. 5.15.4^d

1.154.2^b (Dirghatamas Āucathya; to Viṣṇu)

prā tād viṣṇu stavate vīryeṇa mṛgó ná bhīmāḥ kucaró giriṣṭhāḥ,
yāsyorūsu trisú vikramāṇeṣv adhikṣiyānti bhūvanāni vīçvā.

10.180.2^a (Jaya Āindri; to Indra)

mṛgó na bhīmāḥ kucaró giriṣṭhāḥ parāvāta ā jaganthā párasyaḥ,
srkām saṁçāya pavim indra tigamām ví çátrūn tālhi ví mfdho nudasva.

Aufrecht in the Preface to the second edition, p. xxx, thinks that the simile in 10.180.2 does not fit well. I agree with him, because a and b join badly. But I do not see that it fits even as well in 1.154.2. It is carried out loosely in either case; in 10.180.2 at least in connexion with warlike deeds. The pāda looks like a floating one, its original occasion may be lost. This condition of flotation is illustrated interestingly by AV. 7.26.2 which blends elements of both stanzas: prā tād viṣṇu stavate vīryāni mṛgó na bhīmāḥ kucaró giriṣṭhāḥ, parāvāta ā jagamyāt párasyaḥ. Just such processes without doubt preceded the Rig-Veda as we have it. For sundry points in the two stanzas see Neisser, Bezz. Beitr. vii. 227; xvii. 254; Hillebrandt, Ved. Myth. i. 44; Ludwig, Kritik, pp. 26, 36, 51.

1.154.5^b (Dirghatamas Āucathya; to Viṣṇu)

tād asya priyām abhī pátho açyām náro yātra devayāvo mādanti,
urukramāsya sá hī bāndhur itthá viṣṇoḥ padé paramé mádhva útsah.

7.97.1^b (Vasiṣṭha ; to Indra)

yajñé divó nṛṣádane pṛthivyá náro yátra devayávo mādanti,
indrāya yátra sávanāni sunvé gáman mādāya prathamám váyaç ca.

For 1.154.5 cf. Fischel, *Ved. Stud.* ii. 88 ; Hillebrandt, *Ved. Myth.* iii. 354, note 1.

1.155.3^{cd} (Dirghatamas Āucathya ; to Viṣṇu and Indra)

tá m̄ vardhanti máhy asya páuṁsyaṁ ní mātārā nayati rétase bhujé,
dádhāti putró 'varaṁ páraṁ pitúr náma tṛtíyam ádhi rocané diváh.

9.75.2^{cd} (Kavi Bhārgava ; to Pavamāna Soma)

ṛtásya jihvá pavate mādhu priyám vaktá pátir dhiyó asyá ádābhyaḥ,
dádhāti putráḥ pitrór apicyāṁ náma tṛtíyam ádhi rocané diváh.

Of Muir, *Original Sanskrit Texts*, iv. 75 ; Bergaigne, i. 238 ; ii. 108, 124, 125 note, 416, 418 ; Ludwig, *Kritik*, p. 45. The repeated distichs interpret one another to some extent. 9.75.2^{cd}: 'The son sets the parents' hidden third name (form) upon the luminous space of the heavens.' 1.155.3^{cd}: 'The son sets the lower and higher (form) of the father (upon the lower and middle planes); the third name (form) upon the luminous space of the heavens.' In 1.155.3 tá (tāḥ) is difficult: Sāyana, 'oblations of soma'. If we only knew who is the son (putró) who sets Viṣṇu's three forms (his three steps) on the lower, higher, and highest places, the stanza would not be too obscure. The first hemistich of 1.155.3, according to Sāyana, refers to Indra whose manhood is aroused by soma and who in turn incites his parents (Heaven and Earth) to fruitfulness. The passage seems to me rather to refer to Viṣṇu. In 9.75.2 the first distich speaks of soma unmistakably, but we are left to guess who the parents are. Ludwig, *Kritik*, 45, ingeniously, but without convincing me, regards vaktá pátir dhiyáḥ and dhíḥ herself, in 9.75.2, as the parents, whom Soma sets on the highest place, beyond his own region of the moon. Needless to say the relative date of the two stanzas is buried in their obscurities.

1.155.4^d (Dirghatamas Āucathya ; to Viṣṇu)

tát-tad id asya páuṁsyaṁ gṛṇimasínāsya trātúr avṛkásya m̄lhúsaḥ,
yáḥ párthivāni tribhír id vígāmbhir urú kramiṣṭorugāyāya jiváse.

8.63.9^b (Pragātha Kāṇva ; to Indra)

asyá vṛṣṇo vyódana urú kramiṣṭa jiváse,
yávaná ná paçvā á dade.

Ludwig, 607, renders 8.63.9, 'bei dieses stieres überquellen schritt er weit aus zum leben, wie getreide empfind ich vieh'. It is hard to doubt that 8.63.9 is secondary, even if we understand Viṣṇu to be the subject of the repeated páda, vṛṣṇo referring to Indra. Even thus its workmanship is bad. Grassmann, as well as Ludwig, refers vṛṣṇo to Soma, and takes the subject of urú kramiṣṭa to be Indra. This seems to me unlikely.

1.157.1^c (Dirghatamas Āucathya ; to Açvins)

ábodhy agnír jmá úd eti sūryo vy usáç candrá mahy ávo arcisā,
áyuksātām açvínā yátave rátham prásavíd deváh savitá jágat pṛthak.

10.35.6^c (Luça Dhānaka ; to Viçve Devāḥ)

anamivá usāsa á carantu na úd agnāyo jihatām jyótiṣā bṛhát,
áyuksātām açvínā tūtujim rátham svasty agním samidhanám imahe.

1.157.4^a: 1.92.17^c, ā na ūrjam vahatam açvinā yuvām.

1.157.4^{cd}: 1.34.11^{cd}, prāyus tāriṣṭam nī rāpānsi mrkṣatam sēdhatam dvēṣo bhāvataṁ sacābhūvā.

1.159.1^a (Dīrghatamas Āucathya ; to Dyāvāpṛthivyāu)
prā dyāvā yajñāih pṛthivī ṛtāvfdhā mahī stuṣe vidātheṣu prācetasā,
devébhīr yé devāputre sudānsasetthā dhiyā vāryāṇi prabhūṣataḥ.

7.53.1^a (Vasiṣṭha ; to Dyāvāpṛthivyāu)
prā dyāvā yajñāih pṛthivī nāmobhiḥ sabādha iḥe bṛhatī yājatre,
té cid dhī pūrve kavāyo grñantaḥ puró mahī dadhiré devāputre.

[1.159.4^b, jāmi sāyoni mithunā sámokasā: 1.144.4^b, samāne yonā mithunā sámokasā.]

[1.159.4^d, samudré antāḥ kavāyaḥ suditāyaḥ: 10.177.1^c, samudré antāḥ kavāyo ví cakṣate.]

1.159.5^d (Dīrghatamas Āucathya ; to Dyāvāpṛthivyāu)
tād rádho adyā savitūr vāreṇyām vayām devāsya prasavé manāmahe,
asmābhyaṁ dyāvāpṛthivi sucetūnā rayīm dhattaṁ vāsumantaṁ çatagvinam.

4.34.10^b (Vamadeva ; to Ṛbhus)
yé gómantaṁ vājavantaṁ suvīraṁ rayīm dhatthā vāsumantaṁ puru-
kṣūm,

té agrepā ṛbhavo mandasānā asmé dhatta yé ca rātīm grñanti.

4.49.4^b (Vamadeva ; to Indra and Bṛhaspati)
asmé indrābṛhaspati rayīm dhattaṁ çatagvinam,
āçvāvantaṁ sahasrīṇam.

6.68.6^b (Bharadvāja ; to Indra and Varuṇa)
yām yuvām daçvādhvarāya devā rayīm dhatthó vāsumantaṁ purukṣūm,
asmé sá indrāvaruṇāv āpi syāt prā yó bhanákti vanūṣām āçatiḥ.

7.84.4^b (Vasiṣṭha ; to Indra and Varuṇa)
asmé indrāvaruṇā viçvāvaraṁ rayīm dhattaṁ vāsumantaṁ purukṣūm,
prā yá ādityó ānṛtā mināty āmitā çūro dayate vāsūni.

See for these parallel pádas, with reference to purukṣūm, 'containing much cattle', Bloomfield, IF. xxv. 190.

[1.160.1^c, sujānmani dhiṣāṇe antár iyate: 1.35.9^b, ubhé dyāvāpṛthivi antár iyate.]

See the context of each stanza.

1.160.4^c (Dīrghatamas Āucathya ; to Dyāvāpṛthivyāu, here Surya)
ayām devānām apāsām apástamo yó jajāna ródasi viçvāçāmbhuvā,
ví yó mamé rájaṣi sukratūyāyājārebhi skāmbhanebhiḥ sám ānṛce.

6.7.7^a (Bharadvāja Barhaspatya ; to Vaiçvānara)

vī yó rájáñsy ámimita sukrátur ₁vaiçvānaró ví divó rocaná kavīh,₁

cf. 6.6.7^b

pári yó viçvá bhūvanāni paprathé 'dabdho gopá amftasya raksitá.

Cf. 6.49.13^a, yó rájáñsi vimamé párhivāni, of Viṣṇu; and 6.8.2^a, vy antárikṣam amimita sukrátuh, of Agni.—For the metrical aspect of the repeated páda see Part 2, chapter 2, class A 3; for sám āñṛce in 1.160.4^a, Oldenberg, RV. Noten, p. 152.

1.161.4^a, 13^a, cakṛvānsa (13^a, susūpvānsa) ṛbhavas tát aprçhata.

1.161.7^a (Dirghatamas Āucathya ; to Ṛbhush)

niç cārmaṇo gām ariñita dhītībhīr yá járantā yuvaçá tákrṛnotana,
sāudhanvanā āçvād āçvam atakṣata yuktvá rátham úpa devān ayātana.

4.36.4^b (Vāmadeva ; to Ṛbhush)

₁ékam ví cakra camasām caturvayam₁, niç cārmaṇo gām ariñita dhīti-
bhīh,₁

cf. 4.35.2^d

áthā devésv amṛtatvām ānaça çruṣṭī vājā ṛbhavas tát va ukthyaṁ.

1.162.1^{ab} (Dirghatamas Āucathya ; Açvastutiḥ)

má no mitró váruṇo aryamáyúr indra ṛbhukṣá marútaḥ pári khyan,
yád vājīno devájatasya sápteḥ pravakṣyámo vidáthe vīryāni.

5.41.2^{ab} (Atri Bhāuma ; to Viçve Devāḥ)

té no mitró váruṇo aryamáyúr indra ṛbhukṣá marúto juṣanta,
námobhir vā yé dádhate suvṛktīm stómañ rudráya mīlhūse sajóṣāh.

Cf. the parallel relation of 8.73.14^{ab} to 8.73.15^{ab}, under 6.60.14^{ab}.—For 1.162.1^{ab} cf. also 7.93.8^c, méndro no víṣṇur marútaḥ pári khyan.

1.162.6^d, 12^d, utó téṣām abhígúrtir na invatu.

1.162.8^d, 9^d, 14^d, sárva tá te ápi devésv asti.

[1.162.22^c, anāgastvām no áditih kṛnotu : 4.39.3^c, anāgasam tám áditih kṛnotu.]

1.163.7^c (Dirghatamas Āucathya ; Açvastutiḥ)

átra te rūpām uttamām apaçyañ jígṣamānam iṣá á padé góh,
yadá te márho ánu bhógam ānaç ád id grásiṣṭha oṣadhīr ajigaḥ.

10.7.2^c (Trita Āptya ; to Agni)

imá agne matáyas túbhyañ jatá góbhīr āçvair abhī grṇanti rádhah,
yadá te márho ánu bhógam ānaç vāso dádhāno matībhīh sujāta.

Cf. Oldenberg, RV. Noten, p. 156; Geldner, Rigveda Komm., p. 30, and note Grassmann's inconsistent renderings, ii. 294, 455.

1.163.10^c (Dirghatamas Āucathya ; Açvastutiḥ)

irmántasaḥ sílikamadyamāsaḥ sám çúrañso divyáso átyāh,
hañsá iva çreñiqó yatante yád áksīsur divyām ájmam āçvāh.

3.8.9^a (Viçvāmitra Gāthina; to the Yūpa)

hañsā iva çreṇiçó yātānāḥ çukrá vāsānāḥ sváravo na āguḥ,
unñyamānāḥ kavibhiḥ purástād 1 devā devānam āpi yanti pāthah.]

3.8.9^d

In the light of anta and madhyama, çūraṇāso, in 1.163.10, may perhaps harbour a compound çūra-ṇās, 'having the heads (lit. noses) of heroes', or, 'the snorting nostrils of heroes'. Dubious native comments begin with Nirukta 4.13; cf. especially Mahidhara to VS. 29.21. It seems to me in any case that the hind-quarters, flanks, and heads of the divine horses are described: Irmāntāsaḥ, 'broad-haunched'; silikamadyamāsaḥ, 'having the flanks of a silika, some slender animal', in any case something like 'lean-flanked'.

[1.164.3^c, saptā svāsāro abhī sām navante: 10.71.3^d, tām saptā rebhā abhī sām navante.]

[1.164.21^c, inó viçvasya bhūvanasya gopāḥ: 2.27.4^b, devā viçvasya, &c.]

1.164.30^d, 38^b, āmartyo mārtyeṇā sāyonih.

1.164.31 (Dirghatamas Āucathya; to Viçve Devāḥ) =

10.177.3 (Pataṅga Prājāpatya; Māyābhedaḥ)

āpaçyam gopām ānipadyamānam ā ca parā ca pathībhiç çarantam,
sā sadhrīçih sā viçūçir vāsāna ā varivarti bhūvaneçv antāḥ.

This cosmic brahmodya, addressed to the sun, seems to be connected so loosely in both hymns as to preclude any decision as to priority. The chances are in favour of 1.164.31. Of more recent literature see Henry, Les Livres viii et ix de l'Atharva-Véda, pp. 112, 152; Deussen, Geschichte der Philosophie, vol. i, part 1, p. 115.

[1.164.40^b, ātho vayām bhāgavantaḥ syāma: 7.41.5^b, téna vayām, &c.]

1.164.43^d, 50^b, tāni dhārmāṇi prathamāny āsan.

1.164.50 (Dirghatamas Āucathya; Sadhyāḥ) =

10.90.16 (Nārāyaṇa; to Puruṣa)

yajñéna yajñām ayajanta devās tāni dhārmāṇi prathamāny āsan,
té ha nākaṁ mahimānaḥ sacanta yātra pūrve sādhyāḥ sānti devāḥ.

In the Puruṣa hymn this stanza is evidently appended; see Deussen, l.c., 119, 158.—Pāda b is repeated in 1.164.43^d.

1.164.52^b (Dirghatamas Āucathya; to Sarasvat, or Sūrya)

divyām suparnām vāyasām bṛhāntam apām gārbhaṁ darçatām oçadhīnām,
abhīpató vṛṣṭībhis tarpáyantaṁ sárasvantaṁ ávase johavīmi.

3.1.13^a (Viçvāmitra Gāthina; to Agni)

apām gārbhaṁ darçatām oçadhīnām vānā jajāna subhāgā vīrūpam,
devāsaç cin mānasā sām hí jagmūḥ pāniṣṭhaṁ jātām tavāsaṁ duvasyan.

Bergaigne, i. 144; ii. 47, regards Agni as the theme of 1.164.52, especially on the strength of pāda b, 'child of the waters and the plants'. If Agni at all, he must be the solar Agni.

So Deussen, l.c., 119, who regards the stanza as addressed directly to the sun. Or, according to Bergaigne, 'l'oiseau divin . . . ne peut être . . . qu'Agni ou Soma'. Or, again, 'l'oiseau Agni peut être tantôt le soleil, tantôt l'éclair'. Hillebrandt, *Ved. Myth.* i. 380, identifies Sarasvant with Apām Napāt, Agni Somagopā, or Soma. Ludwig, *Kritik*, p. 32: 'dieser (sc. Sarasvān) kann am besten mit vṛṣabha ośadhīnām (als mond, divyāḥ suparnāḥ) bezeichnet werden.' The words vṛṣabhām ośadhīnām are the variant of AV. 7.39.1. But the repeated pāda 3.1.13^a shows that the words apām gārbhaḥ darçatām ośadhīnām refer indeed to Agni, in an unmistakable Agni stanza and Agni hymn. In AV. 4.14.6; 7.39.1 the same pāda (with variants) seems also to point to Agni. The additional words divyām suparnām will point then to Agni, the heavenly eagle, so as to exclude the interpretation of Sarasvant as Soma. The conception of the heavenly eagle wavers between lightning and sun. Stanza 1.164.52 seems to me to be addressed to the Sun, the heavenly fire. The relative chronology of the repeated pāda remains indeterminable.

Group 15. Hymns 165-191, ascribed to Agastya Māitrāvaruṇi

[1.165.19^d eṣām bhūta nāveda ma ṛtānām; 4.23.4^c, devō bhuvan nāveda, &c.]

1.165.15 = 1.166.15 = 1.167.11 = 1.168.10 (Agastya, or Agastya Māitrāvaruṇi;
to Maruts)

eṣā va stōmo maruta iyām gir māndāryāsya mānyāsya kārōḥ,
eṣā yāsiṣṭa tanvé vayām vidyāmeṣām vṛjanām jīrādānum.

See Oldenberg, *RV. Noten*, p. 164 ff.—The fourth pāda is refrain in 1.165.15^d ff.

1.165.15^d; 166.15^d; 167.11^d; 168.10^d; 169.8^d; 171.6^d; 173.13^d; 174.10^d;
175.6^d; 176.6^d; 177.5^d; 178.5^d; 180.10^d; 181.9^d; 182.8^d; 183.6^d;
184.6^d; 185.11^d; 186.11^d; 189.8^d; 190.8^d, vidyāmeṣām vṛjanām
jīrādānum.

1.166.4^a, bhāyante viçvā bhūvanāni harmyā: 1.85.8^c, bhāyante viçvā bhūvanā
marūdbhyaḥ.

[1.166.8^b, pūrbhī rakṣatā maruto yām āvata: 1.64.13^b, tasthāu va utī maruto, &c.]

1.166.15 = 1.165.15 = 1.167.11 = 1.168.10.

[1.167.1^d, sahasrīṇa ūpa no yantu vājāḥ: 7.26.5^c, sahasrīṇa ūpa no māhi vājān.]

[1.167.9^b, ārāttāc cic chāvaso āntam āpūḥ: 1.100.15^b, āpaç canā çāvaso, &c.]

1.167.11: see 1.166.15.

[1.168.1^d, mahé vavṛtyām āvase suvṛktībhīḥ: 1.52.1^d, éndraṁ vavṛtyām, &c.]

1.168.9^d (Agastya Māitrāvaruṇi; to Maruts)

āsuta pñçnir mahatē rāpāya tveṣām ayāsām marūtām ānikam,
tē sapsarāso 'janayantābhvam éd it svadhām iṣirām páry spaçyan.

10.157.5^b (Bhuvana Āptya, or Sādhana Bhāvana ; to Viṣve Devāh)
 pratyāñcam arkām anayañ chācibhir
 ād it svadhām iṣirām páry apaçyan.

Cf. Oldenberg, RV. Noten, p. 169.

1.168.10 = 1.165.15 = 1.166.15 = 1.167.11.

[1.169.5^c, té śu no marúto mṛṣayantu: 1.171.3^a, stutáso no marúto, &c.]

1.170.5^a (Agastya ; to Indra)

tvám içiṣe vasupate vásūnām tvám mitráñām mitrapate dhēṣṭhah,
 indra tvám marúbhīh sám vadasvādha práçana ṛtuthá havīñsi.

8.71.8^c (Suditi Āngirasa, and Purumīḥa Āngirasa ; to Agni)
 āgne mákiṣ te devásya rātīm ádevo yuyota,
 tvám içiṣe vásūnām.

[1.171.3^a, stutáso no marúto mṛṣayantu: 1.169.5^c, té śu no marúto, &c.]

1.174.2^b (Agastya ; to Indra)

dáno víçā indra mṛdhrāvācaḥ saptá yát púraḥ çárma çáradīr dārt,
 ṛṇór apó anavadyārṇā yúne vṛtrām purukútsāya randhīh.

6.20.10^c (Bharadvāja ; to Indra)

sanéma té 'vasā návyā indra prá pūrāva stavanta ená yajñāñi,
 saptá yát púraḥ çárma çáradīr dārd dhán dāsīh purukútsāya çíkṣan.

The expression hán dāsīh, in 6.20.10^c, which Ludwig impugns (see *Der Rig-Veda*, vi. 94), is partly explained by víçāḥ in 1.174.2^b: 'thou didst slay the Dāsa clans'. For dánó in 1.174.2^b, which certainly means either 'slay' or 'subject', cf. Pischel, *Ved. Stud.* ii. 94, 106; Oldenberg, *RV. Noten*, p. 173. The parallelism with hán in 6.20.10^c is obvious, and supported by 1.131.4^b, púro yád indra çáradīr avátirah. The word dánó has suggested both to native commentators and to Westerners the root dam 'tame'. Perhaps it is a more or less nonce formation blended together out of dam and han; cf. adamāyo dāsýūn in 6.18.3. The connexion of dánó with dán in 10.61.20 (Pischel, l. c., 106) seems to me very doubtful. Note that the two hymns 1.174 and 6.20 share stanza 1.174.9 = 6.20.12. Cf. also Bergaigne, ii. 140, 199, 211, 305, 352 ff.; Hillebrandt, *Ved. Myth.* i. 112; iii. 272.

1.174.5^a, váha kútsam indra yásmiñ cākán: 1.33.14^a, ávaḥ kútsam indra yásmiñ cākán.

1.174.5^c (Agastya ; to Indra)

váha kútsam indra yásmiñ cākán, syūmanyú ṛjrá vátasyáçvā, 1.33.14^a
 prá súraç cakráñ vṛhatád abhíke 'bhí spádho yásisad vājrabāhuḥ.

4.16.12^d (Vāmadeva Gāutama ; to Indra)

kútsāya çúṣnam açuṣam ní barhīh prapitvé áhnaḥ kúyavañ sahásrā,
 sadyó dāsýūn prá mṛṇa kutsyéna prá súraç cakráñ vṛhatád abhíke.

Stanza 1.174.5 shares its first páda with 1.33.14; the rest of the stanza is reproduced largely in 4.16.11, 12. Cf. Pischel, *Ved. Stud.* i. 24; Geldner, *ibid.* ii. 171; Oldenberg, *RV. Noten*, p. 278.

1.174.8^d (Agastya ; to Indra)

sánā tá ta indra návyā águḥ sáho nábhó 'viranāya pūrvīh,
bhínát pūro ná bhído ádevīr nanámo vādhar ádevasya pīyóḥ.

2.19.7^d (Grtsamada ; to Indra)

evā ta indrocátham ahema çravasyā ná tmánā vājáyantāh,
açyāma tát sáptam açusanā nanámo vādhar ádevasya pīyóḥ.

See Oldenberg, RV. Noten, pp. 174, 205, with citations of earlier literature. Note Ludwig's (479) interesting emendation of ná bhído to anabhído, which aims to make away with the at least clumsy expression ná bhído, which is not rendered quite digestible by Oldenberg's suggestion, 'er zerbrach wie Burgen die widergöttlichen Zerbrechungen'. We should expect (with Ludwig) something like 'the unbreakable castles', unbreakable till Indra broke them.

1.174.9 (Agastya ; to Indra) =

6.20.12 (Bharadvāja ; to Indra)

tvám dhúnir indra dhúnimatīr ṛṇór apáḥ sīrá ná srávantīh,
prá yát samudráṃ áti çūra páraī pāráyā turváçam yáduṃ svastī.

See Oldenberg, RV. Noten, p. 175.—Note that the two hymns share also 1.174.2^b = 6.20.10^c.

[1.175.2^b, vṛṣā mádo váreṇyah : 8.46.8^a, yás te mádo váreṇyah.]

[1.175.3^c, sahávān dásyūm avratám : 9.41.2^c, sahváṅso dásyūm, &c.]

1.175.5^{a,b} : 1.127.9^de, çuṣmíntamo hí te mádo dyumníntama utá krátuḥ.

1.175.6 = 1.176.6 (Agastya ; to Indra)

yáthā pūrvebhyo jaritḥbhya indra máya ivápo ná tṛṣyate babhútha,
tám śnu tvā nívidaṃ johavími [vidyāmeṣám vṛjánaṃ jírādānum.]

☞ refrain, 1.165.15^d ff.

1.176.1^b (Agastya ; to Indra)

mátsi no vásyaiṣṭaya índram indo vṛṣá viça,
[ṛghāyāmāṇa invasi,] çátrum ánti ná vindasi.

☞ 1.10.8^b

9.2.1^c (Medhātithi Kāṇva ; to Soma Pavamāna)

[pávasva devavír áti,] pavítram soma ráñhyā,
índram indo vṛṣá viça.

☞ 9.2.1^a

Ludwig, 481, renders 1.176.1: 'Freu dich am tranke, bestes uns zu suchen, [sag] Indu als stier fließ ein, tobend stürzest du, findest in der nähe keinen feind.' Ludwig is perplexed by the anacoluthic change of subject in the second páda, and therefore supplies the imperative 'say', construing the second páda as a statement of Indra. Grassmann puts the burden on the other shoulder, namely the first páda, and coordinates the two pádas by making mátsi transitive, Indu its subject, incidentally leaving nas out of account entirely, to wit: 'Berauscht zur Schatzerlangung ihn, in Indra dringe, Indu, Held.' But the páda indram indo vṛṣá viça in the Pavamāna hymn is in faultless connexion; its extraneous and parenthetic character in 1.176.1 is due to borrowing: 'Intoxicate thyself (O Indra) in order to get us greater riches —O bull Indu (Soma), enter Indra!—Impetuously thou (Indra) dost rush, findest no enemy near (i.e. to withstand thee).' The second páda of 1.176.1 also is repeated in 1.10.8^b (q. v.): both forms are equally good.

The first pāda of 9.2.1 also recurs in a Pavamāna hymn, 9.36.2 :

sá váhniḥ soma jāgrviḥ pávasva devavír áti, abhí kócaṁ madhuçútam.

The two Pavamāna stanzas are equally good, but it is interesting to see that Ludwig, unaware of their parallelism, obtains very different results. He renders 9.2.1, in 793: 'reinige dich die götter ladend, hindurch durch das sieb in eiligem lauf, als stier o Indu geh in Indra ein.' But, at 826, he renders 9.36.2: 'als ross, soma, [immer] wachend, läutere dich hindurch du, im bewusstsein, dass du zu den göttern komst [der du die götter genieusst], hin in das madhutriefende gefäss.' The expression 'im bewusstsein dass du zu den göttern komst' presupposes the change of devavír áti to devavír iti; in his note (cf. also *Der Rig-Veda*, vi. 25) he adheres to this emendation, supporting it by reference to 9.39.1 and 9.101.5. The parallelism with 9.2.1 forbids this ingenious suggestion.

1.176.1^c, rghāyāmāna invasi: 1.10.8^b, rghāyāmānam invatah.

1.176.2^b: 1.7.9^a, yá ékaç carṣaṇínám.

[1.176.2^d, yávam ná carkrṣad vṛṣā: 1.23.15^c, góbhīr yávam ná carkrṣat.]

1.176.3^a (Agastya; to Indra)

yásya víçvāni hástayoḥ páñca kaitínám vásu,
spāçāyasva yó asmadhrúg divyévāçānir jahi.

6.45.8^a (Çamyu Bārhaspatya; to Indra)

yásya víçvāni hástayor ucúr vásūni ní dvitá,
virásya pṛtanāśáhah.

For 6.45.8 see Oldenberg, *RV. Noten*, p. 396, where earlier literature is cited.

1.176.5^d: 1.4.8^c, právo vājeṣu vājīnam.

1.176.6 = 1.175.6.

1.177.1^b (Agastya; to Indra)

á carṣaṇiprá vṛṣabhó jánānām rájá kṛṣṭínám puruhútá indrah,
sutatáḥ çravasyān avasópa madrig yuktvá hári vṛṣaná yáhy arvāñ. ~~cf.~~ cf. 1.177.1^d

4.17.5^b (Vāmadeva Gāutama; to Indra)

yá éka ío cyāśvāyati prá bhūmá rájá kṛṣṭínám puruhútá indrah,
satyám enam ānu víçve madanti rátīm devásya grṇató maghónah.

The hymn 1.177 is certainly late clap-trap; the jingly use of stems vṛṣan and vṛṣabhá furnishes its main claim to attention. All its repeated pādas are suspects.

[1.177.1^d, yuktvá hári vṛṣaná yáhy arvāñ: 5.40.4^c, yuktvá háribhyām úpa yāsad arvāñ.]

1.177.3^b (Agastya; to Indra)

á tiṣṭha rátham vṛṣanam vṛṣā te sutatá sómah páriçiktá mádhūni,
yuktvá vṛṣabhyām vṛṣabha kaitínám háribhyām yahi pravátópa madrik.

7.24.2^b (Vasiṣṭha Māitrāvaruṇi; to Indra)

grbhítām te mána indra dvibárhāḥ sutatá sómah páriçiktá mádhūni,
virṣṭadhená bharate suvṛktír iyám índram jóhuvati manīṣá.

See the preceding item. For virṣṭadhená see Geldner, *Ved. Stud.* iii. 39; Oldenberg, *Vedaforschung*, p. 98; Oliphant, *JAOS.* xxxii. 410.

1.177.5^c (Agastya ; to Indra)

ó sústuta indra yāhy arvāñ ūpa brāhmāṇi mānyāsya karōh,
vidyāma vāstor āvasā gr̥ṇānto ḷvidyāmeśāṃ vṛjānaṃ jirādānum.ḷ
☞ refrain, 1.165.15^d ff.

6.25.9^c (Bharadvāja ; to Indra)

evā na sp̥ḍhaḥ sām ajā samātsv indra rārandhī mithatīr ādevih,
vidyāma vāstor āvasā gr̥ṇānto ḷbharadvājā utā ta indra nūnām.ḷ
☞ 6.25.9^d

10.89.17^c (Renu Vaiçvāmītra ; to Indra)

evā te vayām indra bhūñjatīnām ḷvidyāma sumatīnām nāvānām.ḷ
☞ 1.4.3^b
vidyāma vāstor āvasā gr̥ṇānto ḷviçvāmītrā utā ta indra nūnām.ḷ
☞ 6.25.9^d

For the relation of 10.89.17 to 6.25.9 see under 1.4.3^b.—Stanza 1.177.5 is late; cf. under 1.177.1^b. For the construction of āvasā gr̥ṇānto see Oldenberg, RV. Noten, p. 176; for vāstor, Bartholomae, Bezz. Beitr. xv. 212 ff.; Oldenberg, ibid. p. 79.

1.179.2^a (Lopāmudrā ; to Rati)

yé cid dhī pūrva ṛtasāpa āsan sakām devēbhir āvadann ṛtāni,
té cid āvasur nahy āntam ap̥ih sām ū nū pātñr vṛsabhir jagamyuh.

10.154.4^a (Yami ; Bhāvavṛttam)

yé cit pūrva ṛtasāpa ṛtāvāna ṛtāv̥dhaḥ,
pit̥ñ tāpasvato yama tāñç cid evāpi gachatāt.

The metre would seem to point to the lateness of 10.154.4. For 1.179.2 see von Schroeder, *Mysterium und Mimus*, p. 156 ff.; Oldenberg, RV. Noten, p. 177, where earlier literature is cited.

1.179.5^c (Pupil of Agastya ; to Rati)

imām nū sōmam āntito hṛtsū pitām ūpa bruve,
yāt sīm āgaç cakṛmā tát sū mṛlatu pulukāmo hī mārtyah.

5.85.7^d (Atri Bhāuma ; to Varuṇa)

aryamyām varuṇa mitryām vā ḷsākhāyām vā sādām id bhrātaram vā.ḷ
☞ 1.185.5^b

veçām vā nityām varuṇāraṇām vā yāt sīm āgaç cakṛmā çiqṛāthas tát.

7.93.7^c (Vasiṣṭha ; to Indra and Agni)

só agna enā nāmasā samiddhó 'chā mitrām vāruṇam indram voçh,
yāt sīm āgaç cakṛmā tát sū mṛla tād aryamāditiḥ çiqṛathantu.

It would seem a good guess that pāda e is primary in 7.93.7.

1.180.10^a (Agastya ; to Açvins)

tām vām rātham vayām adyā huvema stōmair açvinā suvitāya nāvyaṃ,
āṛiṣṭanemim pari dyām iyānām ḷvidyāmeśāṃ vṛjānaṃ jirādānum.ḷ
☞ refrain, 1.165.15^d ff.

4.44.1^a (Purumiḥa Ssuhotra and Ajamiḥa Ssuhotra ; to Aṣvins)
 táñ vām rátham vayám adyá huvema pṛthujráyam aṣvinā sámgatim
 góh,
 yáḥ sūryám váhati vandhuráyúr gírvāhasam purutáman vasūyúm.

Ludwig, 34, suggests návyas for návyam in 1.180.10, in the sense of návyase. This is required by the sense, but the word may after all refer to rátham, so that there is no pressing reason for amending. The expression 'new chariot' is frequent ; see Grassmann's *Lex.*, s. v. náva.

1.182.6^b (Agastya ; to Aṣvins)

ávavidham táugryám apsv antár anārambhané támasi práviddham,
 cátasro návo játhayasa jústā úd aṣvibhyám iṣitáh párayanti.

7.104.3^b (Vasiṣṭha ; to Indra and Soma)
 indrasomā duṣkṛto vavré antár anārambhané támasi prá vidhyatam,
 yáthā nátaḥ púnar ékaḥ canódáyat tād vām astu sáhase manyumác chávaḥ.

7.104.3 does not exactly impress one as of especial dignity or antiquity.—For játhayasa in 1.182.6^c see Oldenberg, *RV. Noten*, pp. 103, 181 (with citations of earlier literature).

1.183.1^b, trivandhuró vṛṣanā yás tricakráḥ: 1.118.1^d, trivandhuró vṛṣanā vāta-
 ranhah.

1.183.3^{cd} (Agastya ; to Aṣvins)

á tiṣṭhatañ suvṛtam yó rátho vām ánu vratáni vartate havismán,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

1.184.5^c (The same)

eṣá vām stómo aṣvināv akāri mánebhír maghavānā suvṛktí,
 yátám vartís tánayāya tmáne cāgástye nāsatyā mādantā.

6.49.5^{cd} (Rjiṣvan Bhāradvāja ; to Viṣve Devāḥ)

sá me vápuḥ chādāyad aṣvínor yó rátho virúkmān mánasā yujānāḥ,
 yéna narā nāsatyēṣayádhyāi vartír yáthás tánayāya tmáne ca.

Note the curious awkward separation by páda ending of the articular yó from its noun rátho in 6.45.5^{cd}, and compare yó rátho in 1.183.3^a. I refrain from drawing conclusions.—Note that 1.183.6 = 1.184.6.

1.183.4^{cd} (Agastya ; to Aṣvins)

má vām vṛko má vṛkír á dadharāhín má pári varktam utá máti dhaktam,
 ayám vām bhāgó níhita iyám gír dásrāv imé vām nidháyo mádhūnām.

8.57(Val. 9).4^a (Medhya Kāva ; to Aṣvins)

ayám vām bhāgó níhito yajatreṃá giro nāsatyópa yātam,
 píbatam sómam mádhumantam asmé prá dāṣvānsam avatām ṣácibhiḥ.

1.183.4—] *Part 1: Repeated Passages belonging to Book I* [158

3.58.5^d (Viçvāmitra; to Açvins)

tiráḥ purú cid açvinā rájānsy āngūśo vām maghavānā jáneṣu,
 1éhá yātam pathíbhīr devayānāir, dāsarāv imé vām nidhāyo mádhūnām.

☞ 1.183.6^c

Note that both repeated pádas of 3.58.5 recur in stanzas of 1.183, to wit: 3.58.5^c in 1.183.6^c (also 1.187.6^c); and 3.58.5^d in 1.183.4^d.

1.183.5^d (Agastya; to Açvins)

yuvām gótamaḥ purumīlho átrir dāsarā hávaté 'vase haviṣmān,
 diçam na diṣṭām rjūyéva yantá me hávam nāsatyópa yātam.

8.85.1^a (Kṛṣṇa Āngirasa; to Açvins)

á me hávam nāsatyāçvinā gáchataṁ yuvám,
 1mádhvah sómasya pítāye.

☞ 5.75.3^b

☞ 1.47.9^d

The metre of 8.85.1^a is defective; apparently the line is merely a curtailed version of 1.183.5^d. Otherwise also the stanza 8.85.1 is vacuous. For 8.85.1^a cf. under *asyá sómasya pítāye* in 1.22.1^c.

1.183.6^a = 1.184.6^a: 1.93.6^a; 7.73.1^a, átāriṣma támasas pārám asyá.

1.183.6^c = 1.184.6^c (Agastya; to Açvins)

1átāriṣma támasas pārám asyá, práti vām stómo açvināv adhāyi, ☞ 1.93.6^a
 éhá yātam pathíbhīr devayānāir 1vidyāmeṣām vṛjānam jirádānum.

☞ refrain, 1.165.15^d ff.

3.58.5^c (Viçvāmitra; to Açvins)

tiráḥ purú cid açvinā rájānsy āngūśo vām maghavānā jáneṣu,
 éhá yātam pathíbhīr devayānāir 1dāsarāv imé vām nidhāyo mádhūnām.

☞ 1.183.4^d

Note the correspondence of 1.183.3^d with 1.184.5^c, above.—Cf. 4.37.1^b, closely allied to 7.38.8^d, and the cadence *pathíbhīr devayānāih*, 5.43.6^d.

[1.184.2^a, *asmé u śu vṛṣaṇā mādayetham*: 4.14.4^d, *asmín yajūé vṛṣaṇā*, &c.]

1.184.5^c, *yātām vartís tánayāya tmāne ca*: 1.183.3^{cd}; 6.49.5^{cd}, *yéna narā nāsa-
 tyeṣayādhyāi vartír yāthás tánayāya tmāne ca*.

1.184.6 = 1.183.6; see under 1.183.6.

1.185.2^d–8^d, *dyāvā ráksataṁ pṛthivi no ábhvāt*.

1.185.8^b (Agastya; to Dyāvapṛthivyāu)

deván vā yác cakṛmá kác cid ágaḥ sákhāyam vā sádam ij jáspatim vā,
 iyám dhír bhūyá avayānam eṣām 1dyāvā ráksataṁ pṛthivi no ábhvāt.

☞ refrain, 1.185.2^d–8^d

5.85.7^b (Atri Bhāuma ; to Varuṇa)

aryamyāṃ varuṇa mitryāṃ vā sākḥāyāṃ vā sādāṃ id bhrātaraṃ vā,
veçāṃ vā nityāṃ varuṇāraṇaṃ vā yāt sm āgaç cakṛmā çirāthas tāt.

Since the spirit of the stanzas is Varuṇa spirit we may suppose that the repeated pāda originated in 5.85.7.—*Of.* 2.27.14 ; 4.12.4.

1.186.2^b (Agastya ; to Viçve Devāḥ)

ā no viçva āskṛā gamantu devā mitrō aryamā vāruṇaḥ sajoçāḥ,
bhūvan yāthā no viçve vṛdhāsaḥ kāraṇaṃ susāhā vithurāṃ nā çāvāḥ.

7.60.4^d (Vasiṣṭha ; to Mitra and Varuṇa)

ḷūd vām pṛkṣāso mādhumanto asthur, ḷā sūryo aruhac chukrām āraṇaḥ,
ḷāsmā adityā ādhvano rādanti mitrō aryamā vāruṇaḥ sajoçāḥ. a : 4.45.2^a ; b : 5.45.10^a

The list of the gods in the repeated pāda fits primarily the designation ādityāḥ in 7.60.4 ; secondarily the designation viçve devāḥ in 1.86.2.—For āskṛā in 1.186.2 see KZ. xxv. 71 ; for pṛkṣā in 7.60.4, Pischel, *Ved. Stud.* i. 96.

1.186.3^a (Agastya ; to Viçve Devāḥ, here Agni)

préçṭhaṃ vo átithiṃ gṛṇiṣe 'gnīm çastibhir turváṇiḥ sajoçāḥ,
asad yāthā no vāruṇaḥ sukīrtīr içaç ca paṛsad arigūrtāḥ sūrīḥ.

8.84.1^a (Uçanas Kavya ; to Agni)

préçṭhaṃ vo átithiṃ stuçé mitrām iva priyām,
ḷagnīm ráthaṃ nā védyam. a 8.19.8^b

Pāda 8.84.1^a, préçṭhaṃ vo átithiṃ, followed by stuçé, as a sort of metrical vox media between the two pādas, is so defective as to invite the conclusion that it is an imitation of 1.186.3^a, which is, however, itself not perfect. See Oldenberg, *Prol.*, pp. 38, note 5, 69, note 3, 187, note 5 ; *RV. Noten*, p. 182. For stanza 8.84.1 Oldenberg, *Prol.* 288 ; *SBE.* xlv. 195 ; Pischel, *Ved. Stud.* i. 93, 105 ; for 1.186.3, Geldner, *Ved. Stud.* iii. 79.—A similar sequence of words in 8.103.10, préçṭham u priyāṇāṃ stuy . . . agnīm . . .

1.186.4^b (Agastya ; to Viçve Devāḥ, here Uçāsānaktā)

ūpa va éçe nāmasā jigīsoçāsānāktā sudúgheva dhenūḥ,
samāné āhan vimimāno arkām viçurūpe páyasi sāsminn ūdhan.

7.2.6^b (Vasiṣṭha Māitrāvaruṇi ; Āpra, to Uçāsānaktā)

utā yōçane divyé mahī na uçāsānāktā sudúgheva dhenūḥ,
barhiçádā puruhūté maghóni ā yajñīye suvitāya çrayetam.

The repeated pāda here involves a certain case of relative dates. Pāda 7.2.6^b contains the subject of the sentence, Morn and Night, compared to a cow that yields abundant milk : 'And the two great divine maidens, Morn and Night, like a cow that yields abundant milk, they the reverend patronesses, called by many, seated upon our barhis, shall come to us for our weal.' But in 1.186.4 the repeated pāda is in the accusative : 'With reverence do I implore for you . . . Morn and Night, like a cow that yields abundant milk.' The sense of this passage is guaranteed by 5.41.7 : ūpa va éçe vāndyebhiḥ çūçāḥ . . . arkāiḥ, uçāsānāktā.

The author of 1.186.4 has borrowed the existing páda 7.2.6^b; content to take it as it is, because the slight alteration to *uśāsánáktā sudúghām íva dhenúm* is metrically inconvenient. I would answer, therefore, in the affirmative Oldenberg's question, RV. Noten, p. 183: 'Bewegte sich der R̥ṣi nicht im Wortlaut jener stelle (namely 7.2.6), nach Art vedischer Dichter dadurch unangefochten, dass *uśāsánáktā* hier akkusative sind?'

1.188.4^a (Agastya; Āpra, to Barhis)
prācīnaṁ barhīr ójasā sahásravītram astr̥ṇan,
yātrādityā virājatha.

9.5.4 (Asita Kāçyapa, or Devala Kāçyapa; Āpra, to Barhis)
barhīḥ prācīnam ójasā pávamāna str̥ṇán hāriḥ,
devéṣu devā íyate.

For the general character of 9.5 see Oldenberg, Prol., pp. 28, note, 194; and our p. 17. The Pavamāna stanza is accordingly late.

1.188.7^{bc}: 1.13.8^{bc}; 1.142.8^{bc}, *hótārā dáivyā kaví, yajñám no yakṣatām imám.*

1.188.10^c, *agnír havýāni siṣvadat*: 1.105.14^c; 142.11^c, *agnír havýā suṣṭdati.*

1.189.1^b (Agastya; to Agni)
agne náya supáthā rāyé asmán víçvāni deva vayúnāni vidván,
yuyodhy āsmáj juhurāṇám éno bhúyisṭham te námatuktim vidhema.

3.5.6^b (Viçvāmītra Gāthina; to Agni)
ṛbhúç cakra íçyam cāru náma víçvāni devó vayúnāni vidván,
śasāsya cārma ghṛtāvāt padám vés tād íd agní rakṣaty áprayuchan.

For 3.5.6 see Oldenberg, RV. Noten, p. 227.

1.189.2^b (Agastya; to Agni)
agne tvám párayā návyo asmán svastíbhīr áti durgāni víçvā,
pūç ca pṛthiví bahulá na urví bháva tokāya tánayaya çám yóḥ.
 10.56.7^b (Bṛhaduktha Vāmadevya; to Viçve Devāḥ)
nāvā ná kṣódaḥ pradíçah pṛthivyāḥ svastíbhīr áti durgāni víçvā,
svám prajám bṛháduktho mahitvāvaṛṣv adadhād á paréṣu.

Cf. 1.99.1^c, *sá naḥ paṛśad áti durgāni víçvā.*

[1.190.2^b, *sárgo ná yó devayatám ásarji*: 9.97.46^d, *kámo ná, &c.*]

1.190.8^c (Agastya; to Bṛhaspati)
evá mahás tuvijátás túviṣmān bṛhaspátir vṛṣabhó dhāyi devāḥ,
sá na stutó vīrávad dhātu gómad ıvidyāmeṣám vṛjānaṁ jirádānum.]
 ☞ refrain, 1.165.15^d ff.

7.23.6^c (Vasiṣṭha Māitrāvaruṇi; to Indra)
 ıevéd indraṁ vṛṣaṇaṁ vájrabāhum, vasiṣṭhāso abhy ārcanty arkāiḥ,
 ☞ cf. 7.23.6^a
sá na stutó vīrávad dhātu gómad ıyūyám pāta svastíbhīḥ sádā naḥ.]
 ☞ refrain, 7.1.20^d ff.

For 7.23.6^c cf. 9.97.4^a, *abhíndraṁ vṛṣaṇaṁ vájrabāhum.*

1.191.1^d, 4^d, ny ādfṣṭā alipsata.

1.191.4^c (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
ni gāvo goṣṭhē asadan nī mrgāso avikṣata,
nī ketāvo jānānām ḥny ādfṣṭā alipsata.]

☞ 1.191.1^d

5.66.4^c (Ratahavya Ātreya ; to Mitra and Varuṇa)
ādha hī kāvyā yuvām dākṣasya pūrbhīr adbhuṭā,
nī ketūnā jānānām cikēthe pītadakṣasā.

1.191.5^a (Agastya ; to Ap, Tṛṇa, Sūrya ; an Upaniṣad)
etā u tyé prāty adṛṣṭān pradoṣām tāskarā iva,
[ādrṣṭā viḥvadrṣṭāḥ] prātibuddhā abhūṭana.

☞ 1.191.5^c

7.78.3^a (Vasiṣṭha ; to Uṣas)

etā u tyāḥ prāty adṛṣṭān purāstāj jyōtir yāchantīr uṣāso vibhātīḥ,

[ājījanan sūryām yajñām agnīm] apācīnām tāmo agād ājuṣṭam. ☞ 7.78.3^c

We render 1.191.5, 'These (evil creatures) here have been seen, like thieves at night. O ye invisible (creatures), (yet) seen by all, ye have been noted !' Cf. Ludwig, 921 ; Grassmann, ii. 462 ; Henry, Mémoires de la Société de Linguistique, ix. 239. The stanza is magic rubbish of the worst sort. Henry, worried by the metre of pāda a, would read prāti dṛṣṭān, but the pāda is nothing more than a stunted loan, in form and sense, from the perfect stanza 7.78.3, where the metre of the repeated pāda is also good.

1.195.5^c, 6^c, ādrṣṭā viḥvadrṣṭāḥ.

1.191.10^{c-f}, 11^{c-f}, só cin nú ná marāti nó vayām marāmāré asya yójanām hariṣṭhā
mādhu tvā madhulā cakāra ; 1.191.12^{c-f}, tāḥ cin nú ná marānti nó
vayām, &c. ; 1.191.13^d, aré asya yójanām, &c.

For the quasi metre of these formulas see Oldenberg, Prol. 160 (erroneous divisions) ; Bloomfield, Concordance ; Oldenberg, RV. Noten, p. 187. For pāda f see Concordance under madhu tvā madhulā karotu.

REPEATED PASSAGES BELONGING TO BOOK II

2.1.2 (Gr̥tsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni) =

10.91.10 (Aruna Vāitahavya ; to Agni)

tāvāgne hotrām tāva potrām ṛtviyaṁ tāva neṣṭrām tvām agnid
ṛtāyatāḥ,
tāva praçāstrām tvām adhvariyaṣi brahmā cāsi gṛhāpatiç ca no dāme.

The stanza is rather abrupt in 2.1, whereas in 10.91 its sequence after stanza 9 is peculiarly fit; cf. Weber, Proceedings of the Berlin Academy, June 14, 1900, p. 603, note 1, 606.

2.1.18^d: 1.94.3^b, tvé devá havir adanty áhutam.

2.1.16 (Gr̥tsamada, &c., as above ; to Agni) =

2.2.13 (The same)

yé stotṛbhyo góagrām áçvapeçasam ágne rātīm upasṛjānti sūrāyaḥ,
asmāñ ca tánç ca prá hí neṣi vāsyā á bṛhád vadema vidáthe suvírāḥ.

The fourth páda is refrain: see the next item.—Cf. Oldenberg, Prol. p. 431; RV. Noten, p. 189; Fischel, Ved. Stud. ii. 114.

2.1.16^d; 2.13^d; 11.21^d; 13.13^d; 14.12^d; 15.10^d; 16.9^d; 17.9^d; 18.9^d; 20.9^d;
23.19^d; 24.16^d; 27.17^d; 28.11^d; 29.7^d; 33.15^d; 35.15^d; 39.8^d;
40.6^d; 42.3^d; 9.86.48^d, bṛhád vadema vidáthe suvírāḥ.

2.2.2^b (Gr̥tsamada, &c., as above ; to Agni)

abhí tvā náktir uṣáso vavāçiré 'gne vatsám na svásareṣu dhenávaḥ,
divá ivéd aratír mánuṣā yugá kṣápo bhāsi puruvāra saṁyatāḥ.

8.88.1^c (Nodhas Gāutama ; to Indra)

tām vo dasmám ṛtiśāhañ vásor mandānám ándhasaḥ,
abhí vatsám ná svásareṣu dhenáva ṽndrañ gṛbhír navāmahe.]

~~8.~~ 8.76.5^c

Cf. Geldner, Ved. Stud. iii. 114, who renders erroneously náktir uṣáso in 2.2.2 by 'nachts und morgens'. The two words are the subject of abhí vavāçire; cf. 9.94.2.

[**2.2.4^d**, pathó ná pāyīm jānaṣi ubhé ánu: 9.70.3^b, ádābhyāso janūṣi ubhé ánu.]

2.2.8^c (Gr̥tsamada, &c., as above; to Agni)
 sá idháná usáso rámyā ánu svār ná dided aruséna bhānūná,
 hótrābhir agnir mánusaḥ svadhvaró rája viçám átithiç cārur āyāve.

10.11.5^b (Havirdhāna Āngi; to Agni)
 sādasi raṇvó yāvaseva pūsyate hótrābhir agne mánusaḥ svadhvarāḥ,
 víprasya vā yāc chaçamāná ukthyām vājam sasavān upayāsi bhūribhiḥ.

Cf. 1.36.7^a, hótrābhir agnir mánusaḥ sám indhate.

2.2.18 = 2.1.16.

2.3.1^d (Gr̥tsamada, &c., as above; to Agni)
 sámiddho agnir níhitah pṛthivyām pratyān víçvāni bhūvanāny asthāt,
 hótā pavakāḥ pradivāḥ sumedhā devó devān yajatv agnir árhan.

10.2.2^d (Trita Āptya; to Agni)
 ṽveṣi hotrām utá potrām jānanām, mandhātāsi draviṇodā ṛtāvā,
 svāhā vayām kṛṇāvāmā havīṅsi devó devān yajatv agnir árhan. ☞ 1.76.4^c

2.3.7^{a+d} (Gr̥tsamada, &c., as above; Āpra, to Dāivya Hotārā)
 dāivya hótārā prathamā vidúṣṭarā rjū yakṣataḥ sám ṛcā vapúṣṭarā,
 devān yājantāv ṛtuthā sám añjato nābhā pṛthivyā ádhi sánuṣu triṣṭú.

3.4.7^a (Viçvāmitra Gāthina; Āpra, to Dāivya Hotārā) =
 3.7.8^a (Viçvāmitra Gāthina; to Agni)
 dāivya hótārā prathamā ny ṛñje saptā pṛkṣāsah svadhāya madanti,
 ṛtām çānsanta ṛtām ít tá āhur ánu vratām vratapā dídhyanāḥ.
 10.66.13^a (Vasukarṇa Vasukra; to Viçve Devāḥ)
 dāivya hótārā prathamā puróhita ṽrtāsya pánthām ánv emi sādhyā,
☞ 1.124.3^c

kṣétrasya pátiṃ prátiçeam imahe víçvān devān amftān áprayuchataḥ.
 10.110.7^a (Jamadagni Bhārgava, or Rama Jāmadagnya; Āpra, to Dāivya
 Hotārā)

dāivya hótārā prathamā suvácā mīmānā yajñām mánuso yājadhyāi,
 pracodáyantā vidátheṣu kārú pracīnam jyótiḥ pradīçā diçántā.
 3.29.4^b (Viçvāmitra; to Agni)
 ṽlayas tvā padé vayām nābhā pṛthivyā ádhi,
 jātavedo ní dhimāhy ṽagne havýāya vólhave. ☞ 1.45.6^d

For the chronology of these stanzas note the relation of 10.66.13 (certainly late) to 1.124.3 (under 1.124.3^{cd}).—In 2.3.7 vapúṣṭarā (for vāpúṣṭarā) is made to rhyme more perfectly with vidúṣṭarā, as dadhantu (for dadhatu) rhymes with santu in 7.62.6; and dadhanti (for dadhati) with namanti in 7.56.19. Cf. Aufrecht, ZDMG. lx. 557.—For the apparently shortened páda 3.29.4^b cf. 3.8.3^b, vārsman pṛthivyā ádhi, and see Part 2, chapter 2, class B 9.

[2.3.9^d, átha devánám ápy etu páthah : 3.8.9^d ; 7.47.3^b, devá (7.47.3^b, devír)
devánám ápi yanti páthah.]

2.3.11^o (Gṛtsamada Bhārgava Čaunaka, formerly Čaunahotra ; to Agni)
ghṛtām mimikṣe ghṛtām asya yónir ghṛté cṛitó ghṛtām v asya dhāma,
anuṣvadhām á vaha mādāyasva sváhākṛtām vṛsabha vakṣi havyam.

3.6.9^d (Somāhuti Bhārgava ; to Agni)

áibhir agne sarátham yāhy arvān nānārathām vā vibhāvo hy áçvāh,
pātuvatas trinçātām trinç ca devān anuṣvadhām á vaha mādāyasva.

The very harmless appearing páda 2.3.11^o has decided critical import : Ludwig, 775, renders it, 'deiner göttlichen natur folgend fare her, freue am trunk dich'; Grassmann, 'auf eignen Antrieb fahre her, erfreue dich'. The trouble is that á vaha does not mean 'ride hither', but 'carry hither'. Oldenberg, SBE. xlv. 198, who has noted the recurrence of this páda in 3.6.9, renders correctly, 'Carry hither (the gods) according to thy wont! Rejoice!' The parallel, 3.6.9, supplies the bracketed words ('the gods'); its second distich reads fitly, 'bring hither, according to thy wont, the thirty-three gods along with their wives! Rejoice!' The ellipsis of devān in 2.3.11 is simply due to lack of room for the word : 3.6.9 preceded 2.3.11.

2.4.2^a (Somāhuti Bhārgava ; to Agni)

imām vidhānto apām sadhāsthe dvitādadhur bhṛgavo vikṣv āyoh,
eṣá víçvāny abhy āstu bhūmā devánám agnir aratir jiráçvāh.

10.46.2^a (Vatsapri Bhalandana ; to Agni)

imām vidhānto apām sadhāsthe paçúrū ná nastām padáir ānu gman,
gūhā cātantam uçtjo námobhir ichānto dhīrā bhṛgavo 'vindan.

See Muir, OST. i. 170.—The cadence apām sadhāsthe in 1.149.4^e ; 6.52.15^b.

2.5.4^d (Somāhuti Bhārgava ; to Agni)

sākām hí çúcinā çúciḥ praçastá kratunájani,
vidvān asya vratá dhruvá vayá ivānu rohate.

8.13.6^c (Nārada Kaṇva ; to Indra)

stotá yát te vicarṣanir atipraçardhāyad girāh,
vayá ivānu rohate juṣánta yát.

The repeated páda is secondary in 8.13.6. Ludwig, 591, 'wenn dir der menschliche sänger gewaltig schmetternd die lieder lässt ertönen, dann wächst wie ein ast was sie wünschen'. But stotá is the subject of rohate, and juṣánta yát is refrain appendage, as in 9.102.5^o. See Part 2, chapter 2, class B 4.—For vayá see Max Müller, SBE. xxxii. 207 ; Oldenberg, SBE. xlv. 207 ; RV. Noten, p. 164, where other literature is cited. It seems to me that vayás is nom. sg. of a stem vayás 'young man', 'lusty youth', the masculine pendant of vāyas, neuter, 'puberty'; cf. vayávantam kṣáyam in 6.2.5 with kṣáya prajāvat, nrvát, svapatyá, sváira. The matter is not clear at every point; see Müller's and Oldenberg's discussions.—The word vicarṣanir in 8.13.6^c is generally misunderstood. The Pet. Lexs. and Grassmann, 'sehr regsam', and the like; Ludwig, here 'menschlich'; in 6.45.16 (568) he renders kṛṣṭínám vicarṣanir by 'der unter den menschen ausgezeichnete'. But this juxtaposition of the synonyms kṛṣṭi and carṣanir shows that the vicarṣanir means 'he who pervades the tribes of men', or 'he who frequents the clans'. For the phonetic relations of the two words see Joh. Schmidt, KZ. xxv. 89.

2.5.8^c (Somāhuti Bhārgava ; to Agni)

yáthā vidvān āram kárad víçvebhyo yajatébhyaḥ,
ayám agne tvé ápi yám yajūám cakṛmá vayám.

8.44.28^a (Virūpa Āngirasa ; to Agni)

ayám agne tvé ápi jaritá bhūtu santya,
ṽtásmāi pávaka mṛṣaya.]

☞ 1.10.9^c

The repeated páda here does service as an interpreter. Ludwig, 297, renders 2.5.8, 'wie er es weiz, bereite allen heiligen, dieser [opferer] und, Agni, auch dir das opfer, das wir veranstaltet haben'. The same scholar, 405, translates 8.48.28, 'ich möge sein preissänger bei dir, trefflicher; [dem] dazu, o heiliger, sei gnädig'. The word agne is overlooked, unintentionally no doubt, but the two translations diverge in the rendering of the repeated páda. Bartholomae, Bezz. Beitr. xv. 219, note, renders, 'Wie eben ein verständiger es allen göttern zu pass machen will: auch für dich ist hier ein opfer, das wir bereitet haben'. Here the rendering of the repeated páda jars with 8.44.28. Grassmann, i, pp. 12 and 465, translates freely, but correctly. I would render 2.5.8: 'That he may intelligently prepare (the sacrifice) for all the Yajatas—this sacrifice, O Agni, which we have prepared (we place) in thy charge.' The stanza is slightly anacluthic: we should expect káraḥ for kárat. Accordingly 8.44.28: 'This poet, O noble Agni, shall be in thy keep; be merciful to him, O Purifier!'

2.6.1^c: 1.26.5^c; 1.45.5^b, imá u śú çrudhi girah.

2.6.5^a (Somāhuti Bhārgava ; to Agni)

sá no vṛṣṭím divás pári sá no vájam anarvánam,
sá nah sahasrínir íṣah.

9.65.24^a (Bhṛgu Vārūni, &c. ; to Pavamāna Soma)

té no vṛṣṭím divás pári pávantām á suvṛyam,
suvaná devása índavaḥ.

Ellipsis of some such verb as á vah in 2.6.5.

[2.7.8^c: áti gāhemahi dvīṣah: 3.27.3^c, áti dvéśānsi tarema.]

2.7.4^a (Somāhuti Bhārgava ; to Agni)

çúciḥ pávaka vándyó 'gne bṛhád ví rocasa,
tvám ghṛtébhir áhutah.

7.15.10^c (Vasiṣṭha Māitravarūni ; to Agni)

ṽagní ráksānsi sedhati, çukráçocir ámartyaḥ,
çúciḥ pávaka íḍyaḥ.

☞ 1.79.12^b

Cf. agnīḥ pávaka íḍyaḥ, 3.27.4^b.

[2.8.5^b, agním uktháni vāvṛdhuḥ: 8.6.35^a; 95.6^b, índram uktháni, &c.]

2.8.5^c (Gr̥tsamada ; to Agni)

átrim ánu svarájyam ṽagním uktháni vāvṛdhuḥ,]
víçvā ádhi çríyo dadhe.

☞ cf. 2.8.5^b

10.21.3^d (Vimada Āindra, or others ; to Agni)
 tvé dharmāna āsate juhūbhīḥ siñcatīr iva,
 kṛṣṇā rūpāny ārjunā vi vo māde viçvā ādhi çriyo dhiṣe vivakṣase.
 10.127.1^c (Kuçika Saubhara, or Rātri Bhāradvāji ; Rātristavaḥ).
 rātri vy akhyad āyatī purutrā devy akṣābhīḥ,
 viçvā ādhi çriyo 'dhita.

For 2.8.5 see Oldenberg, RV. Noten, p. 192, and of. the related pāda, 8.28.5^e, saptó ādhi çriyo dhire.

2.8.6^{c+d} (Gṛtsamada ; to Agni)
 agnér indrasya sómasya devānām ūtibhir vayām,
 āriṣyantāḥ sacemahy abhī ṣyāma pṛtanyatāḥ.

8.25.11^c (Viçvamanas Vāiyaçva ; to Viçve Devāḥ)
 té no nāvām uruṣyata dívā náktan̄ sudānavāḥ,
 āriṣyanto ní pāyūbhīḥ sacemahi.

9.35.3^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)
 tvāyā virēpa viravo 'bhī ṣyāma pṛtanyatāḥ,
 kṣārā ṇo abhī vāryam.

Cf. āsahyāma pṛtanyatāḥ, under 1.8.4.

2.11.2^b (Gṛtsamada ; to Indra)
 aṣṭó mahīr indra yā āpinvaḥ páriṣṭhitā āhinā çūra pūrvīḥ,
 āmartyam̄ cid dāsām mānyamānam āvābhinaḍ ukthāir vāvrdhānāḥ.

7.21.3^b (Vasiṣṭha Maitrāvaruṇi ; to Indra)
 tvām indra srāvitatavā apās kaḥ páriṣṭhitā āhinā çūra pūrvīḥ,
 tvād vāvakre rathyò na dhénā réjante viçvā kṛtrīmāni bhīṣā.

Particularly good example of the difficulty in determining which stanza is secondary.—
 Cf. Geldner, Ved. Stud. iii. 37, 45, 125 ; Oldenberg, Vedaforschung, p. 97.

2.11.4^d, 5^a (Gṛtsamada ; to Indra)
 çubhrām̄ nū te çuṣman̄ vardhāyantāḥ çubhrām̄ vājram̄ bahvór dādhanāḥ,
 çubhrās tvām indra vāvrdhānó asmé dāsīr viçāḥ sūryeṇa sahyāḥ.
 gūhā hitām̄ gūhyaṁ gūlhām̄ apsv āpivṛtam̄ māyīnam̄ kṣiyāntam,
 utó apó dyām̄ tastabhvānsam̄ āhann̄ āhim̄ çūra vṛtryeṇa.

3.39.6^c (Viçvāmitra ; to Indra)
 índro mādhu sām̄bhṛtam̄ usriyāyām̄ padvād viveda çaphāvan̄ nāme góḥ,
 gūhā hitām̄ gūhyaṁ gūlhām̄ apsv̄ hāste dadhe dākṣiṇe dākṣiṇāvān.

10.148.2^{b+c} (Pṛthu Vāinya ; to Indra)
 ṛṣvās tvām indra çūra jātó dāsīr viçāḥ sūryeṇa sahyāḥ,
 gūhā hitām̄ gūhyaṁ gūlhām̄ apsv̄ bibhṛmāsi prasrāvāṇe ná sómam.

In 2.11.5 the repeated pāda refers to Ahi-Vṛtra. So all translators, including Śāyana. This seems to be the original source of the pāda. In 10.148.2 which shares two pādas with 2.11.4, 5, the translators take a different turn. Ludwig, 658, 'den inageheim nidergelegten,

in den wassern versteekten soma'; Grassmann, 'den Soma . . . der geheim versteekt lag in den Wassern'. So also Bergaigne, ii. 36, 75: 'le Soma caché dans les eaux (dans la nuée)'. Sāyana refers the pāda to the demon Kuyava: the double parallelism between 2.11 and 10.148 invests this reference of gūhā hitām, &c., to a demon with a measure of plausibility; 10.148.2^{od} would in that case mean, 'we hold (the demon) who is hidden in the waters like soma in a praarāvāna (pitcher?)'. In 3.39.6 Sāyana still clings to a demon (Asura) as the subject of gūhā hitām, &c. But hāste dadhe is not at all favourable to such a construction. hāste dhā is used of weapons, goods, and heroic deeds; see the passages in Grassmann under hāste; nowhere does it mean anything like 'holding in the hand' in the sense of 'having in one's power'. Only in that sense would it fit in with the idea that guhā hitam, &c., refers to a demon. Moreover the word dākṣiṇāvān is not on all fours with such a construction. So that we must admit (Sāyana contradicente) that the pāda is used in a different and secondary sense in 3.39.6 as compared with the primary sense of the other two.—Note the partial parallelism between 2.11.1^a and 10.148.5^a, and cf. Oldenberg, RV. Noten, p. 194.

2.11.11^a (Gr̥tsamada; to Indra)

pībā-pibéd indra gūra sómañ ṽmāndantu tvā mandīnaḥ sutāsah, 1.134.2^a
prñāntas te kuksī vardhayantv itthā sutāḥ pāurā indram āva.

10.22.15^a (Vimada Āindra, or some other; to Indra)

pībā-pibéd indra gūra sómañ mā riṣānyo vasavāna vāsuh sán,
ṽutā trāyasva gr̥ṇatō maghōno, mahāç ca rāyō revātas kṛdhi naḥ.

10.22.15^c

2.11.11^b, māndantu tvā mandīnaḥ sutāsah: 1.134.2^a, māndantu tvā mandīno
vāyav indavaḥ.

2.11.21 = 2.15.10 = 2.16.9 = 2.17.9 = 2.18.9 = 2.19.9 = 2.20.9 (Gr̥tsamada; to
Indra)

nūnām sá te prāti várañ jaritré duhīyád indra dākṣiṇā maghōnī,
çíkṣā stotḥbhyo māti dhag bhāgo no ṽbṛhád vadema vidāthe suvīraḥ.

refrain, 2.1.16^d ff.

Cf. Pischel, Ved. Stud. ii. 107; Oldenberg, RV. Noten, p. 196.

[2.12: 10.121, sundry looser resemblances; see p. 19, and Oldenberg, Prol.
p. 316, note.]

[2.12.3^a, yó hatvāhim árināt saptá sindhūn: 4.28.1^c; 10.67.12^c, áhann áhim, &c.]

[2.12.12^a, yāḥ saptáraçmir vṛṣabhás túviçmān: 4.5.3^b, sahásraretā vṛṣabhás, &c.]

2.12.12^b, avásrjat sártave saptá sindhūn: 1.32.12^d, avásrjah sártave saptá sindhūn.

2.12.14^b (Gr̥tsamada; to Indra)

yāḥ sunvántam ávati yāḥ pácantam yāḥ çānsantam yāḥ çaçamānám ūtī,
yasya bráhma vārdhanam yasya sómo yásyedám rádhaḥ sá janāsa indraḥ.

2.20.3^c (The same)

sá no yúvëndro johútraḥ sákhā çivó narám astu pātá,
yāḥ çānsantam yāḥ çaçamānám ūtī pácantam ca stuvántam ca pranēsat.

2.12.15^c (Gr̥tsamada; to Indra)

yāḥ sunvaté pácate dudhrá á cid vájam dārdarṣi sá kīlasi satyāḥ,
vayám ta indra viḡváha priyāsaḥ ḷsuvírāso vidátham á vadema. 1.117.25^d

8.48.14^c (Pragātha Kāṇva; to Soma)

trátāro devā ádhi vocatā no má no nidrá ḷçata móta jālpīḥ,
vayám sómasya viḡváha priyāsaḥ ḷsuvírāso vidátham á vadema. 1.117.25^d

2.12.15^d: 1.117.25^d; 8.48.14^d, suvírāso vidátham á vadema.

2.13.2^d–4^d, yás tākr̥ṇoḥ prathamám sāsya ukthyāḥ.

2.13.9^b (Gr̥tsamada; to Indra)

çatám vā yāsya dáça sākám ádya ékasya çruṣṭáu yád dha codám ávitha,
arajjáu dásyūn sám unab dabhítaye suprávyò abhavaḥ sāsya ukthyāḥ.

8.3.12^a (Medhyatīthi Kāṇva; to Indra)

çagdhí no asyá yád dha pāurám ávitha dhīya indra sīṣāsataḥ,
çagdhí yáthā rúçamañ çyāvakañ kīpam índra právaḥ svāṇṇaram.

The reason for confronting the two faintly similar pádas of this item is in the parallelism of codám and pāurám. The word codá has been regarded universally as an appellative in the sense of 'inspiring, promoting' (Pet. Lexs.; Sāyaṇa, *stotṛñām prerakām yajamānam*¹); or 'poet' (Grassmann); or 'herrscherstab', or 'befehl' (Ludwig, 486, and commentary). Evidently it is the name of a man, a protégé of Indra. Translate 2.13.9: 'Whose (sc. the enemy's) hundred and whose ten men thou didst fetter together, when in response to one (suppliant) thou didst help Coda. For Dabhiti thou didst bind the enemies without using rope. Thou wert (then) helpful; (therefore) art thou praiseworthy.' Cf. Bergaigne, ii. 209, 350; iii. 115, note; Oldenberg, RV. Noten, p. 199.

2.13.13 = 2.14.12 (Gr̥tsamada; to Indra)

asmábhyañ tád vaso dānāya rádhaḥ sám arthayasva bahú te vasavyām,
indra yáo citráñ çravasyá ánu dyūn ḷbṛhád vadema vidáthe suvírāḥ. 2.1.16^d ff.

2.14.1^a (Gr̥tsamada; to Indra)

ádhvaryavo bháraténdrāya sómam ámatrebhiḥ siñcata mádyam ándhaḥ,
kamí hí virāḥ sadám asya pitím juhóta vṛṣṇe tád id eṣá vaṣṭi.

10.30.15^c (Kavaṣa Āiluṣa; to Āpaḥ or Aponaptṛ)

ágmann āpa uçatír barhír édám ny ádhvaré asadan devayántīḥ,
ádhvaryavaḥ sunuténdrāya sómam ábhūd u vaḥ suçākā devayajyá.

I incline to believe that 2.14.1 is later than 10.13.15 (sunutá better than bhárata). For the general character of 2.14 cf. Weber, *Sitzungsberichte der Berliner Akademie der Wissenschaften*, 1900, p. 606.

¹ Sāyaṇa has in mind expressions such as yajamānasya codáu in 2.30.6, or yajamānasya coditá in 1.51.8. The word paurá similarly plays upon the idea 'liberal', purukṣṭ, and the like; cf. under 8.61.6. Perhaps both proper names are conscious double entente.

2.14.2^c (Gr̥tsamada ; to Indra)

ádhvaryavo yó apó vavrivánsam vṛtrám jaghánaçányeva vṛkṣám,
tásmā etám bharata tadvaçáyañ eṣá índro arhati pítim asya.

2.37.1^c (Gr̥tsamada ; to Ṛtus)

mándasva hotrád ánu jósam ándhasó ṛ'dhvaryavaḥ sá purṇám vaṣṭy
ásicam,] cf. 2.37.1^b
tásmā etám bharata tadvaçó dadír hotrád sómam dravinodah píba
ṛtúbhih.

2.14.10^b (Gr̥tsamada ; to Indra)

ádhvaryavaḥ páyasódhar yáthā góḥ sómebhir ím pṛṇatā bhojám índram,
védāhám asya níbhṛtam ma etád dítsantañ bhúyo yajatác ciketa.

6.23.9^b (Bharadvāja ; to Indra)

tám vaḥ sakhāyaḥ sám yáthā sutéṣu sómebhir ím pṛṇatā bhojám índram,
kuvít tásmā ásati no bhárāya ná súṣvim índro 'vase mṛdhāti.

Cf. Oldenberg, RV. Noten, p. 382.

2.14.12 = 2.13.13.

2.15.1^c: 1.32.3^b, trikadrúkeṣv apibat sutásya.

2.15.2^c: 1.103.2^a, sá dhārayat pṛthivím papráthac ca.

2.15.2^d–9^d, sómasya tá máda indraç cakāra.

2.15.10 = 2.11.21 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9 = 2.20.9.

2.16.9 : see 2.15.10.

2.17.4^a (Gr̥tsamada ; to Indra)

ádha yó víçvā bhúvanābhí majmáneçanakṛt právaya abhy ávardhata,
ád ródasi jyotiṣā váhnir átanot sívyan támāsi dúdhita sám avyayat.

9.110.9^b (Tryaruna and Trasadasyu ; to Pavamāna Soma)

ádha yád imé pavamāna ródasi imá ca víçvā bhúvanābhí majmánā,
yúthé ná niṣṭhā vṛṣabhó ví tiṣṭhase.

Grassmann renders 2.17.4^a, 'Da als an Macht er über alle Wesen wuchs'; 9.110.9^b, 'Wenn du . . . zu allen diesen Wesen nun mit deiner Kraft (dringst)'. Ludwig, much more consistently, at 490, renders 2.17.4^a, 'der da alle wesen durch seine macht über(holte)'; at 900 he renders 9.110.9^b, 'so weil . . . über alle wesen an grōze (du bist)'. The omission of the verb in 9.110.9^b possibly argues the secondary character of that obvious repetition, (Soma patterned after Indra; see 'Indra with other divinities', p. xi). However, a verb (as 'be' or the like) is often understood elsewhere with abhi; e. g. 1.33.9.—For 2.17.4 see Oldenberg, RV. Noten, p. 201.

2.17.6 : see 2.15.10.

22 [M.O.S. 20]

2.18.3^d (Gr̥tsamada; to Indra)

hārī nū kaṁ rátha índrasya yojám áyái súktena vácasā návena,
mó šú tvám átra bahávo hí viprá ní rīraman yájamānāso anyé.

3.35.5^b (Viçvāmītra; to Indra)

má te harī vīśaṇá vitápr̥sthā ní rīraman yájamānāso anyé,
atyáyāhi çáçvato vayám té 'raṁ sutébbhiḥ kṛṇavāma sómāih.

Cf. 10.160.1^{cd}, indra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah. A characteristic instance of translating a repeated páda, unconscious of its second occurrence, is offered by Grassmann. He renders 2.18.3 correctly, 'Nicht mögen dich—denn viele gibt's der Sänger—jetzt andre Priester dort zur Einkehr lenken'; but 3.35.5 incorrectly, 'Nicht mögen andre Opferer deine Hengste die höckerlosen, goldigen ergötzen'. The close parallel, má vām anyé ní yaman devayántah, 4.44.5^c; 7.69.6^d, fixes the meaning of ní rīraman as 'make tarry'. Cf. Hillebrandt, *Ved. Myth.* i. 119 ff.; Bloomfield, *Johns Hopkins University Circulars*, 1906, pp. 1049 ff.; also Aufrecht, Preface to his second edition of the *Rig-Veda*, p. xxx. Cf. Oldenberg, *BV. Noten*, p. 202.

2.18.7^d (Gr̥tsamada; to Indra)

māma bráhmendra yahy áchā víçvā hārī dhurí dhiṣvā ráthasya,
purutrā hí vihávyo babhúthāsmín̄ chūra sāvane mādāyasva.

7.23.5^d (Vasiṣṭha Māitravarūṇi; to Indra)

té tvā mādā indra mādāyantu çuśmín̄am tuvirádhasam jaritré,
éko devatrā dáyase hí mártān asmín̄ chūra sāvane mādāyasva.

7.29.2^c (The same)

bráhman vīra bráhmakṛtīm juṣāṇò 'rvācínò hárībhir yāhi túyam,]

asmín̄n ū šú sāvane mādāyasvó,] ^{cf. 3.43.3^b}
bráhmāṇi çṛṇava imā nah.]

^{cf. 6.40.4^c}

Notably 2.18.7 and 7.29.2 read like two redactions of one and the same theme. Cf. *vāyo asmín̄ sāvane mādāyasva*, 7.92.5^d.

2.18.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.19.9 = 2.20.9.

2.19.7^d: 1.174.8^d, nanámo vādhar ádevasya p̄yóḥ.

2.19.9: see 2.18.9.

2.20.8^c: 2.12.14^b, yáḥ çánsantām yáḥ çaçamānám t̄tí.

2.20.5^d (Gr̥tsamada; to Indra)

só áṅgirasām ucáthā jujuṣvān bráhmā t̄tōd indro gātūm iṣṇán,
muṣṇán̄n uṣásah sūryeṇa staván̄ áçnasya cic chiçnathat p̄urvyāṇi.

6.4.3^d (Bharadvāja Bārhaspatya; to Agni)

dyávo ná yásya panáyanty ábhvam bhásānsi vaste sūryo ná çukráḥ,
ví yá inóty ajárah̄ pávakó 'çnasya cic chiçnathat p̄urvyāṇi.

For sundry points in these two stanzas see Pischel and Geldner, *Ved. Stud.* i. 162, 201; iii. 119; Ludwig, *Ueber Methode*, p. 29; Oldenberg, *BV. Noten*, pp. 205, 371. Cf. Bergaigne, ii. 222; iii. 8, note 2. For the succession of words iṣṇán̄ muṣṇán̄ see under 1.62.2^a.

2.20.9 = 2.11.21 = 2.15.10 = 2.16.9 = 2.17.6 = 2.18.9 = 2.19.9.

2.21.2^b (Gr̥tsamada ; to Indra)

abhibhūve 'bhibhaṅgāya vanvaté 'ṣāḷhāya sáhamānāya vedhāse,
tuvigrāye váhnaye duṣtārtave satrásāhe náma índrāya vocata.

7.46.1^o (Vasiṣṭha ; to Rudra)

imá rudrāya sthirádhavane girāḥ kṣiprésave devāya svadhávne,
áṣāḷhāya sáhamānāya vedhāse tigmāyudhāya bharaṭā ṛṇótu nah.

TB. 2.8.6.8 approximates the repeated páda more closely to the sphere of Rudra by reading m̐lhūse for vedhāse in its version of 7.46.1^o. But vedhās is of wide use among the gods, intrinsically fitting Rudra as well as Indra : there is in this nothing that points to the priority of 2.21.2.

[2.21.3^d, índrasya vocam̐ prá kṛtāni vīryā : 1.32.1^a, índrasya nú vīryāni prá vocam̐.]

2.22.1^d—3^d, sāinaṃ saçcad devó devāṃ satyāṃ índraṃ satyá induh.

2.22.4^o, divi pravācyāṃ kṛtām : 1.105.16^b, divi pravācyāṃ kṛtāḥ.

2.23.5^a (Gr̥tsamada ; to Brahmanaspati)

ná tám áhho ná duritāṃ kútaç caná nárātayas titirur ná dvayāvīnaḥ,
viçvā id asmād dhvarāso vi bādhasa yāṃ sugopá rákṣasi brahmanas pate.

8.19.6^o (Sobhari Kaṇva ; to Agni)

tásyéd árvanto rainhayanta açávas tásya dyumnítamaṃ yáçah,
ná tám áhho devákṛtam kútaç caná na mártyakṛtāṃ naçat.

10.126.1^a (Kulmalabarhiṣa Çailūṣi, or Anhomuc Vāmadevya ; to Viçve Devāḥ)

ná tám áhho ná duritāṃ dévāso aṣṭa mártyam,
sajóçaso yāṃ aryamá mitró náyanti váruno áti dvīṣaḥ.

Cf. 7.82.7, ná tám áhho ná duritāni mártyam.—The pádas lend themselves to the following facile chronological arrangement : surely 10.126.1^a is a truncated form of 2.23.5^a, because duritām is in perfect metrical position in the latter, in poor position in the former (10.126 is a piece of latest clap-trap). Again, the persistent recurrence together in three cases of the synonyms áhhas and duritā makes it certain that 8.19.6^o is a sophisticated form of 2.23.5^a, because it substitutes devákṛtam for ná duritām.

2.23.8^o (Gr̥tsamada ; to Bṛhaspati)

trātāraṃ tvā tanúnāṃ havāmahé 'vaspartar adhivaktāram asmayúm,
bṛhaspate devanído ní barhaya má durévā úttaraṃ sumnám ún naçan.

6.61.3^a (Bharadvāja ; to Sarasvati)

sárasvati devanído ní barhaya prajāṃ viçvasya bṛṣayasya m̐yīnaḥ,
utá kṣitibhyo 'vánir avindo viṣám ebhyo asravo vājinivati.

The insistent question of the relative date of two pádas so obviously imitative may, I think, be answered confidently in favour of 2.23.8 : the alliteration bṛhaspate . . . ní bar-

haya marks that composition as primary; cf. 2.23.13, *bṛhaspátir ví vavarhá*. In 6.61 *Sarasvati* is assimilated to *Bṛhaspati* in an especial degree: in st. 3, as *dhinám avitrí* 'helper of prayers' (*vāc*) she is clearly a sort of lieutenant of *Bṛhaspati*; in st. 7 she slays *Vṛtra*; in st. 1 she is hostile to the *Pañia*. Cf. Bergaigne, i. 328; ii. 317; iii. 80.

2.23.10^c, *má no duhçánsa abhidipsúr Içata: 1.23.9^o; 7.94.7^c, má no duhçánsa Içata; 10.25.7^d, má no duhçánsa Içatā vívaksase.*

2.23.11^c, *ási satyá ṛṇayá brahmanas pate: 1.87.4^c, ási satyá ṛṇayá vánedyah.*

[2.23.15^d, *tád asmásu dráviṇam dhehi citrám: 10.37.10^d, tát súrya dráviṇam, &c.*]

2.23.19^{od} = 2.24.16^{od} (*Gṛtsamada; to Brahmanaspati*)

bráhmanas pate tvám asyá yantá súktásya bodhi tánayam ca jinva, víçvam tád bhadráṁ yád ávanti devá ṽbṛhád vadema vidáthe suvirāḥ.

☞ refrain, 2.1.16^d ff.

2.35.15^{od} (*Gṛtsamada; to Aponaptar*)

áyānsam agne sukṣitím jánāyānsam u maghāvadbhyaḥ suvrktím, víçvam tád bhadráṁ yád ávanti devá ṽbṛhád vadema vidáthe suvirāḥ.

☞ refrain, 2.1.16^d ff.

2.24.16: see preceding item.

2.25.1^{d-5^d}, *yám-yam yújam kṛṇuté bráhmanas pátiḥ.*

[2.25.4^b, *sá sátvabhiḥ prathamó góṣu gachati: 1.83.1^a, áçvāvati prathamó, &c.*]

Cf. 9.86.12.

2.25.5^b (*Gṛtsamada; to Brahmanaspati*)

tásmá id víçve dhunayanta síndhavó 'chidrā çárma dadhire purúṇi, devánām sumné subhágah sá edhate yám-yam yújam kṛṇuté bráhmanas pátiḥ.

☞ refrain, 2.25.1^{d-5^d}

3.15.5^a (*Utkla Katyá; to Agni*)

áchidrā çárma jaritaḥ purúṇi deván áchá dídyānaḥ sumedháh, rátho ná sásnir abhí vakṣi vājam agne tvám ródasí naḥ suméke.

For 3.15.5 see Geldner, *Ved. Stud.* i. 160; Oldenberg, *SBE.* xlvi. 223.

2.26.2^b (*Gṛtsamada; to Brahmanaspati*)

yájasva víra prá vihi manāyató bhadráṁ mánaḥ kṛṇuṣva vṛtratúrye, havis kṛṇuṣva subhágó yáthásasi ṽbráhmanas páter áva á vṛṇimaha.

☞ cf. 2.26.2^d

8.19.20^a (*Sobhari Kāṇva; to Agni*)

bhadráṁ mánaḥ kṛṇuṣva vṛtratúrye yéná samátsu sásáhaḥ, áva sthirá tanuhi bhúri çárdhataṁ vánema te abhiṣṭibhiḥ.

An interesting study in translations of repeated pādas:—

- { Grassmann, i. 33, ad 2.26.2^b: 'mache tüchtig deinen Geist zur Feindesschlacht.'
 { Grassmann, i. 424, ad 8.19.20^a: 'im Feindeskampfe mache heilvoll deinen Muth.'
 { Ludwig, 728, ad 2.26.2^b: 'fass guten mut zur bekämpfung der feinde.'
 { Ludwig, 401, ad 8.19.20^a: 'betätigte beglückenden sinn bei der Vṛtrabekämpfung.'

In my opinion Ludwig's first rendering is exactly right; the others more or less vague generalizations. Cf. the expression sthirāṁ mānaḥ kṛ, 5.30.4; 10.117.2.

[2.26.2^d, brāhmaṇas pāter āva ā vṛṇīmahe: 10.35.2^a, diváspr̥thivyór āva, &c.]

2.26.3^b, sá putráir vājam bharate dhānā nṛbhīh: 1.64.13^c, árvadbhir vājam, &c.;
 10.147.4^d, makṣú sá vājam, &c.

2.27.2^b, mitró aryamá váruṇo juṣanta: 7.64.1^d, rája suksatró váruṇo juṣanta.]

[2.27.4^b, devá víçvasya bhúvanasya gopáh: 1.164.21^c, inó víçvasya, &c.]

2.27.7^c (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

pīpartu no áditi rájaputrāti dvéṣāṁsy aryamá sugébbih,

bṛhān mitrásya váruṇasya çármópa syāma puruvírā áriṣṭāh.

10.10.6^c (Yami Vāivasvatī; Saṁvāda)

kó asyá veda prathamásyāhnaḥ ká m̄ dadarça ká ihá prá vocat,

bṛhān mitrásya váruṇasya dhāma kád u brava āhano víçyā nṛn.

For 10.10.6 cf. 3.54.5; 10.129.6, and see Geldner, Gurupūjākāumudī, p. 22; v. Schroeder, *Mysterium und Mimus*, p. 283.—Cf. 1.152.4; 7.61.4; 10.89.8.

2.27.9^a (Kūrma Gārtsamada, or Gr̥tsamada; to Ādityas)

trí rocaná divyá dhārayanta hiraṇyáyaḥ çucayo dhāraputāh,

āsvapnajo animiṣá ādabdhā uručāṁsā rjāve mártyaia.

5.29.1^b (Gauriviti Çaktya; to Indra)

try aryamá mánuṣo devátātá trí rocaná divyá dhārayanta,

ārcanti tvā marutāh putādakṣās tvām eṣām f̥s̥ir indrāsi dhīrah.

Little doubt but that the effective stanza 2.27.9 may claim priority. The difficulties of 5.29.1 are discussed last by Oldenberg, *RV. Noten*, p. 325. The conditions are as follows: 5.29 is a hymn to Indra, in which the Maruts are represented very saliently as Indra's worshippers: stanzas 1, 2, 3, 6 (so also in 5.30.6; 31.4.10; see Bergaigne, ii. 391; Hillebrandt, *Ved. Myth.* iii. 314). The introduction of aryamá in 5.29.1^a is not very strange, if we conceive it to be an etymologizing epithet of Indra: the Maruts conceive of him as their Aryaman, 'friend or companion' (eṣo 'ryamā yo dadāti, *KS.* 8.1, p. 83. 13); therefore the poet calls him Aryaman. Indra is a bit humanized in this stanza (f̥s̥ir dhīrah), and by means of the sacrifice of Manu (mánuṣo devátātā) he is enabled to hold the three divine luminous spaces; cf. Bergaigne, i. 66. The secondary touch in 5.29.1 rests on the fact that the word aryamá calls up the particular expression trí rocaná divyá dhārayanta which hails primarily from the sphere of the Ādityas in 2.27.9 (the word aryaman in stanza 8 of the same hymn). This places aryamá grammatically into the position of a plural ekaçeṣa, or an elliptical σχῆμα καθ' ὅλον καὶ μέρος; cf. ar̥ir = aryó, 1.4.6. Translate 5.29.1: '(Indra) the companion (aryamá), (and the Ādityas), by the sacrifice of Manu, held up the three divine luminous spaces.' All this seems to me in the very line of the Rishis' thought, and unusually enticing evidence that 5.29.1 is partly founded on 2.27.9.

2.27.17 (Kurma Gātsamada, or Gṛtsamada; to Ādityas) =

2.28.11 (The same; to Varuṇa) =

2.29.7 (The same; to Viṣve Devāḥ)

māhām maghóno varuṇa priyāsya bhūridāvna á vidaṁ gūnam āpēḥ,
má rāyo rājan suyámād áva sthām ṽbhād vadema vidáthe suvirāḥ.]
☞ d: refrain, 2.1.16^d ff.

2.28.1^b (Kurma Gātsamada, or Gṛtsamada; to Varuṇa)

idám kavér ādityāsya svarājo víḡvāni sánty abhy āstu mahná,
áti yo mandró yajáthāya devāḥ sukīrtīm bhikṣe váruṇasya bhūreḥ.

8.100.4^b (Indra; to Indra)

ayám asmi jaritāḥ páçya mehá víḡvā jātāny abhy āsmi mahná,
ṛtāsya mā pradīço vardhayanty ādardiró bhúvanā dardarīmi.

See p. vii, line 7 from top.—For the repeated páda cf. also 6.25.5^d; 8.88.4^b.

[2.28.3^c, yuyám naḥ putrá aditer adabdhāḥ: 7.60.5^d, çagmāsah putrá áditer
ádabdhāḥ.]

2.28.11: see 2.27.17.

[2.29.2^b, yuyám dvésāṁsi sanutár yuyota: 10.100.9^b, víḡvā dvésāṁsi, &c.]

2.29.7: see 2.27.17.

2.31.1^b (Gṛtsamada; to Viṣve Devāḥ)

asmákam mitrávaruṇāvataṁ rátham ādityái rudráir vásubhiḥ sacābhúvā,
prá yád váyo ná páptan vásmanas pári çravyasyávo hṡṡivanto vanarśádah.

8.35.1^b (Çyāvāçva Ātreya; to Açvins)

agnínéndreṇa váruṇena víṡṇunādityái rudráir vásubhiḥ sacābhúvā,
ṽsajóçasā uśásā sūryeṇa ca ṽsómam píbatam açvinā.]

☞ c: refrain, 8.35.1^c–21^c; d: refrain, 8.35.1^d–3^d

2.33.2^c (Gṛtsamada; to Rudra)

tvádattebhi rudra çántamebhiḥ çatám híma açya bheçajébhiḥ,
vy āsmád dvéço vitarám vy áṁho vy ámivāç cātayasvā víśucih.

6.44.16^d (Çamyu Bārhaspatya; to Indra)

idám tyát pátram indrapánam indrasya priyám amítam apāyi,
mátsad yáthā sāumanasāya devám vy āsmád dvéço yuyávad vy áṁhaḥ.

For 2.33.2^{cd} cf. 6.74.2^{ab}.

2.33.14^a (Gṛtsamada; to Rudra)

pári ño hetí rudrásya vṛjyāḥ pári tveçāsya durmatír mahí gāt,
áva sthirá maghávadbhyas tanuṣva ṽmídhvas tokáya tánayaya mṛṣa.] ☞ 1.114.6^d

6.28.7^d (Bharadvāja ; to Gāvaḥ)

prajāvatīḥ stuyāvasam riçāntīḥ çuddhā apāḥ suprapāṇe pībantīḥ,
mā va stenā içata māghāçānsaḥ, pari vo hetī rudrāsya vjyāḥ.

2.42.3^c

7.84.2^c (Vasiṣṭha ; to Indra and Varuṇa)

yuvō rāṣṭrām bhād invati dyāur yāu setḥbhīr arajjūbhīḥ sinīthāḥ,
pari no hēlo vāruṇasya vjyā urūm na indrah kṛṇavad u lokām.

The repeated pāda in its Rudra version is formulaic, and has become very popular in the later mantra literature ; see Concordance under pari no rudrasya hetir vṛṇaktu. We need not assume really conscious imitation of one another on the part of the two types pari hetīḥ and pari hēlah. Yet I believe that pari hetīḥ preceded pari hēlah ; cf. the opening paragraphs of Part 2, chapter 4.—The expression āva sthirā maghāvadbhyas tanuṣva means 'loosen the strung bows that are directed against our patrons' (anent Geldner, Ved. Stud. iii. 93, who interprets differently). Cf. under 4.4.5.

2.33.14^d, mīdhvas tokāya tānayāya mṛṇa : 1.114.6^d, tmāne tokāya tānayāya mṛṇa.

2.34.4^c (Gr̥tsamada ; to Maruts)

pṛkṣē tā viçvā bhūvanā vavakṣire mitrāya vā sādām ā jirādānavah,
pṛṣadaçvāso anavabhrārādhasa rjipyāso nā vayūneṣu dhūrādah.

3.26.6^c (Viçvāmītra ; to Agni and Maruts)

vṛtām-vṛtām gaṇām-gaṇām suçastībhīr agnér bhāmām marūtām oja
Imahe,

pṛṣadaçvāso anavabhrārādhaso gāntāro yajñām vidātheṣu dhīrah.

For sundry points in 2.34.6 see Pischel, Ved. Stud. i. 301 ; Max Müller, SBE. xxxii. 302 ; Ludwig, Ueber Methode, p. 30 ; Oldenberg, RV. Noten, p. 216. For 3.26.6, Max Müller, ibid. 299 ; Geldner, Ved. Stud. iii. 153, 157.—Cf. 5.57.5^b.

2.34.11^b (Gr̥tsamada ; to Maruts)

tān vo mahō marūta evayāvno viṣṇor eṣāsya prabhṛthé havāmahe,
hīraṇyavarṇān kakuhān yatāsrūco brahmanyāntaḥ çānsyam rādha Imahe.

7.40.5^b (Vasiṣṭha ; to Viçve Devāḥ)

asyā devāsya mīlhūso vayā viṣṇor eṣāsya prabhṛthé havīrbhīḥ,
vidé hī rudró rudrīyam mahitvām yāsiṣṭām vartīr açvināv irāvāt.

The meaning of the repeated pāda is obscure. Ludwig, 685, to 2.34.11, renders prabhṛthé by 'hervorbringung' ; the same author, 224, to 7.40.5, by 'darbringung'. Very different effects. Grassmann also renders the pādas divergently. See Bergaigne, ii. 419 ; Max Müller, SBE. xxxii. 296, 306.

[2.35.2^d, viçvāny aryō bhūvanā jajāna : 2.40.5^a, viçvāny anyō bhūvanā jajāna ;
10.85.18^c, viçvāny anyō bhūvanābhicāṣṭe.]

[2.35.9^b, jihmānām urdhvō vidyūtām vāsanaḥ : 1.95.5^b, jihmānām urdhvāḥ
svayāçā upāsthe.]

2.35.12^b (Gr̥tsamada ; to Aponaptr̥)

asmāi bahūnām avamāya sākhye yajñāir vidhema nāmasā havirbhiḥ,
sām sānu mārjmi dīdhiṣāmi bilmair dādhamy ānnāiḥ pāri vanda ṛgbhīḥ.

4.50.6^b (Vāmadeva ; to Bṛhaspati)

evā pitrē viçvādevāya vṛṣṇe yajñāir vidhema nāmasā havirbhiḥ,
bṛhaspate suprajā vīrāvanto ṽvayām syāma pātayo rayiṇām.] ~~c~~ 4.50.6^d

[2.35.14^a, asmīn padé paramé tasthivāṅsam : 1.72.4^d, agnīm padé, &c.]

2.35.15^{cd}: 2.23.19^{cd} = 2.24.16^{cd}, viçvam tād bhadrām yād āvanti devā bṛhād
vadema vidāthe suvirāḥ.

[2.36.4^a, ā vakṣi devān ihā vipra yāksi ca : 5.26.1^c ; 6.16.2^c ; 8.102.16^c, ā devān
vakṣi yāksi ca.]

2.36.5^c (Gr̥tsamada ; to R̥tus)

eṣā syā te tanvō nṛmnavārdhanah sāha ojaḥ pradīvi bāhvōr hitāḥ,
tūbhyam sutō maghavan tūbhyam ābhṛtas tvām asya brāhmaṇād ā tṛpāt piba.

10.116.7^c (Agniyuta Sthāura, or Agniyūpa Sthāura ; to Indra)

idām havir maghavan tūbhyam rātām prāti samrāḥ āhr̥ṇāno ḡrbhaya,
tūbhyam sutō maghavan tūbhyam pakvō 'ddhīndra piba ca prāsthitasya.

2.36.6^a (Gr̥tsamada ; to R̥tus)

juṣéthām yajñām bódhataim hávasya me sattó hótā nividaḥ pūrvyá ānu,
āchā rájana náma ety avṛtam praçāstrād ā pibataim somyam mádhu.

8.35.4^a (Çyāvāçva Ātreya ; to Açvins)

juṣéthām yajñām bódhataim hávasya me viçvehá devāu sávanāva
gachatam,

ṽsajóçasā usāsā sūryeṇa céçam no voḷham açvinā.]

~~c~~ : refrain, 8.35.1^c–21^c ; d : refrain, 8.35.4^d–6^d

For 2.36.6 cf. Hillebrandt, *Ved. Myth.* iii. 147 ff. ; Geldner, *Ved. Stud.* ii. 145, note.

[2.37.1^b, ádhvaryavaḥ sá pūrnām vaṣṭy āsicam : 7.16.11^b, pūrnām vivavṣṭy āsicam.]

Both pádas apply technically to Agni Draviṇodas.

2.37.1^c, tásma etām bharata tadvaçó dadīḥ : 2.14.2^c, tásma etām bharata tadvaçāya.

2.38.1^a (Gr̥tsamada ; to Savitar)

úd u syā devāḥ savitá savāya çavattamám tādapa váhnir asthāt,
nūnām devébhyo ví hí dhāti rátnam áthābhajad vītíhotram svastáu.

6.71.1^a (Bharadvaja ; to Savitar)

úd u ŷyá deváh savitá hiranyáyā bāhú ayansta sávanāya sukrátuh,
ghrténa pāpí abhí pruşnute makhó yúvā sudákṣo rájaso vídharmani.

6.71.4^a (Bharadvaja ; to Savitar)

úd u ŷyá deváh savitá dāmūnā hiranyapāṇih pratidoṣam asthāt,
śyohanur yajató mandrájihva á daçúṣe suvati bhūri vāmám.

7.38.1^a (Vasiṣṭha ; to Savitar)

[cf. 3.38.8^b

úd u ŷyá deváh savitá yayāma hiranyáyim amátim yám áçitret,
nūnám bhágo hávyo mánuṣebhir ví yó rátñā purúvāsar dádhāti.

[2.38.4^d, arámatih savitá devá ágat : 1.35.8^c, hiranyākṣáh savitá, &c.]

2.38.11^c (Gr̥tsamada ; to Savitar)

asmábhyaṁ tát divó adbhyáh pṛthivyás tvāya dattám kāmyaṁ rádha á gāt,
çám yát stotṛbhya āpāye bhāvāty uruçaṁsāya savitar jaritré.

7.8.6^c (Vasiṣṭha Maitravaruni ; to Agni)

idám vácaḥ çatasáh sámśahasram úd agnāye janisṭṣṭa dvibárhāh,
çám yát stotṛbhya āpāye bhāvāti dyumád amivacátanam rakṣohá.

2.39.8^a, etáni vām açvinā várdhanāni : 1.117.25^a, etáni vām açvinā víryāni.

[2.40.1^b, jánanā divó jánanā pṛthivyáh : 8.36.4^a, janitá divó janitá pṛthivyáh.]

2.40.1^d (Gr̥tsamada ; to Soma and Pūṣan)

sómāpūṣanā jánanā rayñám jánanā divó jánanā pṛthivyáh, cf. 2.40.1^b
játāu víçvasya bhúvanasya gopáu devá akṛṇvann amṭsasya nábhim.

3.17.4^d (Kata Vāiçvāmītra ; to Agni)

agním sudítim sudṛçam gr̥ñanto namasyāmas tvédyam jātavedah,
tvám dutám aratím havyvāham devá akṛṇvann amṭsasya nábhim.

Possibly the expression amṭsasya nábhim (4.58.1 ; 5.47.2 ; 8.101.15) does not fit a dual pair of divinities as well as a singular god, but this is not enough to establish the priority of 3.17.4

2.40.2^c, ābhyám índrah pakvám āmāsv antáh : 6.72.4^a, índrasomā pakvám, &c.]

Cf. 1.62.9 ; 180.3 ; 6.17.6 ; 8.89.7.

[2.40.5^a, víçvāny anyó bhúvanā jajāna : 2.35.2^d, víçvāny aryó bhúvanā jajāna :
10.85.18^c, víçvāny anyó bhúvanābhicāṣṭe.]

2.40.5^c (Gr̥tsamada ; to Soma and Pūṣan)

víçvāny anyó bhúvanā jajāna, víçvam anyó abhicāksāna eti, cf. 2.35.2^d
sómāpūṣanāv ávataṁ dhíyam me yuvábhyaṁ víçvāḥ pṛtanā jayema.

23 [M.O.S. 10]

6.52.16^a (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni and Parjanya)
 āgnīparjanyaṅv āvataṁ dhīyaṁ me 'smīn hāve suhāvā sustūtām nah,
 iḥam anyo janāyad gārbham anyāḥ prajāvatīr iṣa ā dhattam asmé.

[2.40.6^c, āvatu devy āditīr anarvā : 7.40.4^c, suhāvā devy, &c.]

Cf. TB. 3.1.1.4.

2.41.2^b (Gṛtsamada ; to Vāyu)

niyūtvaṅ vāyav ā gahy ayām çukró ayāmi te,
 gāntāsi sunvató gṛhām.

4.47.1^a (Vāmadeva ; to Vāyu)

vāyo çukró ayāmi te mādho āgram diviṣṭiṣu,
 ā yāhi sómapitaye spārhó deva niyūtvatā.

8.101.9^d (Jamadagni Bhārgava ; to Vāyu)

ā no yajñām diviṣṭīçam vāyo yāhi sumānabhiḥ,
 antāḥ pavītra upāri çṛṇānò 'yām çukró ayāmi te.

2.41.4^b : 1.47.1^b, sutāḥ sóma ṛtāvṛdhā.

2.41.6^a : 1.136.1^d, tā samrājā gṛtāsuti.

2.41.6^b : 1.136.3^c, adityā dānunas pati.

2.41.8^{a+o} (Gṛtsamada ; to Açvins)

nā yāt páro nāntara ādadhārsad vṛṣaṅvasu,
 duḥçāṅso mártyo ripūḥ.

6.63.2^d (Bharadvāja ; to Açvins)

āram me gantaṁ hávanāyāsmāi gṛṇāná yāthā pībātho āndhaḥ,
 pári ha tyád vartīr yātho riṣó ná yāt páro nāntaras tuturyāt.

8.18.14^b (Irimbiṭhi Kāṇva ; to Indra)

sām ít tám aghām açnavad duḥçāṅsam mártyaṁ ripúm,
 yó asmatrá durhāṇvāṅ úpa dvayūḥ.

2.41.13^a = 6.52.7^a : 1.3.7^b, viçve devāsa ā gata.

2.41.13^b (Gṛtsamada ; to Viçve Devāḥ) =

6.52.7^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

ṽ viçve devāsa ā gata, çṛṇutā ma imām hávam,
 édām barhīr ní śidata.

☞ 1.3.7^b

8.73.10^b (Gopavāna Ātreya, or Saptavadhri Ātreya ; to Açvins)

iḥā gataṁ vṛṣaṅvasu çṛṇutām ma imām hávam,
 ṽ antī śad bhutu vām āvah.

☞ refrain, 8.73.1^c–18^c

Cf. imām me çṛṇutām hávam, 8.85.2^b, and imām nah çṛṇavad dhāvam, under 8.43.22^a.

2.41.15 = 1.23.8.

2.41.16^c, apraçastá iva smasi : 1.29.1^b, anāçastá iva smási.

2.41.20^b : 1.142.8^d, sidhrám adyá divispf̥çam ; 5.13.2^b, sidhrám adyá divispf̥çah.

2.42.3^c (Gr̥tsamada ; Adhvani vāçyamānasya çakuntasya stutih̥)
 áva kranda dakṣinató gr̥hāpān̄ sumañgálo bhadravadí çakunte,
 má na stená içata mághaçāṅso ṽbr̥hád vadema vidáthe suv̥rāh̥.]

☞ refrain, 2.1.16^d ff.

6.28.7^c (Bharadvāja ; to Gāvaḥ)
 prajāvatih̥ suyávasaṁ riçántih̥ çuddhá apāḥ suprapāné píbantih̥,
 má va stená içata mághaçāṅsaḥ ṽpári vo hetí rudrásya v̥r̥jyāh̥.]

☞ 2.33.14^a

Cf. má no duhçāṅsa içata, under 1.23.9^c.

REPEATED PASSAGES BELONGING TO BOOK III

[3.1.5^b, krátum punánāḥ kavībhiḥ pavitraiḥ : 3.31.16^c, mādhvah punánāḥ, &c.]

3.1.13^a : 1.164.52^b, apām gārbham darçatām oçadhīmām.

3.1.15^d (Viçvāmitra Gāthina ; to Agni)

īḷe ca tvā yājamāno havīrbhir īḷe sakhitvām sumatīm nīkāmaḥ,
devāir āvo mimihī sām jaritré rákṣā ca no dāmyebhir ānikāiḥ.

3.54.1^o (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā ; to Viçve Devāḥ,
here Agni)

imām mahé vidathyāya çusām çāçvat kṛtvā īdyaya prá jabhruḥ,
çṛṇótu no dāmyebhir ānikāiḥ çṛṇótv agnīr divyāir ājasrah.

A good illustration of the need of confronting repeated pádas. Grassmann translates the two pádas respectively : 'und schütze uns durch häualiches Erglänzen' ; and 'es hör' uns Agni mit des Hauses Feuern'. Ludwig, 303, ad 3.1.15, 'behüt' uns mit deinen hausliebenden [vilen] antlitzten' ; and, 200, ad 3.54.1, 'er erhöere uns mit seinen hausfreundlichen angesichtern'. Ludwig is right in holding to the same rendering of ānikāiḥ in both places. Bergaigne, *Études sur le Lexique*, p. 67, suggests 'ses formes domestiques' for dāmyebhir ānikāiḥ in 3.1.15, but refrains from applying the same suggestion to 3.54.1, perhaps because 'hearing with domestic forms' is not easy. It seems to me that we should take the páda in 3.1.15 in its ordinary sense, 'protect us with thy several faces (which thou showest as house-fire)'. A bolder poet treats the idea more secondarily, to wit, 'hear us with thy faces', i. e. having faces, ergo ears, he can hear with them each and all (dāmyebhiḥ, and divyāiḥ). Cf. Geldner, *Ved. Stud.* i. 158 ; Oldenberg, *SBE.* xlvi. 221.

3.1.19^{ab} (Viçvāmitra Gāthina ; to Agni)

ā no gahi sakhyébhiḥ çivébhir mahán mahībhir ūtibhiḥ saranyán,
asmé rayīm bahulām sántarutram suvācam bhāgām yaçāsam kṛdhi nah.

3.31.18^{cd} (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)

pátir bhava vṛtrahān sūñtānām girām viçvāyur vṛṣabhó vayodhāḥ,
ā no gahi sakhyébhiḥ çivébhir mahán mahībhir ūtibhiḥ saranyán.

4.32.1^o (Vāmadeva ; to Indra)

ā tú na indra vṛtrahān asmākam ardhām ā gahi,
mahán mahībhir ūtibhiḥ.

3.1.20^{cd} (Viçvāmitra Gāthina ; to Agni)

etā ta agne jānimā sánāni prá pūrvyāya nūtanāni vocam,
mahānti vṛṣṇe sāvānā kṛtémā jānmañ-janman nīhito jātávedāḥ.

3.30.2^c (Viçvāmītra ; to Indra)

ná te dūrē paramá cid rájáñsy á tú prá yāhi harivo háribhyām,
sthirāya vṛṣṇe sávanā kṛtémá yuktá grāvāṇaḥ samidhānē agnāu.

For 3.1.20^d see the next full paragraph, i.e. under 3.1.21^{od}.

3.1.21^a : 3.1.20^d, jánmañ-janman níhito jātávedāḥ.

3.1.21^{od} (Viçvāmītra Gāthina ; to Agni)

jánmañ-janman níhito jātávedā, viçvāmītrebhir idhyate ájasraḥ, ☞ 3.1.20^d
tásya vayám sumatāu jajñīyasyápi bhadré sāumanasé syāma.

3.59.4^{od} (Viçvāmītra ; to Mitra)

ayám mitró namasyāḥ suçévo rája suksatró ajaniṣṭa vedhāḥ,
tásya vayám sumatāu jajñīyasyápi bhadré sāumanasé syāma.

6.47.13^{ab} (Garga Bhāradvāja ; to Indra) =

10.131.7^{ab} (Sukīrti Kakṣvata ; to Indra)

tásya vayám sumatāu jajñīyasyápi bhadré sāumanasé syāma,
[sá sutráma svāvān índro asmé ārac cid dvéṣaḥ sanutár yuyotu.]

☞ 6.47.13^{od}

10.14.6^{od} (Yama Vāivasvata ; Liṅgoktadevatāḥ)

āngiraso naḥ pitáro návagvā átharvāṇo bhṛgavaḥ somyásāḥ,
téṣāñ vayám sumatāu jajñīyānām ápi bhadré sāumanasé syāma.

The order of the two hemistichs in 6.47.13 = 10.131.7 seems inverted and secondary.

3.1.22^d (Viçvāmītra Gāthina ; to Agni)

imám jajñám sahasāvan tvám no devatrā dhehi sukrato rārāṇaḥ,
prá yañsi hotar bṛhatīr iṣo nó 'gne máhi dráviṇam á yajasva.

10.80.7^d (Agni Sāucika, or Agni Vaiçvānara ; to Agni)

agnāye bráhma ṛbhāvas tatakṣur agnīm mahám avocāmā suvrktīm,
ágne práva jaritāram yaviṣṭhāgne máhi dráviṇam á yajasva.

3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 (Viçvāmītra Gāthina ; to Agni) = 3.15.7 (Utkīla

Kātya ; to Agni) = 3.22.5 (Gāthin Kāuṣika ; to Agni) = 3.23.5

(Devavravas Bhārata, and Devavāta Bhārata ; to Agni)

iḷám agne purudāñsam sanīm gōḥ ṣaṣvattamám hávamānāya sādha,
syān naḥ sūnús tánayo vijāvāgne sá te sumatīr bhūtv asmé.

3.2.2^c (Viçvāmītra Gāthina ; to Agni)

sá rocajay janūṣā ródasi ubhé sá matrór abhavat putrá ídyāḥ,
havyavāḷ agnīr ajāraḥ cānohito dūlābho viçám átithir vibhāvasuḥ.

5.4.2^a (Vasucṛuta Ātreya ; to Agni)

havyavāḷ agnīr ajāraḥ pitá no vibhūr vibhāvā sudṛṣṭko asmé,
sugārhapatyāḥ sám iṣo didihy [samadryāḥ sám mimīhi ṣrāvāñsi.]

☞ 3.54.22^b

The two hymns correspond also in 3.2.10^c = 5.4.3^a.

3.2.5^a (Viçvāmītra Gāthina ; to Agni)

agnīn̄ sumnāya dadhire puró jánā vājaçravasam ihá vṛktábarhiṣah,
yatásrucaḥ suricām̄ viçvādevyaṁ rudrām̄ yajñānām̄ sādhadīṣṭim̄ apāsām̄.

10.140.6^b (Agni Pāvaka ; to Agni)

ṛtāvānām̄ mahīṣām̄ viçvādarçatam̄ agnīn̄ sumnāya dadhire puró jánāḥ,
ḥrútkarṇām̄ saprāthastamām̄ tvā girá, dáivyaṁ mánusa yugá. 1.45.7^c

We render 3.2.5, 'Men, having arranged the sacrificial grass, holding the sacrificial ladle, for welfare have established as their Purohita brilliant Agni, renowned as (giver of) substance, representative of all the gods, the Rudra of sacrifices, who promotes the desire of active (worshippers)'. Cf. Oldenberg, SBE. xlv. 228, 327 ; ZDMG. lxii. 476 ; RV. Noten, p. 226. With this perfect stanza we compare 10.140.6, to wit: 'The order-obeying bull, the all-visible, for welfare men have established as their Purohita; thee, that hast attentive ears, art spread most widely, the divine, the generations of men (have established)'. The second hemistich is anacoluthic; the change of person in the phrase tvā girá limps along late in the stanza; moreover tvā girá is almost certainly an appendage to the third páda which occurs also minus that appendage in 1.45.7^c. There the sense is perfect: 'The seers have established thee, O Agni, at the daily (morning) oblations as their Hotar (priest), as their ṛtvij (serving priest), thee that art the greatest acquirer of wealth, hast attentive ears, art spread most widely.'

3.2.8^d (Viçvāmītra Gāthina ; to Vaiçvānara)

namasyāta havýádātīm̄ svadhvarām̄ duvasyāta dámyaṁ jātávedasam,
rathír̄ ṛtāsya brhátó vicarṣanir̄ agnir̄ devānām̄ abhavat puróhitaḥ.

10.110.11^b (Jamadagni Bhārgava, or Rama Jamadagnya ; Āpriyaḥ)

sadyó jātó vy amimīta yajñām̄ agnir̄ devānām̄ abhavat purogāḥ,
asyá hótuh̄ pradīçy ṛtāsya vācī sváhakṛtaṁ havir̄ adantu devāḥ.

10.150.4^a (Mṛṛīka Vasiṣṭha ; to Agni)

agnir̄ devó devānam̄ abhavat puróhito 'gnīn̄ manuṣyā ṣṣayaḥ sám̄ idhire,
agnīn̄ mahó dhānasātāv̄ ahām̄ huve mṛṛīkām̄ dhānasātaye.

The páda 10.150.4^a is certainly secondary, as shown by the metre (devó is gloss); see p. vii, line 6 from top.

3.2.10^a (Viçvāmītra Gāthina ; to Vaiçvānara)

viçām̄ kavīn̄ viçpátīm̄ mánuṣīr̄ iṣaḥ sám̄ sīm̄ akr̄nvan̄ svádhitīm̄ ná téjase
sá udvátó nivátó yāti véviṣat̄ sá gárbham̄ eṣú bhúvaneṣu dīdharat.

5.4.3^a (Vasuçruta Ātreya ; to Agni)

viçām̄ kavīn̄ viçpátīm̄ mánuṣīnām̄ çúciṁ pāvakaṁ ghṛtāpṛṣṭham̄ agnīn̄
ní hótāram̄ viçvavidām̄ dadhidhve sá devéṣu vanate váryāṇi.

6.1.8^a (Bharadvāja Barhaspatya ; to Agni)

viçām̄ kavīn̄ viçpátīm̄ çáčvatīnām̄ nitóçanam̄ vṛsabhām̄ carṣanīnām̄,
pṛéṣanīm̄ iṣáyantaṁ pāvakaṁ rájantam̄ agnīn̄ yajatām̄ rayñām̄.

To me viçpátīm̄, without following genitive in 3.2.10, seems to imitate 5.4.3, especially as the expression mánuṣīr̄ iṣaḥ is, to say the least, unfamiliar.—The two hymns, 3.2 and 5.4 own jointly also the páda 3.2.2^a = 5.4.2^a.

3.2.11^c (Viçvāmītra Gāthina ; to Vaiçvānara)

sá jinvate jathāreṣu prajajīvān vṣā citreṣu nānadan ná sinhāh,
vaiçvānarāh pṛthupājā ámartyo vásu rátā dāyamāno ví dāçīṣe.

3.2.7.5^a (Viçvāmītra ; to Agni)

pṛthupājā ámartyo ghṛtānirṇik svāhutaḥ,
agnír yajñāsya havyvāḥ.

3.4.6^c, yáthā no mitró váruṇo júçoṣat : 1.43.3^a, yáthā no mitró váruṇaḥ.

3.4.7 = 3.7.8 (Viçvāmītra Gāthina ; Āpra, here Daivya Hotārā)

ḍáivya hótārā prathamā ny ṛñje, saptá pṛkṣāsaḥ svadháyā madanti,

ṛtām çānsanta ṛtām ít tá āhur ānu vratām vratapá dídhyānāḥ.

☞ 2.3.7^a

3.4.7^a = 3.7.8^a, dáivya hótārā prathamā ny ṛñje : 2.3.7^a, dáivya hótārā prathamā
vidústara ; 10.66.13^a, dáivya hótārā prathamā puróhita ; 10.110.7^a,
dáivya hótārā prathamā suvācā.

3.4.8 (Viçvāmītra Gāthina ; Āpra, here Tisro Devīḥ)

7.2.8 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tisro Devīḥ)

ā bhāratī bhāratībhiḥ sajóṣā iḷā devāir manuṣyēbhir agnīḥ,
sārasvatī sārasvatēbhir arvāk tisaró devír barhír édām sadantu.

For this and the next three stanzas see p. 17, top.

3.4.9 (Viçvāmītra Gāthina ; Āpra, here Tvaṣṭar) =

7.2.9 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Tvaṣṭar)

tán nas turípam ádha poçayitnú déva tvaṣṭar ví rāraṇāḥ syasva,
yáto virāḥ karmanyaḥ sudákṣo yuktágrāvā jáyate devákāmāḥ.

Cf. the author, *Indogermanische Forschungen*, xxv. 191.

3.4.10 (Viçvāmītra Gāthina ; Āpra, here Vanaspati) =

7.2.10 (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Vanaspati)

vānaspaté 'va srjópa devān agnír havīḥ çamitá sūdayāti,
séd u hótā satyátaro yajāti yáthā devānām jānimāni véda.

Cf. for the first distich 2.3.10^{ab}.

3.4.11^{b+d} (Viçvāmītra Gāthina ; Āpra, here Agni) =

7.2.11^{b+d} (Vasiṣṭha Māitrāvaruṇi ; Āpra, here Agni)

ā yāhy agne samidhānó arvān indreṇa devāiḥ sarátham turébhiḥ,
barhír na āstām áditiḥ suputrā svāhā devā amftā mādayantām.

5.11.2^c (Sutamhara Ātreya ; to Agni)

yajñāsya ketūm prathamām puróhitam, agnīm náras triṣadhasṭhé sám
idhire,

☞ 5.11.2^a

indreṇa devāiḥ sarátham sá barhīsi sídan ní hótā yajáthāya sukrátuḥ.

10.15.10^b (Çaṅkha Yāmāyana ; to the Fathers)

yé satyāso havirádo haviṣpá indreṇa devāiḥ sarátham dādhanāḥ,

ágne yāhi sahāsam devavandāiḥ páraiḥ púrvāiḥ pitṛbhir gharmaśadbhiḥ.

10.70.11^d (Sumitra Bādhryaṣva; Āpra, here Agni)

āgne vaha vāruṇam iṣṭāye na indraṁ divó marúto antárikṣāt,
sídantu barhír viṣva á yájatrāḥ svāhā devā amṛtā mādayāntām.

To me 10.15.10 conveys the impression of secondary workmanship. The division of the Fathers in havirādaḥ, haviṣpāḥ, gharmāsadaḥ, also perhaps párāḥ and pūrvāḥ, savours of the system of the later ritualistic cult of the dead. Cf. Hillebrandt, Ved. Myth. iii. 414.—For 3.4.11^d cf. 10.16.8^d, tásmin devā amṛtā mādayante.

[3.5.4^a, mitró agnir bhavati yát sámiddhaḥ : 5.3.1^d, tvám mitró bhavasi yát, &c.]

Cf. 3.18.5^b.

3.5.4^b (Viṣvāmitra Gāthina; to Agni)

mitró agnir bhavati yát sámiddho, mitró hótā vāruṇo jātávedāḥ, cf. 3.5.4^a
mitró adhvaryúr iṣiró dāmūnā mitráḥ síndhunām utá párvatānām.

10.83.2^b (Manyu Tāpasa; to Manyu)

manyúr indro manyúr evāsa devó manyúr hótā vāruṇo jātávedāḥ,
manyúrṁ viṣva ílate mánusir yāḥ páhí no manyo tāpasa sajóṣāḥ.

For the character and relative date of the Manyu hymns see under 8.100.2. It is quite clear that the Manyu páda is a *tour de force* in imitation of the Agni páda. Cf. under 10.45.2.

3.5.5^a (Viṣvāmitra Gāthina; to Agni)

pāti priyám ripó ágraṁ padám véḥ pāti yahvác cáraṇām sūryasya,
pāti nábhā saptáçirṣaṇam agnir pāti devānām upamādam ṛsvāḥ.

4.5.8^d (Vāmadeva Gāutama; to Vāiṣvānara)

pravácyaṁ vácasaḥ kíṁ me asyá gūhā hitám úpa niṅ vadanti,
yád usriyānām ápa vár iva vrán pāti priyám rupó ágraṁ padám véḥ.

I have dealt with these stanzas in JAOS. xxvii. 74 ff. The main point there is to show that rúp means 'ascent' or 'height', in 4.5.8. This is supported by the expressions ágre rupá árupitam in 4.5.7, which can scarcely mean anything else than 'ascended on the top of the height'; and 10.13.3, páñca padāni rupó ánv aroham, 'five steps along the ascents I have ascended'. In these circumstances it seems to me certain enough that ripó in 3.5.5 is a slip for rupó on the part of the redactors who had lost touch with the latter word which is moribund in the hieratic mantras, and does not occur at all outside of them. With ripó changed to rupó in 3.5.5 we have a perfect description of the solar paradise, the paradise of Viṣṇu; cf. in addition to my former statements, 3.55.10. I cannot find any refutation of this not unimportant point of Vedic critique in Oldenberg's brief statements, RV. Noten, pp. 227, 271. Cf. also Roth, Nirukta, 6.17, Erläuterungen, p. 85 ff.

3.5.6^b, viṣvāni devó vayúnāni vidvān : 1.189.1^b, viṣvāni deva vayúnāni vidvān.

3.5.11 = 3.1.23 = 3.6.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.6.2^a (Viṣvāmitra Gāthina; to Agni)

á ródasi aprṇā jáyamāna utá prá rikthā ádha nú prayajyo,
divác cid agne mahinā pṛthivyá vacyāntām te váhnayaḥ saptájihvāḥ.

4.18.5^d (Samvāda Indrāditi vāmadevānām)

avadyám iva mányamānā gūhākar indram mātá vryeṇā nyṣṭam,
áthód asthāt svayám átkarṁ vásāna á ródasi aprṇāj jáyamānaḥ.

7.13.2^b (Vasiṣṭha Maitrāvaruṇi; to Vaiçvānara)
 tvām agne çocisā çocucāna ā ródasī aprṇā jāyamānaḥ,
 tvām devān abhiçaster amuñico váiçvānara jātavedo mahitvá.
 10.45.6^b (Vatsaprī Bhālandana; to Agni)
 viçvasya ketúr bhūvanasya gārbha ā ródasī aprṇāj jāyamānaḥ,
 viñm cid ādrim abhinat parāyāñ jānā yád agním áyajanta páñca.

For 3.6.2^d see Geldner, *Ved. Stud.* ii. 258.

3.6.6^d (Viçvāmītra Gāthina; to Agni)
 ṛtāsya vā keçná yogyābhīr ghṛtasnūvā rōhita dhurī dhisva,
 áthā vaha devān deva viçvān svadhvarā kṛṇuhi jātavedaḥ.

6.10.1^d (Bharadvāja Bārhaspatya; to Agni) [dhvam,
 puró vo mandrām divyām divyām suvrktīm prayatī yajñé agním adhvaré dadhi-
 purá ukthébhīḥ sá hí no vibhāvā svadhvarā karatī jātavedaḥ.

7.17.3^b (Vasiṣṭha Maitrāvaruṇi; to Agni)
 āgne viñi haviṣā yāksi devān svadhvarā kṛṇuhi jātavedaḥ.

7.17.4^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
 svadhvarā karatī jātavedā yāksad devān amñtan pipráyac ca.

Stanzas 7.17.3 and 7.17.4 in concatenation.—In 6.10.1^b agním is apparently the secondary element in the hypermetric line; mandrām in páda a without agním in páda b would be sufficiently distinct, as it is one of Agni's 'leitmotifs'.

3.6.9^d: 2.3.11^c, anuṣvadhām ā vaha mādāyasva.

3.6.11 = 3.1.23 = 3.5.11 = 3.7.11 = 3.15.7 = 3.22.5 = 3.23.5.

3.7.8: see under 3.4.7.

3.7.11: see preceding item but one.

3.8.3^d (Viçvāmītra Gāthina; to Yupa)
 úc chrayasva vanaspate vāraṣman pṛthivyā ádhi,
 súmiti miyámāno vāroo dhā yajñāvāhase.

3.24.1^d (Viçvāmītra; to Agni)
 āgne sáhasva pñtanā abhímātīr ápāsya,
 duṣṭāras tārann árātīr vāroo dhā yajñāvāhase.

For 3.8.3^b cf. 3.29.4^b, nábhā pṛthivyā ádhi, under 2.3.7^d.

[3.8.8^a, ádityā rudrá vásavaḥ sunthāḥ; 7.35.14^a, ádityā rudrá vásavo juṣanta
 (idám bráhma); 10.66.12^c, ádityā rudrá vásavaḥ súdānavaḥ (imā
 bráhma).]

3.8.9^a, hañsā iva çreñiçó yātānāḥ: 1.163.10^c, hañsā iva çreñiçó yatante.

3.8.9^d (Viçvāmītra Gāthina; to Yupaḥ)
 ḥañsā iva çreñiçó yātānāḥ, çukrá vásānāḥ sváravo na águh, 1.163.10^c
 unnyámānāḥ kavībhīḥ purástad devā devānām ápi yanti páthaḥ.

7.47.3^b (Vasiṣṭha ; to Āpaḥ)

catāpavitrah svadhāyā mādantir devīr devānām āpi yanti pāthah,
 ॥ tā indrasya nā minanti vratāni, ॥ śindhubhyo havyaṁ ghrtāvaj juhota. ॥

☞ c: cf. 7.47.3^c; d: cf. 3.59.1^d

The ritualistic stanza 3.8.9, on the evidence of its two repeated pādas (cf. 7.34.10), seems to be secondary.—For the repeated pāda see also 2.3.9^d, āthā devānām āpy etu pāthah.

3.9.1^b: 5.22.3^b; 8.11.6^b, devāṁ mārtaṣa utāye; 1.144.5^b, devāṁ mārtaṣa utāye havāmahe.

3.9.1^c (Viṣvāmitra Gāthina ; to Agni)

sākhāyas tvā vavīmahe ॥ devāṁ mārtaṣa utāye, ॥

☞ 1.144.5^b

apām nāpātaṁ subhāgam sudīditim ॥ supratūrtim anehāsam. ॥

☞ 1.40.4^d

8.19.4^a (Sobhari Kāṇva ; to Agni)

ūrjō nāpātaṁ subhāgam sudīditim agnīm ṛṣṭhāçocīṣam,
 sā no mitrāsya vārunasya sō apām ā sumnām yaksate divī.

SV. 2.764, in its version of RV. 8.19.4, substitutes apām nāpātaṁ, &c. Throughout the RV. both expressions apply primarily to Agni. On the theme of apām nāpāt see Magoun, JAOS. xix. 137 ff.; AJPh. xxi. 274 ff.; Hillebrandt, Ved. Myth. i. 365 ff.

3.9.1^d: 1.40.4^d, supratūrtim anehāsam.

3.9.6^b (Viṣvāmitra Gāthina ; to Agni)

tām tvā mārtaḥ agrbhṇata devēbhyo havyaavāhana,

viçvān yād yajñān abhipāsi mānuṣa tāva krātvā yaviṣṭhya.

10.118.5^b (Urukṣaya Āmahyava ; to Agni Rakṣohan)

jāramāṇaḥ sām idhyase devēbhyo havyaavāhana,

tām tvā havanta mārtyāḥ.

10.119.13^b (Laba Āindra ; Labasya [Indrasya] ātmastutiḥ)

grhō yāmy āramkrto devēbhyo havyaavāhanaḥ,

॥ kuvit sōmasyāpām iti. ॥

☞ refrain, 10.119.1^a–13^c

10.150.1^b (Mṛṇika Vasiṣṭha ; to Agni)

sāmiddhaç cit sām idhyase devēbhyo havyaavāhana,

ādityāi rudrāir vāsubhir na ā gahi mṛṇikāya na ā gahi.

The repeated pāda, from its own nature, and its use in three out of the four connexions, is an Agni formula. Both Ludwig and Grassmann felt this in dealing with 10.119.13. The former, 976, 'ich geh ins haus des, der [das opfer] bereit halt, zu den göttern [geht Agni] der havyaabeförderer'. Grassmann points out that Agni is the speaker in this stanza, and that the stanza therefore originated in an Agni hymn: 'Ich gehe als Diener bereit gemacht, indem ich den Göttern die Opferspeisen zuführe.' Geldner and Kägi, Siebenzig Lieder, p. 82, calmly assign the stanza to Indra: 'Ich geh nun wohlversehn nach Haus (grhō = grhām u), und bring den Göttern Opfer mit.' Similarly v. Schroeder, Mysterium und Mimus, p. 367. Hillebrandt, Ved. Myth. i. 165, reads grāho for grhō: 'ein Becher wohlbereitet wurde geschöpft, der den Göttern die Opfergabe zuführt' (yāmi, as aorist pass. 3rd sing.). To my mind the difficulty remains unsolved, but the repetitions of the pāda show that it certainly originated in the sphere of Agni. Cf. also Geldner, Rigveda-Komm., p. 203.

3.9.9^b (Viçvāmitra Gāthina; to Agni)

á juhota svadhvarám çirám pávakáçocişam,
açúm dutám ajirám pratnám ídyañ çruṣṭí devám saparyata.

8.43.31^b (Virūpa Āṅgiraśa; to Agni)
agním mandráñ purupriyám çirám pávakáçocişam,
hr̥dbhír mandrēbhir Imahe.

8.102.11^a (Prayoga Bhārgava, or others; to Agni)
çirám pávakáçocişam jyēṣṭho yó dámeṣv á,
dídāya dirghaçrúttamah.

10.21.1^d (Vimada Āindra, or others; to Agni)
ágním ná svāvṛktibhir ḥótārañ tvā vṛñmahe, ☞ 5.20.3^a
yajñāya stīrñābarhiṣe ví vo máde çirám pávakáçocişam vívakṣase.

The refrains in 10.21.1, of course, suggests lateness.—Cf. agnīm pávakáçocişam, 8.44.13^b.

3.9.9 (Viçvāmitra Gāthina; to Agni) =

10.52.6 (Agni Sāucika; to Devāh)
trīṇi çatá trī sahasrāny agnīm triṅçác ca devá náva çāsaparyan,
áukṣan ghṛtáir ástīrñan barhír asmā ád íd dhótārañ ny áśādayanta.

Cf. 10.7.5^d, vikṣú hótārañ ny áśādayanta.

3.10.1^{a+b} (Viçvāmitra Gāthina; to Agni)

tvám agne manīṣiṇaḥ samrājāñ çarṣaṇínám,
devám mártāsa indhate sám adhvare.

8.44.19^a (Virūpa Āṅgiraśa; to Agni)
tvám agne manīṣiṇas tvám hinvanti oṭtibhiḥ,
ḥtvám vardhantu no girah, ☞ 1.5.8^c

10.134.1^d (Mādhātār Yāuvanaçva; to Indra)
ubhé yád indra ródasi apaprāthosá iva,
mahántam tvā mahínám samrājāñ çarṣaṇínám ḥdeví jánitry aḥjanad
bhadrá jánitry aḥjanat, ☞ refrain, 10.134.1^{ef-6ef}

See under 1.5.8^c for the character of 8.44.19. For the páda samrājāñ çarṣaṇínám cf. 8.16.1^a, prá samrājāñ çarṣaṇínám, done over secondarily from iambic to trochaic; see Part 2, chapter 2, line 9 from top.

3.10.2^{a+c} (Viçvāmitra Gāthina; to Agni)

tvám yajñéṣv ṛtvíjam ḥagne hótārañ ḥate, ☞ cf. 1.128.8^a
gopá ṛtāsyā dīdihī své dáme.

10.21.7^a (Vimada Āindra, or others; to Agni)
tvám yajñéṣv ṛtvíjam cārum agne ní ṣedire,
ghṛtāpratikāñ mánuṣo ví vo máde çukráñ cētīṣṭham akṣábhīr vívakṣase.
10.118.7^c (Uruksaya Āmahyava; to Agni Rakṣohan)
ádābhyena çociśāgne rákṣas tvám daha,
gopá ṛtāsyā dīdihī.

Note that 3.10.2^c and 10.21.7^{cd} are both metrically composita.—Cf. gopám ṛtāsyā dīdivim, 1.1.8^b, and see p. 19.

[3.10.2^b, *agne hótāram īhate*: 6.14.2^c, *agnīm hótāram īhate*. See also under 1.128.8^a.]

3.10.3^b (Viçvāmitra Gāthina; to Agni)
sá ghā yás te dādāçati samídhā jātávedase,
só agne dhatte suvíryaṁ sá puyati.

7.14.1^a (Vasiṣṭha Māitrāvaruṇi; to Agni)
samídhā jātávedase devāya deváhutibhiḥ,
havirbhiḥ çukráçociṣe namasvīno vayāṁ dāçemāgnāye.

[3.10.4^b, *agnír devébhīr ā gamat*: 1.1.5^c, *devó devébhīr ā gamat*.]

Cf. in the Introduction, p. 19.

3.10.8^a, *sá naḥ pāvaka dīdīhi*: 1.12.10^a, *sá naḥ pāvaka dīdivaḥ*.

[3.10.8^b, *dyumád asmé suvíryaṁ*: 3.13.7^c, *dyumád agne suvíryaṁ*.]

3.10.9^{ab}, *tām tvā viprā vipanyávo jagrívānsaḥ sám indhate*: 1.22.21^{ab}, *tád viprāso vipanyávaḥ jagrívānsaḥ sám indhate*.

3.10.9^c (Viçvāmitra Gāthina; to Agni)

tām tvā viprā vipanyávo jagrívānsaḥ sám indhate,
havyavāham āmartyaṁ sahovḥdham.

1.22.21^{ab}

4.8.1^b (Vāmadeva Gāutama; to Agni)
dūtām vo viçvāvedasaṁ havyavāham āmartyam,
yājīṣṭham rñjase girā.

8.102.17^c (Prayoga Bhārgava, or others; to Agni)
tām tvājananta mātāraḥ kavīm devāso āngiraḥ,
havyavāham āmartyam.

We may assume that the longer form of the repeated pāda is composite (see Part 2, chapter 2, class B 4). On the other hand 3.10.9 is certainly superior to 1.22.21^{ab} (see there).

[3.11.3^b, *ketúr yajñāsya pūrvyāḥ*: 9.2.10^c, *ātmā yajñāsya pūrvyāḥ*.]

3.11.4^c (Viçvāmitra Gāthina; to Agni)

agnīm sūnūm sānaçrutāṁ sāhaso jātávedasam,
vāhniṁ devā akṛṇvata.

7.16.12^b (Vasiṣṭha Māitrāvaruṇi; to Agni)
tām hótāram adhvarāsyā prāçetasāṁ vāhniṁ devā akṛṇvata,
dādhati rátanaṁ vidhaté suvíryaṁ, agnír jānāya dāçīṣe.

4.12.3^c

3.11.6^c (Viçvāmitra Gāthina; to Agni)

sāhvān viçvā abhiyújaḥ krátur devānām āmṛktaḥ,
agnis tuviçravastamaḥ.

5.25.5^a (Vasūyava Ātreyaḥ ; to Agni)
 agnis tuviçravastamañ tuviçbrahmāṇam uttamām,
 astūrtam çrāvayātpatiñ putrām dadāti dāçuṣe.

May we think that tuviçravastama is originally epithet of Agni, as in 3.11.6? Cf. related passages, 1.91.20 ; 3.4.9 ; TS. 1.2.13.1 ; MS. 1.2.9.

3.11.8^c (Viçvāmitra Gāthina ; to Agni)
 pári viçváni súdhitāgnér açyāma mánmabhīḥ,
 víprāso jātávedasaḥ.

8.11.5^c (Vatsa Kāṇva ; to Agni)
 mártā ámarthyasya te bhūri náma manāmahe,
 víprāso jātávedasaḥ.

3.12.4^b (Viçvāmitra Gāthina ; to Indra and Agni)
 toçá vṛtrahāṇā huve sajítvanáparājítā,
 indrágni vājasátamā.

8.38.2^b (Çyavaçva Ātreya ; to Indra and Agni)
 toçasā rathayāvānā vṛtrahāṇáparājítā,
 indrágni tāsya bodhatam.

One is obviously patterned after the other. But which ?

[3.12.9^c, tād vām ceti prá víryam : 1.93.4^a, ágniṣomā ceti tād víryam vām.]

3.13.2^b : 1.134.2^a, dáksam sácanta utáyaḥ.

[3.13.7^c, dyumád agne suvíryam : 3.10.8^b, dyumád asmé suvíryam.]

3.14.5^b (Ṛṣabha Vaiçvāmitra ; to Agni)
 vayám te adyá rarimá hí kāmam uttánáhastā námasopasádyā,
 yájiṣṭhena mánasā yakṣi deván áśredhatā mánmanā vípro agne.

6.16.46^d (Bharadvāja ; to Agni)
 vītí yó devám máрто duvasyéd agním iṣṭadhvaré havīṣmān,
 ḥótaram satyayajāñ ródasyor, uttánáhasto námasá vivāset. ~~or~~ 4.3.1^b

10.79.2^d (Agni Saucika, or others ; to Agni)
 gūhá çro nihitam fđhag akṣí ásinvann atti jihváya vānāni,
 ástrāny asmāi paḍbhīḥ sám bharanty uttánáhastā námasádhi vikṣú.

3.15.5^a, áchidrā çárma jaritāḥ purúṇi : 2.25.5^b, áchidrā çárma dadhire purúṇi.

3.15.7 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.22.5 = 3.23.5.

3.16.2^a (Utkila Kātya ; to Agni)
 imáñ naro marutaḥ saçcatá vđdham yasmin ráyaḥ çevrdhasaḥ,
 abhí ye sánti pñtanāsu dudhyò viçváhá çátrum ádabhūḥ.

7.18.25^a (Vasiṣṭha Maitravaruṇi ; Sudāsaḥ Pāijavanasya dānastutih)
imān̄ naro marutaḥ saççatānu dīvodāsaṁ nā pitāraṁ sudāsaḥ,
aviṣṭānā pāijavanāsya kētaṁ duṇāçaṁ kṣatṛāṁ ajāraṁ duvoyū.

For 7.18.25^a cf. 6.46.10. For vṛdham in 3.16.2^a, Oldenberg, RV. Noten, p. 231.—Ante-
cedently it is likely that the dānastuti has patterned the repeated pāda after the Agni pāda ;
cf. under 1.8.5^c.

3.16.6^d, tūvidyumna yāçasvatā : 1.9.6^c, tūvidyumna yāçasvatāḥ.

[3.17.2^b, yātha divó jātavedaç cikitvān : 4.3.8^d, sādha divó, &c.]

3.17.4^d : 2.40.1^d, devā akr̄vann amṛtasya nābhim.

3.17.5^a (Kata Vaiçvāmitra ; to Agni)
yās tvád dhótā pūrvo agne yājīyān dvitā ca sātta svadhāyā ca çambhūḥ,
tāsyānu dhārma prā yajā cikitvó 'thā no dhā adhvarān̄ devāvītau.

5.3.5^a (Vasuçruta Ātreya ; to Agni)
nā tvád dhótā pūrvo agne yājīyān nā kāvyāiḥ paró asti svadhāvāḥ,
viçaç ca yāsya ātithir bhāvāsi sá yajñēna vanavad deva mātān̄.

The two repeated pādas express paradoxically exactly the opposite thing. Surely Agni is
the pūrvo hótā (cf. 10.53.1), who, in truth, follows his own law when he sacrifices ; there-
fore he receives the epithet svadharman in 3.21.2. Therefore 5.3.5 is normal (cf. also under
5.1.5^d) ; 3.17.5 ecstatic and paradoxical. Evidently the poet of the latter stanza builds his
strange statement upon familiar ideas, and cannot resist the temptation to go the poet of 5.3.5
'one better' by introducing the fable of a yet more primordial and superior sacrificer than
Agni himself.

3.19.1^c (Gāthā Kauçika ; to Agni)
agnīn̄ hótāraṁ prā vṛṇe miyédhe gṛtsaṁ kavīn̄ viçvavidam āmūram,
sá no yakṣad devātātā yājīyān rāyé vājaya vanate maghāni.

10.53.1^c (Agni Saucika ; to Agni)
yām āichāma mánasā sò 'yām āgād yajñāsya vidvān pāruçaç cikitvān,
sá no yakṣad devātātā yājīyān ní hí śātsad āntaraḥ pūrvo asmāt.

Cf. Neisser, Bezz. Beitr. vii. 223 ; Oldenberg, RV. Noten, p. 232. The expression devātātā
yajīyān occurs also at 4.6.1 ; cf. the intimate correspondence of 3.19.2 and 4.6.3 (next item).

3.19.2^c (Gāthā Kauçika ; to Agni)
prā te agne havīmatīm iyarmy āchā sudyumnān̄ rātīnīn̄ ghṛtācīm,
pradakṣiṇíd devātātīm urāṇāḥ sām̄ rātībhir vāsubhir yajñām açret.

4.6.3^b (Vāmadeva Gāutama ; to Agni)
yatā sujūrñī rātīni ghṛtāçī, pradakṣiṇíd devātātīm urāṇāḥ, ~~cf.~~ cf. 4.6.3^a
ud u svārar navajā nákrāḥ paçvó anakti súdhitāḥ sumékāḥ.

We render 3.19.2, 'To thee, O Agni, I hold out the bright ladle, full of havis, full of gifts,
dripping ghee. Moving from left to right, choosing the gods, he hath established the
sacrifice with good gifts.' Cf. Ludwig, 318 ; Grassmann, i. 70 ; Oldenberg, SBE. xlv. 279, 281.

This faultless stanza (cf. 6.63.4) may be contrasted with 4.6.3, to wit: '(The ladle), glowing, full of gifts, dripping ghee, is held out—(Agni) moving from left to right choosing the gods.—Up stands the sacrificial post like a new-born akrá; well-placed, well-established, it anoints the (victim) cattle.' I have refrained from translating akrá by 'horse', as suggests Geldner, *Ved. Stud.* i. 168, with Oldenberg's approval, *SBE.* xlv. 342. The comparison here is unfit, and I cannot believe that even a Vedic poet would say of Agni, *RV.* 1.143.7, *indhāno akró vidátheṣv dídyac chukrávarṇām úd u no yaṁsate dhīyam*, 'the kindled horse shining at the sacrifice shall now lift up our luminous prayer'. akrá seems to mean 'beacon'. Cf. Ludwig, *Über die neuesten Arbeiten*, p. 54. Be this as it may, the anacoluthic and parenthetic position of the second páda in 4.6.3 leaves no doubt to my mind that it is borrowed directly from 3.19.2.

3.20.5^a (Gāthin Kāuṇika; to Viçve Devāḥ)

**dadhikráṁ agním uśásam ca devīm bḥaspátim savitāram ca devám,
açvínā mitrávaruṇā bhágam ca vásūn rudrān adityān ihá huve.**

10.101.1^c (Budha Sāumya; to Viçve Devāḥ, or Ṛtvikstutiḥ)

úd budhyadhvaṁ sámānasah sakhāyah sám agním indhvaṁ bahāvah
sānīḷah,

dadhikráṁ agním uśásam ca devīm indrávató 'vase ní hvaye vah.

hvaye is popular, huve hieratic; but they are not so clearly differentiated as to be available for chronological distinctions: cf. *RV.* 1.13.7-12, and see Bloomfield, *The Atharva-Veda*, p. 46.

3.21.1^c, 4^b, **stokánām** (4^b, **stokáso**) agne médaso gḥrtásya.

3.21.2^d (Gāthin Kāuṇika; to Agni)

**gḥrtāvantaḥ pávaka te stoká çotanti médasah,
svádharman devávitaye çréṣṭham no dhehi váryam.**

10.24.2^d (Vimada Āindra, or others; to Indra)

tvám yajñébhīr uktháir úpa havyébhīr imahe,
çáçpate çacnām ví vo máde çréṣṭham no dhehi váryam vívakṣase.

3.22.5 = 3.1.23 = 3.5.11 = 3.6.11 = 3.7.11 = 3.15.7 = 3.23.5.

3.23.5: see preceding item.

3.24.1^d: 3.8.3^d, **váro dhā yajñāvāhase.**

3.24.3^{b+c} (Viçvāmitra; to Agni)

**ágne dyumnéna jagrve sáhasah sūnav āhuta,
édām barhīḥ sado máma.**

8.19.25^c (Sobhari Kāṇva; to Agni)

yád agne mártyas tvám syám ahám mitramaho ámartyah
sáhasah sūnav āhuta.

8.75.3^b (Virūpa Āṅgīrasa; to Agni)

tvám ha yád yaviṣṭhya sáhasah sūnav āhuta,
ṛtáva yajñīyo bhúvah.

8.17.1^o (Irimbīhi Kaṇva ; to Indra)

á yāhi suṣumá hí ta ṽndra sóman pībā imám,

cf. 8.17.1^b

édám barhīḥ sado máma.

For 8.19.25 cf. 8.14.1, 2 and 8.44.23, and Max Müller, SBE. xxxii. 87.

[3.26.3^o, sá no agníḥ suvīryam svácvyam : 8.12.33^a, suvīryam svácvyam.]

3.26.6^o : 2.34.4^o, pīśadaçvaso anavabhráradhasaḥ.

3.27.2^b, girá yajñásya sádhanam : 1.44.11^a, ní tvā yajñásya sádhanam ; 8.6.3^b,
stómair yajñásya sádhanam ; 8.23.9^b, yajñásya sádhanam girá.

[3.27.3^o, áti dvéśānsi tarema : 2.7.3^o, áti gahemahi dvīśaḥ.]

[3.27.4^b, agníḥ pávaká ídyah : 7.15.10^o, çúciḥ pávaká ídyah.]

3.27.5^a, pṛthupája ámartyaḥ : 3.2.11^o, vaiçvanaráḥ pṛthupája ámartyaḥ.

3.27.7^a (Viçvāmitra ; to Agni)

hótā devó ámartyaḥ purástād eti mayáya,
vidáthāni pracodáyan.

8.19.24^d (Sobhari Kaṇva ; to Agni)

yó havýāny áirayatā mánurhito devá asá sugandhína,
vívāsate váryāni svadhvaró hótā devó ámartyaḥ.

3.27.13^b (Viçvāmitra ; to Agni)

ilónyo namasyās tirás támāñsi darçatáḥ,
sám agnir idhyate vīśā.

8.74.5^b (Gopavana Ātreya ; to Agni)

ṽamftam jātavedasam, tirás támāñsi darçatám,
ghṛtāhavanam ídyam.

cf. 6.48.1^o

The expressions tirás támāñsi darçatáḥ, and ghṛtāhavana ídyah are 'leitmotifs' of Agni ; they both figure in his nivid, ÇÇ. 8.24.

3.28.1^b, 6^b, purolāçam jātavedaḥ.

3.29.4^b, nábha pṛthivyá ádhi : 2.3.7^d, nábha pṛthivyá ádhi sánuṣu triṣú.

3.29.4^d : 1.45.6^d, ágne havýāya vólhave ; cf. agnir havýāya, &c., 5.14.3^o.

3.29.16^d (Viçvāmitra ; to Agni)

yád adyá tvā prayatí yajñé asmín hótāç cikitvó 'vrīmahná,
dhruvám aya dhruvám utāçamiṣṭhāḥ prajānán vidvāñ úpa yāhi sómam.

3.35.4^d (Viçvāmitra ; to Indra)

brāhmaṇā te brahmayūjā yunajmi hāri sākḥāyā sadhamāda aṣṭū,
sthirām rātham sukhām indradhitisthan prajānān vidvān ūpa yāhi
sōmam.

3.30.2^c, sthirāya vṛṣṇe sāvānā kṛtēmā : 3.1.20^c, mahānti vṛṣṇe sāvānā kṛtēmā.

3.30.13^d (Viçvāmitra ; to Indra)

dīdṛkṣanta uṣāso yāmann aktōr vivāsvatyā māhi citrām ānikam,
viçve jānanti mahinā yād āgād indrasya kārma sūkṛtā purūṇi.

3.32.8^a (Viçvāmitra ; to Indra)

indrasya kārma sūkṛtā purūṇi vratāni devā nā minanti viçve,
dādāhā yāḥ pṛthivīm dyām utēmām, jajāna sūryam uṣāsam sudānsāḥ.

cf. 3.32.8^c

3.34.6^b (Viçvāmitra ; to Indra)

mahō mahāni panayanty asyēndrasya kārma sūkṛtā purūṇi,
vṛjānena vṛjinān sām pipeṣa mayābhir dāsyūn abhībhūtyojāḥ.

For vṛjānena vṛjinān in 3.34.6 see Oldenberg, RV. Noten, p. 246, where earlier literature is cited.—For 3.32.8^c cf. 3.34.8^a, again of Indra, sasāna yāḥ pṛthivīm dyām utēmām.

3.30.17^d (Viçvāmitra ; to Indra)

ūd vṛha rākṣaḥ saḥāmūlam indra vṛṣṇā mādhyam prāty āgram ṛṇṇi,
ā kvataḥ salalūkaṁ cakārtha brahmadviṣe tāpusīm hetim asya.

6.52.3^d (Rjīçvan Bhāradvāja ; to Viçve Devāḥ)

kīm aṅgā tvā brāhmaṇaḥ soma gopām kīm aṅgā tvāhur abhiçastipām naḥ,
kīm aṅgā naḥ paçyasi nidyāmānān brahmadviṣe tāpusīm hetim asya.

For salalūka see Geldner, Ved. Stud. iii. 204 ff.

3.30.20 = 3.50.4 (Viçvāmitra ; to Indra)

imām kāmaṁ mandayā gōbhir āçvāiç candrāvatā rādhasā paprāthaç ca,
svaryāvo matībhis tūbhyaṁ viprā indrāya vāhaḥ kuçikāso akran.

Cf. Muir, OST. i. 347; Geldner, Ved. Stud. ii. 271.

3.30.21^d (Viçvāmitra ; to Indra)

ā no gotrā dardṛhi gopate gāḥ sām asmābhyaṁ sanāyo yantu vājāḥ,
divākṣā asi vṛṣabha satyaçuṣmo 'smābhyaṁ sū maghavan bodhi godāḥ.

3.31.14^d (Kuçika Āiçrathi, or Viçvāmitra ; to Indra)

māhy ā te sakhyām vaçmi çaktīr ā vṛtraghné nyūto yanti pūrvīḥ,
māhi stotrām āva āganma sūrér asmākaṁ sū maghavan bodhi gopāḥ.

4.22.10^d (Vāmadeva ; to Indra)

asmākam it sū ṛṇṇuhi tvām indrāsmābhyaṁ citrān ūpa māhi vājān,
asmābhyaṁ viçvā iṣaṇaḥ pūramdhīr asmākaṁ sū maghavan bodhi
godāḥ.

Cf. godā id indra bodhi naḥ, 8.45.19^a, and, for 3.30.21, see Geldner, Ved. Stud. ii. 275.

3.30.22 = 3.31.22 = 3.32.17 = 3.34.11 = 3.35.11 = 3.36.11 = 3.38.10 = 3.39.9 =
3.43.8 = 3.48.5 = 3.49.5 = 3.50.5 = 10.89.18 = 10.104.11 (Viçvāmītra,
or his descendants; to Indra)

ḡunām huvema maghāvānam indram asmīn bhāre nftamañ vājasātāu,
ḡṛvāntam ugrām ūtāye samātsu ghnāntam vṛtrāṇi sañjītam dhānānām.

The appearance of this Viçvāmītra refrain stanza in book ten is due to late repetition. Cf. under 4.5.4.

3.31.8^b (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

satāḥ-satāḥ pratimānañ purobhūr viçvā veda jānimā hānti ḡṣṇam,
pra ṇo divāḥ padavīr gavyūr ārcan sākhā sākhūr amuñcan nīr avadyāt.

10.111.5^b (Aṣṭrādāṣṭra Vāirūpa; to Indra)

indro divāḥ pratimānañ pṛthivyā viçvā veda sāvanā hānti ḡṣṇam,
mahīm cid dyām ātanot sūryeṇa cākāmbha cit kāmbhanena skābhīyan.

We render 3.31.8, 'Of every valiant man the match, the leader, he knoweth all creatures, alayeth ḡṣṇa; from heaven the booty-seeking pathfinder, singing, hath he, our friend, freed us, his friends, from calumny.' This good verse has furnished material for a hackneyed, commonplace stanza, in which the repeated pāda is varied insipidly, to wit 10.111.5, 'Indra, match of heaven and earth, knoweth all (soma) pressings, slayeth ḡṣṇa. He spread out the great heaven with the sun, yea supported it with support, the strong supporter.' That viçvā veda sāvanā hānti ḡṣṇam is the overshrewd thought of an epigonal poet is not doubtful: viçvā veda jānimā, or the like, also at 4.27.2; 6.15.13; 8.46.12.

3.31.9^b: 1.72.9^b, kṛṇvānāso amṛtatvāya gātum.

3.31.14^d, asmākam sū maghavan bodhi gopāḥ: 3.30.21^d; 4.22.10^d, asmākam
(3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ.

[3.31.16^c, mādhvah punanāḥ kavībhiḥ pavitraiḥ: 3.1.5^b, krātuṁ punanāḥ, &c.]

3.31.17^a (Kuçika Āiṣṭrathi, or Viçvāmītra; to Indra)

ānu kṛṣṇé vāsudhitī jihāte ubhé sūryasya mañhānā yājatre,
pāri yāt te mahimānañ vṛjādhyāi sākhaya indra kāmyā ṛjipyāḥ.

4.48.3^a (Vāmadeva; to Vāyu)

ānu kṛṣṇé vāsudhitī yemāte viçvāpeçasā,

ṽvāyav ā candreṇa rāthena yāhi sutāsya pitāye. ~~☞~~ refrain, 4.48.10^d-4^{cd}

The words kṛṣṇé and vāsudhitī are both dvandva ekaçeṣa: 'black (Night) and (Uṣaa)' is a way of saying nāktoṣā; conversely 'treasure-giving (Morn) and black (Night)' is uṣāsānāktā. Cf. Bergaigne, i. 250.—The quantity of vāsudhitī in 4.48.3 is not to be changed to vāsūdhitī, as Arnold suggests, VM. pp. 124, 302, because the pāda really continues fairly well (Oldenberg, Prol. p. 64) with the metrical 'vox media' yemāte; cf. under 1.2.8^c. By the same terms the priority of 3.31.17 is possible but uncertain. For the meaning of 3.31.17 see Ludwig, 498 (with note); Fischel, Ved. Stud. ii. 117 ff.; Oldenberg, RV. Noten, p. 242.

3.31.18^{cd}: 3.1.19^{ab}, ā no gahi sakhyébhiḥ çivébhir mahān mahībhir utībhiḥ
saranyān; 4.32.1^c, mahān mahībhir utībhiḥ.

3.31.21^d (Kuçika Āisrathi, or Viçvāmītra ; to Indra)
 ādediṣṭa vṛtrahā gōpatir gā antāḥ kṛṣṇān aruṣāir dhāmabhir gāt,
 prā sūnftā diçāmāna ṛtēna dūraç ca viçvā avṛṇod āpa svāḥ.

10.120.8^d (Bṛhaddiva Ātharvaṇa ; to Indra)
 imā brāhma bṛhāddivo vivaktīndrāya çuśām agriyāḥ svarṣāḥ,
 mahó gotrāsya kṣayati svarājo dūraç ca viçvā avṛṇod āpa svāḥ.

The repeated pāda is not too well knit in with the rest in 3.31.21. Unless we assume that ca connects lumberingly the two halves of the stanza, the word is entirely superfluous : 'pointing out (assigning) liberal goods in accord with divine (or sacrificial law), he opened all the doors (of the stables) which belong to him.' Ludwig, 498 : 'he opened all his doors [or all gates and the Svar].' The second distich of 10.120.8 is better ; in it ca connects properly its two pādas, and dūraḥ, which lacks definition in 3.31.21, is defined by gotrāsya : 'he, Indra, controls the stable of the great tyrant (Vala, Paṇi, or the like), and he opened all the doors of the stables which belong to him (in reality, rather than to the demon).' In this stanza also there is a decided anacoluthon between the two halves, which Bergaigne, ii. 241, 321, note, would smooth out by identifying Bṛhaddiva with Indra himself, which is not credible. On the whole the cloudy composition 3.21 is not above the suspicion of having borrowed the pāda from 10.120. See in general Bergaigne, ii. 160, 183, 201, 213 ; iii. 211, note, 248 ; Ludwig, Kritik, p. 29 ; Geldner, Ved. Stud. ii. 276.

3.31.22 : see under 3.30.22.

[3.32.4^d, amarmāṇo mānyamānasya mārma : 5.32.5^b, amarmāṇo vidād id asya mārma.]

3.32.7^b (Viçvāmītra ; to Indra)
 yājama in nāmasā vṛddhām indraṁ bṛhāntam ṛṣvām ajāraṁ yūvānam,
 yāsya priyé mamātur yajñīyasya ná ródasi mahimānaṁ mamāte.

6.19.2^b (Bharadvāja ; to Indra)
 indram evā dhiṣṇā sātāye dhād bṛhāntam ṛṣvām ajāraṁ yūvānam,
 āsālhena çavasā çuçuvasāṁ sadyaç cid yó vāvṛdhé āsāmi.
 6.49.10^c (Rjīçvan Bharadvāja ; to Viçve Devāḥ, here Rudra)
 bhūvanasya pitāraṁ gṛbhīr ābhī rudrām divā vardhāyā rudrām aktāu,
 bṛhāntam ṛṣvām ajāraṁ suçumnām řdhag ghuvema kavīneçitāsah.

In the two Indra stanzas the repeated pāda, as said of Indra, is peculiarly fit. Moreover, ajāraṁ yuvānam, 'youth that does not age', is a better sequence of words than ajāraṁ suçumnām, 'ageless and kind'. In adapting the pāda to Rudra the need of mentioning his precarious kindness was sufficiently urgent to procure the change ; cf. his epithets mīḍhvās and çivā ; his hāsto mṛjāyākuḥ in 2.33.7, and more directly such a passage as 2.33.1^a, ā te pitar marutām sumnām etu. See also 1.43.4 and 2.33.6.—For 3.32.7^{cd} see Oldenberg, RV. Noten, p. 244 ; for dhiṣṇā in 6.19.2, Geldner, Ved. Stud. ii. 83.

3.32.8^a : 3.30.13^d ; 3.34.6^b, indrasya kārma sūkrta purūṇi.

[3.32.8^c, dādharma yāḥ pṛthivīm dyām utómām : 3.34.8^c, sasāna yāḥ, &c.]

Cf. under 3.59.1^b.

3.32.11^a (Viçvāmītra ; to Indra)
 śhann āhīm pariçyānam ārṇa oçyāmānaṁ tuvijāta távyān,
 ná te mahitvām ānu bhūd ādha dyāur yād anyāyā sphigyā kṣām āvasthāḥ.

4.19.2° (Vāmadeva; to Indra)
 ávśarjanta jívrayo ná devá bhúvaḥ samráḥ indra satyāyonih,
 áhann áhiṁ pariçáyānam árṇaḥ prá vartanír arado viçvádhenah.
 6.30.4° (Bharadvāja; to Indra)
 satyám it tán ná tvávān anyó astíndra devó ná mártyo jyāyan,
 áhann áhiṁ pariçáyānam árṇó 'vāsṛjo apó áchā samudrám.

3.32.17: see under 3.30.22.

[3.33.3^d: 10.17.11^c, samānām yōnim ānu saṁcāranti (10.17.11^c, saṁcārantaṁ);
 1.146.3^a, samānām vatsām abhí saṁcāranti.]

3.33.5° (Viçvāmitra; to the Rivers)
 rámadhvām me vácasa somyāya řtāvarír úpa muhúrtám évāih,
 prá síndhum áchā bṛhatí maníśāvasyúr ahve kuçikásya sūnūh.

6.49.4^a (Ṛjiçvan Bharadvāja; to Viçve Devāḥ; here Vāyu)
 prá vāyúm áchā bṛhatí maníśá bṛhádrayim viçvāvaram rathāprám,
 dyutádyamā niyútaḥ pátyamānah kavíh kavim iyakṣasi prayajyo.

Ludwig, 1002 and 216, renders bṛhatí maníśá as instrumental; Grassmann, i. 80 and 278, as nominative. The connexion in 3.33.5 seems to me to favour the instrumental; so Geldner and Kaegi, *Siebenzig Lieder*, p. 133. It is tempting to assign priority to 3.33.5.

[3.34.2° indra kṣitnám asi mánuṣṭām: 1.59.5°, rája kṣitnám, &c.]

[3.34.5^b, nrvád dádhāno náryā purūṇi: 1.72.1^b; 7.45.1^c, háste dádhāno, &c.]

3.34.6^b: 3.30.13^d; 3.32.8^a, indrasya kárma sukṛtā purūṇi.

[3.34.7^a, yudhéndro mahná várivaç cakāra . . . devébhyah: 1.59.5^d; 7.98.3^d,
 yudhá devébhyo várivaç cakartha.]

3.34.8^a, satrásāham váreṇyam sahodám: 1.79.8^b, satrásāham váreṇyam.

[3.34.8^c, sasāna yāh pṛthivím dyām utémám; 3.32.8^c, dádhāra yāh, &c.]

3.34.11: see under 3.30.22.

3.35.1^b (Viçvāmitra; to Indra)
 tiṣṭhā hárí rátha á yujyámāna yāhí vāyúr ná niyúto no áchā,
 píbhāsy ándho abhísrṣto asmé indra svāhā rarimá te mādāya.

7.23.4° (Vasiṣṭha Maitrāvaruṇi; to Indra)
 ápaç cit pipyu staryó ná gávo náksann řtám jaritáras ta indra,
 yāhí vāyúr ná niyúto no áchā tvám hí dhíbhír dáyase ví vájan.

Cf. Bergaigne, *La Syntaxe des Comparaisons*, *Mélanges Renier*, p. 98; Oldenberg, *RV. Noten*, pp. 139, 246. I believe that after all niyúto is for niyúdbhih, case attraction in comparison: 'Come to us, O Indra, as Vāyu goes with his niyút (his span).'

3.35.4^d: 3.29.16^d, prajānán vidvān úpa yāhi sómam.

3.35.5^b: 2.18.3^d, ní rīraman yājamānāso anyé.

3.35.6^c (Viçvāmitra ; to Indra)

tāvayám sómas tvám éhy arvāñ chaçvattamām sumánā asyá páhi,
asmín yajñé barhişy á nişádyā dadhişvémām jaþhára indum indra.

10.14.5^d (Yama Vāivasvata ; Liṅgoktadevataḥ)

āṅgirobhir á gahi yajñīyebhir yāma vāirupáir ihá mādayasva,
vīvasvantañ huve yáþ pitá te 'smín yajñé barhişy á nişádyā.

3.35.11: see under 3.30.22.

3.36.2^d (Viçvāmitra ; to Indra)

indrāya sómaḥ pradīvo vidānā r̥bhūr yēbhir v̥şaparvā vihayaḥ,
prayamyámānan prāti śú gr̥bhayendra pība v̥şadhūtasya v̥şṇaḥ.

3.43.7^a (The same)

indra pība v̥şadhūtasya v̥şṇa á yám te çyená uçaté jabhára,
yāsya máde cyāvāyasi prá kṛṣṭīr yāsya máde ápa gotrá vavártha.

3.36.7^{a+b} (Viçvāmitra ; to Indra)

samudrēṇa síndhavo yádamānā indrāya sómañ súşutañ bhárantāḥ,
añçūñ duhanti hastīno bharitrāir mádhvaḥ punanti dhārāya pavitrāiḥ.

6.19.5^d (Bharadvāja ; to Indra)

dhṛtvávrato dhanadāḥ sómavṛddhaḥ sá hí vāmāsya vāsunaḥ purukşūḥ,
sám jagmire pathyā ráyo asmin samudré ná síndhavo yádamānāḥ.

10.30.13^d (Kavaşa Áiluşa ; to Ápaḥ or Aponaptar)

prāti yád ápo ádṛçram áyatīr ghr̥tām páyañsi bíbhratīr mádhuni,
adhvaryúbhir mánasā samvidānā indrāya sómañ súşutañ bhárantīḥ.

I have treated the relation of two of these stanzas in JAOS. xxvii. 77 ff., where is shown that samudrēṇa in 3.36.7 is to be changed to samudré ná, as has 6.19.5. Both pádas then mean 'as rivers uniting in the sea', and both fit their connexions. It is a matter of vacillating redaction, and therefore no chronological deductions are in place. Cf. also Ludwig, *Der Rig-Veda*, vi. 265; Oldenberg, *BV. Noten*, p. 247. For 10.30.13 see Hillebrandt, *Ved. Myth.* i. 214, 376; for purukşūḥ in 6.19.15^b, the author, *Indogermanische Forschungen*, xxv. 190 ff.

3.36.11: see under 3.30.22.

3.37.2^a: 1.84.3^c, arvácīnañ sú te mánāḥ.

3.37.5^a (Viçvāmitra ; to Indra)

indrañ vṛtrāya hántave puruhūtām úpa bruve,
bháreṣu vājasātaye.

8.12.22^a (Parvata Kāpva ; to Indra)

indrañ vṛtrāya hántave devāso dadhire puráh,

indrañ vāñr anuśatā sám ójase.

7.31.12^a

9.61.22^b (Āmahryu Āngirasa ; to Soma Pavamāna)
 sá pavasva yá ávithéndrañ vṛtráya hántave,
 vavrivánsaṁ mahír apáh.

For 9.61.22 see Hillebrandt, *Ved. Myth.* i. 413 ; iii. 174.—Cf. 3.37.6^c, índra vṛtráya hántave, and 8.93.7^b, mahé vṛtráya hántave.

[3.37.8^c, índra sómañ çatakrato (sc. páhi) : 8.76.7^b, píśā sómañ çatakrato.]

3.37.11^{a+d} (Viçvāmitra ; to Indra)
 arváváto na á gahy átho çakra parávátāḥ,
 u lokó yás te adriya índrehá táta á gahi.

3.40.8^a (The same)
 arváváto na á gahi parávátāḥ ca vṛtrahan,
 imá juśasva no girāḥ.

3.40.9^c (The same)
 yád antará parávátam arvávátam ca huyáse,
 índrehá táta á gahi.

Cf. 8.82.1, especially its second páda, arvávátāḥ ca vṛtrahan ; and also under 8.13.15.

3.38.8^b : 7.38.1^b, hiranyáym amátim yám áçiret. See under 7.38.1.

This item is an addition in the proof-sheets. Hence its irregular treatment.

3.38.10 : see under 3.30.22.

3.39.6^c : 2.11.5^a ; 10.148.2^c, gúhā hitám gúhyañ gulhám apsu.

3.39.9 : see under 3.30.22.

3.40.4^a (Viçvāmitra ; to Indra)
 índra sómāḥ sutá imé táva prá yanti satpate,
 kṣáyam candrása índavaḥ.

3.42.5^a (The same)
 índra sómāḥ sutá imé tán dadhiṣva çatakrato,
 jaṭhāre vājiniṣavo.

Note the slight difference in the repeated páda : sutáḥ in 3.40.4 is attributive, in 3.42.5 predicative. Cf. 8.93.25^a, túbhyañ sómāḥ sutá imé.

3.40.6^c : 1.10.7^b índra tvádātam íd yáçāḥ.

3.40.8^a : 3.37.11^a, arváváto na á gahi.

3.40.9^c : 3.37.11^d, índrehá táta á gahi.

3.41.2^b, tistiré barhír anuśák : 1.13.5^a, str̥ṇitá barhír anuśák ; 8.45.1^b, str̥ṇánti barhír anuśák.

3.41.6 (Viçvāmitra ; to Indra) =

6.45.27 (Çaṁyu Bārhaspatya ; to Indra)
sá mandasvā hy ándhaso rádhase tanvā mahé,
ná stotāraṁ nidé karaḥ.

3.41.7^a (Viçvāmitra ; to Indra)

vayám indra tvāyávo havismanto jarāmahe,
utá tvám asmayúr vaso.

7.31.4^a (Vasiṣṭha Māitravaruni ; to Indra)

vayám indra tvāyávo bhí prá ṇonumo vṛṣan,
viddhí tv asyá no vaso.

10.133.6^a (Sudās Paijavana ; to Indra)

vayám indra tvāyávaḥ ḷsakhitvám á rabhāmahe, 9.61.4^o
ṛtasya naḥ pathá navāti viçvāni duritá ḷnábhantām anyakéṣāṁ jyaká
ádhi dhánvasu. refrain, 10.133.1^{ff} ff.

Note the thoroughgoing similarity of 3.41.7 and 7.31.4.

3.41.9^b (Viçvāmitra ; to Indra)

arváñcaṁ tvā sukhé ráthe váhatām indra keçínā,
ghṛtāsnū barhír asáde.

8.17.2^b (Irimbiṭhi Kāṇva ; to Indra)

á tvā brahmayúja hári váhatām indra keçínā,
úpa bráhmāṇi naḥ çṛṇu.

3.42.1^a: 1.16.4^a, úpa naḥ sutám á gahi ; 5.71.3^a, úpa naḥ sutám á gatam.

3.42.4^a: 1.16.3^o ; 8.17.15^d ; 92.5^b ; 97.11^b ; 9.12.2^o, indraṁ sómasya pitáya.

3.42.5^a: 3.40.4^a, indra sómah sutá imé.

3.42.6^{a+o} (Viçvāmitra ; to Indra)

vidmá hí tvā dhanamjayám vájeṣu dadhrṣám kave,
ádhá te sumnám imahe.

8.45.13^a (Triçoka Kāṇva ; to Indra)

vidmá hí tvā dhanamjayám indra dṛḷhá cid arujám,
adāriṇam yáthā gáyam.

8.75.16^o (Virūpa Āngirasa ; to Agni)

vidmá hí te purá vayám ágne pitúr yáthávasaḥ,
ádhá te sumnám imahe.

8.98.11^o (Nṛmedha Āngirasa ; to Indra)

tvám hí naḥ pitá vaso tvám mātá çatakrate babhúvitha,
ádhá te sumnám imahe.

3.42.8^b (Viçvāmitra ; to Indra)
túbhyéd indra svá okyè sómañ codāmi pítāye,
ešá rārantu te hrdī.

8.68.7^b (Priyamedha Āngirasa ; to Indra)
tām-tam id rádhase mahá indrañ codāmi pítāye,
yāh pūrvyām ánuṣṭutim íçe kṛṣṭínām nṛtūh.

Ludwig's emendation of ánuṣṭutim to ánu ṣṭutim in 8.68.7^a (Der Rig-Veda, vi. 95) does not commend itself in the light of 8.63.8. For *Iq* with the accusative see Grassmann's *Lexicon*, s. v. 8.

[3.43.8^b, indra deva háribhir yāhi tūyam : 7.29.2^b, arvācñó háribhir, &c.]

3.43.6^a (Viçvāmitra ; to Indra)
á tvā bṛhānto hárayo yujāná arvāg indra sadhamādo vahantu,
prá yé dvitá divá rñjānty átaḥ súsammrṣṭāso vṛṣabhāsya mūrāh.

6.44.19^a (Çam̐yu Bārhaspatya ; to Indra)
á tvā hárayo vṛṣaño yujāná vṛṣarathāso vṛṣaracmayó 'tyāh,
asmatráñco vṛṣaño vajravāho vṛṣṇe mādāya suyūjo vahantu.

Of the two stanzas 6.44.19, with its insistent play upon stem *vṛṣan*, makes the less good impression. If á tvā hárayo vṛṣaño yujāná were the primary páda, why, one may ask, was the word *vṛṣaño* changed to *bṛhānto* in 3.43.6? Of course considerations of this sort are subjective: in the very next item (3.44.1) we have an instance of punning structure, in a hymn ascribed to Viçvāmitra, whose originality there is no reason to question.—For 3.43.6 cf. Geldner, *Ved. Stud.* iii. 2, 28; Oldenberg, *RV. Noten*, p. 250.

3.43.7^a: 3.36.2^d, indra píba vṛṣadhūtasya vṛṣṇah.

3.43.8: see under 3.30.22.

3.44.1^c (Viçvāmitra ; to Indra)
ayām te astu haryatāḥ sóma á háribhiḥ sutāḥ,
juṣāná indra háribhir na á gahy á tiṣṭha háritam rátham.

8.13.13^c (Nārada Kāṇva ; to Indra)
háve tvā sūra údite háve madhyāndine divāh,
juṣāná indra sáptibhir na á gahi.

The relation of the repeated pádas is curiously analogous to that of the preceding item: 3.44.1, though it puns sturdily on *háribhiḥ*, does not strike me as secondary, especially as there is no reason why *háribhiḥ* should be less original than *sáptibhiḥ*. I think that 8.13.13 is epigonal clap-trap. See under 3.43.6.

3.44.4^b, víçvam á bhāti rocanám : 1.49.4^b, víçvam śbhási rocanám ; 1.50.4^c,
víçvam á bhási rocanám.

3.46.2^c (Viçvāmitra ; to Indra)
mahāñ asi mahiṣa vṛṣṇeyebhir dhanaspṛd ugra sáhamāno anyāñ,
éko víçvasya bhúvanasya rájā sá yodháyā ca kṣayáyā ca jánān.

6.36.4^d (Nara Bharadvāja ; to Indra)

sá rāyās khām úpa sṛjā grṇānāḥ puruṣcandrāsya tvám indra vāsavaḥ,
pátir bahhutásamo jánānām éko víçvasya bhúvanasya rájā.

For the repeated páda cf. 5.85.3^o, téna víçvasya, &c. ; 9.97.56^b, sómo víçvasya, &c. ; 10.168.2^d, asyá víçvasya, &c.

3.47.2^{ab} (Viçvāmītra ; to Indra)

sajóṣā indra ságaṇo marúdbhiḥ sómam píba vṛtrahá çūra vidván,
jahí çátrūn ápa mṛdho nudasvátábhayam kṛṇuhi víçvato naḥ.

3.52.7^{od} (The same)

pūṣanváte te cakṛmā karambhám hárivate háryaçvāya dhánāḥ,
apúpám addhi ságaṇo marúdbhiḥ sómam píba vṛtrahá çūra vidván.

The variation of the repeated distich in 3.52.7 is a sort of ūha into which the words apúpám addhi, a Pūṣan motif, are introduced, because Indra appears here in the company of Pūṣan (pūṣanváte). The obviously ritual character of 3.52 shows that the liturgy, here as elsewhere, recruits its materials from the existing stock of hymns and their ideas. Cf. Bergaigne, *Recherches sur l'Histoire de la Liturgie*, p. 18 ; Hillebrandt, *Ved. Myth.* i. 229. Note also the close parallelism between 3.47.3 and 3.51.8 (next item).

3.47.3^b (Viçvāmītra ; to Indra)

utá ṛtúbhīr ṛtupāḥ páhi sómam indra devébhiḥ sákhībhīḥ sutám naḥ,
yán ábhajo marúto yé tvánv áhan vṛtrám ádadhus túbhyam ójah.

3.51.8^b (The same)

sá vāçanā ihá páhi sómam marúdbhir indra sákhībhīḥ sutám naḥ,
játám yát tvá pári devá ábhūsan mahé bhārāya puruhūta víçve.

Note that 3.47.2^{ab} is almost identical with 3.52.7^{ab} (prec. item).

3.47.5 (Viçvāmītra ; to Indra) =

6.19.11 (Bharadvāja ; to Indra)

marútvantaṁ vṛṣabhám vāvṛdhánám ákavāriṁ divyám çāsám
índram,
víçvāsáham ávase nūtanāyográm sahodám ihá tám huvema.

3.48.4^b (Viçvāmītra ; to Indra)

ugrás turāṣáḥ abhībhūtyojā yathāvaçám tanvaṁ cakra eṣáḥ,
tvāṣṭāram índro janúṣábhībhúyāmúsyā sómam apībac camúsu.

7.101.3^b (Kumāra Āgneya, or Vasiṣṭha ; to Parjanya)

starīr u tvad bhāvati sūta u tvad yathāvaçám tanvaṁ cakra eṣáḥ,
pitūḥ páyah práti gr̥bhṇāti mātá téna pitá vardhate téna putráḥ.

Grassmann translates the repeated páda at 3.48.4, 'gestaltete den Leib er ganz nach Wunsch sich'; at 7.101.3, 'und wie er will gestaltet er den Leib ihr'. Ludwig, 958 and 720, consistently construes cakra as reflexive. Bergaigne, *Quarante Hymnes*, p. 79, translates and

comments upon 7.101.3 : 'At one time he (Parjanya) is sterile, at another he begets ; as he wills he fashions his body. The Mother (Earth) receives the milk of the Father ; through it the Father (Parjanya) grows, through it the Son.' Bergaigne identifies the Son with Agni, or Soma, and fitly compares 1.164.51. Aside from the mythological paradox of the 'female male' the stanza is clear, the aptness of the repeated pāda seems here impeccable. But Indra also can assume different forms, not only in 3.48.4, but (by means of his māyās) in 3.53.8 ; 6.47.18, so that we can come to no definite conclusion as to the relative chronology of the stanzas. Yet there is an interesting difference between the two : 7.101.3 describes a natural trait of Parjanya, the controller of rain and fertility ; 3.38.4, an obscure legendary trait in the life of Indra. I cannot, therefore, for my part suppress a considerable prejudice in favour of 7.101.3. For 3.48.4 cf. Hillebrandt, *Ved. Myth.* i. 517, 518 ; Geldner, *Ved. Stud.* ii. 51.

3.48.5 : see under 3.30.22.

3.49.5 : see under 3.30.22.

3.50.2^d (Viṣvāmitra ; to Indra)

á te saparyú javáse yunajimi yáyor ánu pradívaḥ ṛuṣṭím ávaḥ,
ihā tvā dheyur hárayaḥ suçipra píbā tv ásyá súṣutasya cároḥ.

7.29.1^o (Vasiṣṭha Maitravaruṇi ; to Indra) [cf. 7.29.1^a
[ayám sóma indra túbhyaṁ sunva] á tú prá yāhi harivas tádokāḥ,
píbā tv ásyá súṣutasya cáror dádo magháni maghavann íyānāḥ.

Note in 3.50.2 the change from the dual saparyú to the plural hárayaḥ as a possible sign of secondary composition ; cf. under 1.14.12.

3.50.4 = 3.30.20.

3.50.5 : see under 3.30.22.

3.51.5^a (Viṣvāmitra ; to Indra)

pūrvī asya niṣṣídho mártyeṣu purú vásuni pṛthiví bibharti,
indrāya dyáva óṣadhīr utápo rayīm rakṣanti jirāyo vānāni.

6.44.11^o (Çaṁyu Bārhaspatya ; to Indra)
mā jásvane vṛṣabha no raritā mā te revátaḥ sakhyé riṣāma,
pūrvīṣ ṭa indra niṣṣídho jáneṣu jahy ásuṣvīn prá vṛhápṛnataḥ.

A close parallel of 3.51.5^{ab} is 3.55.22^{ab}, niṣṣídharis ta óṣadhīr utápo rayīm ta indra pṛthiví bibharti ; cf. 8.59(Vál. 11).2.

3.51.6^d, sákhe vaso jaritṛbhyo váyo dhāḥ : 1.30.10^o ; 8.71.9^o, sákhe vaso jari-
tṛbhyah.

3.51.8^b, marúdbhir indra sákhībhiḥ sutám naḥ : 3.47.3^b, indra devébhiḥ sákhī-
bhiḥ sutám naḥ.

3.51.10^o (Viṣvāmitra ; to Indra)

idám hy ánv ójasā sutám radhānām pate,
píbā tv ásyá girvanaḥ.

8.1.26^a (Pragātha Kāṇva ; to Indra)
 pībā tv āsyā girvapaṇḥ sutāsya pūrvapā iva,
 pāriskṛtasya rasīna iyām āsutīç cārur mādāya patyate.

For the obscure stanza 3.51.10 see Grassmann, l. 93; Ludwig, 515; Oldenberg, RV. Noten, p. 252. Oldenberg proposes, 'dieses (dasein) folgt ja dem gepreesten (soma), vermöge seiner kraft.' But I am struck with the parallelism of sutām and sutāsya in the two stanzas. Perhaps, 'along here is the (soma) pressed with might, O lord of benefits! Therefore drink of it, O thou that delightest in song!'

3.52.1^{ab} (Viçvāmītra ; to Indra)
 dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ ukthīnam,
 indra prātār juṣasva naḥ.

8.91.2^{de} (Apālā Ātreya ; to Indra)
 asāu yā ēṣi virakó gṛhām-gṛhām vicākaçat,
 imām jāmbhasutaṁ piba dhānāvantaṁ karambhīṇaṁ apūpāvantaṁ
 ukthīnam.

Almost certainly the Apālā story or charm (8.91.2) quotes mechanically the ritualistic distich 3.52.1. For the former see v. Schroeder, WZKM. xxii. 236; for the latter, the note under 3.47.2.

3.52.3^c (Viçvāmītra ; to Indra) =

4.32.16^c (Vāmadeva ; to Indra)
 puroḷāçaṁ ca no ghāso joṣāyāse gīraç ca naḥ,
 vadhūyūr iva yōṣaṇām.

3.62.8^c (Viçvāmītra ; to Pūṣan)
 tāṁ juṣasva gīraṁ māma vājayāntīm avā dhīyam,
 vadhūyūr iva yōṣaṇām.

We have here one of the not too common cases in which we can judge the prior place of an entire repeated stanza. The hymn 3.52 is a liturgic appendix with some features of an omnium gatherum (see under 3.47.2). 3.52.3 is preceded by the stanza (2): puroḷāçaṁ pacatyām juṣāvendraḥ gurasva ca, tūbhyaṁ havyāni sisrate. There is small sense, beyond concatenating jingle, in continuing with st. 3, puroḷāçaṁ ca no ghāso joṣāyāse, &c. Stanza 4.32.16 is preceded effectively by (15): asmākaṁ tvā matīnām ā stōma indra yachatu, arvāç ā vartayā hāri. Cf. Hopkins, AJPh. xiii. 36, who judges the relative chronology of the stanzas aright, though I fail to see why he ascribes futuristic value to ghāso and joṣāyāse (juṣasva in 3.62.8); cf. Oldenberg, RV. Noten, p. 252. The position of the repeated pāda in 3.62.8 is also distinctly inferior: the words juṣasva gīraṁ are separated violently from vadhūyūr iva yōṣaṇām by the parenthesis, vājayāntīm avā dhīyam.

3.52.7^{cd}, apūpām addhi sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çura vidvān:
 3.47.2^{ab}, sajōṣā indra sāgaṇo marúdbhiḥ sómaṁ piba vṛtrahā çura
 vidvān.

3.53.3^c (Viçvāmītra ; to Indra)
 çānsāvādhvaryo prāti me gṛhīhīndrāya vāhah kṛṇavāva juṣtam,
 édām barhīr yājamānasya sīdāthā ca bhūd ukthām indrāya çastām

6.23.7° (Bharadvāja ; to Indra)

sá no bodhi puroḷācam rāraṇaḥ pībā tú sómañ góṛjikam indra,
édám barhír yájamānasya sīdorúm kṛdhi tvāyatá u lokám.

For 3.53.3 see Neisser, *Bezz. Beitr.* vii. 234 ; xviii. 303. In this ritual stanza práti gr̥h̥hi doubtless indicates the pratigara, or response, of the Adhvaryu priest, to the chant of the Hotar ; cf. Hillebrandt, *Rituallitteratur*, p. 101.

3.53.5°, 6°, yátrā ráthasya bṛható nidhánam.

3.53.7^{b+d} (Viçvāmitra ; to Indra)

imé bhojá āṅgirasó vírūpa divás putráso ásurasya víráḥ,
viçvāmītrāya dádato magháni sahasrasāvé prá tiranta áyuh.

10.67.2^b (Ayāsyā Āṅgīrasa ; to Bṛhaspati)

ṛtám çánsanta ṛjú dídhyanā divás putráso ásurasya víráḥ,
víprañ padám āṅgirasó dádhānā yajñāsya dhāma prathamám mananta.

7.103.10^d (Vasiṣṭha ; to the Frogs [Parjanya-stutiḥ])

gómāyur adād ajāmāyur adāt pṛçṇir adād dhárito no vásuni,
gávāñ maṇḍūkā dádataḥ çatáni sahasrasāvé prá tiranta áyuh.

We may render 3.53.7: 'These liberal Aṅgiras and Virūpas, children of heaven, men belonging to Asura, while giving liberal gifts to Viçvāmitra, shall prolong life at the thousandfold pressing (of soma).' Cf. Grassmann, i. 532 ; Ludwig, 1003 (rather fanciful). The stanza is clear: The Aṅgiras and Virūpas, mythical sacrificers of yore (cf. 10.67.2), typify the present sacrificers who obtain the benefits of sacrifice, because they see Viçvāmitra and perform a great soma-sacrifice. The fourth pāda in the last stanza of the frog-hymn is applied secondarily to an uncongenial theme, to wit: 'He that lows like a cow, bleats like a goat; the speckled and the green (frogs) have bestowed upon us wealth. The frogs bestowing hundreds of cows shall extend (our) life at the thousandfold pressing.' Sāyana takes sahasrasāvá in the sense of 'generation of thousand plants' (sahasrasamkhyākā oçadhayaḥ sūyante), but I think that the word indicates the downpour of rain which is compared to the flow of soma. Geldner and Kaegi, *Siebenzig Lieder*, p. 170, and Grassmann regard this stanza as an appendage. This is, in my view, quite the reverse of the truth: the hymn is a rain-charm; its last stanza states, by means of the emphatic prophetic aorist, the fervent hope that the practice shall succeed. Cf. *JAOS.* xvii. 173 ff. But there can be no doubt that the fourth pāda is borrowed from the ritual sphere of the soma sacrifice, and that sahasrasāvá is used in an applied sense. More precisely, the second distich of 7.103.10 is a clever imitation of the second distich of 3.53.7. Ludwig, who does not note the repetition of the pāda, renders it in 1003, 'setzen sie fort ihr leben unter tausend rossopfern'; at 1021, 'verlängern bei hervorbringung von tausendfachem das leben'.—For 3.53.7^b cf. 10.10.2°, mahás putráso ásurasya víráḥ.

3.53.12^a (Viçvāmitra ; to Indra)

yá imé ródasī ubhé ahám índram átusṭavam,
viçvāmītrasya rakṣati bráhmedám bháratam jánam.

8.6.17^a (Vatsa Kāva ; to Indra)

yá imé ródasī mahí samicé samájagrabhṛt,
támobhir indra tám guhaḥ.

9.18.5^d (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)

yā imé ródasi mahí sám mātāreva dóhate,

ṽmádeṣu sarvadhá asi.]

☞ refrain, 9.18.1^a–7^c

The connexion of the distich in 3.53.12 is loose, the relation of pádas a and b asyndetic.— In 9.18.5 I suspect we must read sahmātārā instead of sám mātārā, because the root duh does not elsewhere in the RV. combine with sam; cf. 10.117.9.

3.53.13^b (Viçvāmītra; to Indra)

viçvāmītrā arāsata bráhméndrāya vajriṇe,

ṽkárād ín naḥ surádhasaḥ.]

☞ cf. 1.23.6^c

8.24.1^b (Viçvāmanas Vaiyaçva; to Indra)

sákhāya á çīṣamahi bráhméndrāya vajriṇe,

stusá ũ çú vo nftamāya dhṛṣṇāve.

For 8.24.1 cf. Bartholomae, *Bezz. Beitr.* xv. 225; Neisser, *ibid.* xxvii. 271.

[3.53.13^c, kárād ín naḥ surádhasaḥ : 1.23.6^c, kárataṁ naḥ surádhasaḥ.]

3.53.16^c (Viçvāmītra; to Vāc Sasarpārī)

sasarpārīr abharat túyam ebhyó 'dhi çrávaḥ páñcajanyāsu kṛṣṭīsu,

pakṣyā návyam áyur dádhānā yām me pulastijamadagnāyo dadúh.

7.80.2^a (Vasiṣṭha; to Uṣas)

eṣá syá návyam áyur dádhānā gūdhvī támo jyótiṣoṣá abodhi,

ágra eti yuvatír áhryāṇā ṽprácikitat súryam yajñām agnīm.] ☞ 7.78.3^c

[3.53.18^c, bálam tókāya tánayāya jivāse : 10.35.12^c, páçve tókāya, &c.]

3.54.1^c, çṛṇótu no dámyebhir ánikāih : 3.1.15^d, rákṣā ca no dámyebhir ánikāih.

3.54.3^d : 1.58.7^d, saparyāmi práyasā yāmi rátnam.

3.54.5^{a+d} (Prajāpati Vaiçvāmītra, or Prajāpati Vācya; to Viçve Devāḥ)

kó addhá veda ká ihá prá vocat devān áchā pathyā ká sám eti,

dádṛçra eṣām avamá sádānsi páreṣu yá gúhyeṣu vratéṣu.

10.129.6^a (Prajāpati Parameṣṭhin; Bhāvavṛttam)

kó addhá veda ká ihá prá vocat kúta ájata kúta iyām viṣṛṣṭih,

arvág devá asyá viśárjanenáthā kó veda yáta ābabhūva.

10.114.2^d (Sadhri Vairūpa, or Gharma Tāpasa; to Viçve Devāḥ)

tisró deṣṭrāya níṛṭṭr úpāsate dirghaçrúto ví hí jānānti váhnayaḥ,

tásām ní cikyuḥ kavāyo nidānam páreṣu yá gúhyeṣu vratéṣu.

As regards 3.54.5^a; 10.129.6^a, it is interesting to see mystic phraseology already in a formulaic state; see p. ix, line 9 from top.—Cf. also 10.10.6^b, ká Im dádaṛça ká ihá prá vocat; and 1.164.7, 18; 10.10.6; 114.7.

3.54.11^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ)
hīraṇyapaṇiḥ savitā sujihvās trīr ā divó vidátthe pátyamānaḥ,
devéṣu ca savitāḥ plókam āçrer ād asmābhyam ā suva sarvátatim.

3.56.5^d (The same)

trī śadhāsthā sindhavas trīḥ kavínām utá trimatá vidáttheṣu samrāṭ,
ṛtāvartir yógaṇās tīaró ápyās trīr ā divó vidátthe pátyamānāḥ.

For 3.56.5 cf. Bergaigne, i. 231 ; ii. 54 ; iii. 243 ; Oldenberg, SBE. xlvi. 302 ; RV. Noten, p. 258.

3.54.15^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Indra)

índro víçvāir vīryāḥ pátyamāna ubhé ā paprāu ródasi mahitvá,
puraídaró vṛtrahá dhṛṣṇúṣeṇaḥ saṅgf̄bhya na ā bhara bhūri paçvāḥ.

4.16.5^b (Vamadeva Gāutama ; to Indra)

vavakṣá índro ámitam r̄j̄ṣy ubhé ā paprāu ródasi mahitvá,
átaç cid asya mahimá ví recy abhí yó víçvā bhúvanā babhúva.

8.25.18^o (Viçvamanas Vaiyaçva ; to Mitra and Varuṇa, here Surya)

pári yó raçmínā divó 'ntān mamé pṛthivyāḥ,
ubhé ā paprāu ródasi mahitvá.

3.54.18^b : 1.24.10^o, ádabdhāni várūṇasya vratāni.

[3.54.20^b, dhruvákṣemāsa ślayā mādantaḥ : 3.59.3^a, anamivāsa ślayā mādantaḥ.]

3.54.22^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Agni)
svádasva havyá sám iṣo didīhy asmadyāk sám mimīhi çrávāṇsi,
víçvān agne pṛtsú tāñ jeṣi çátrūn áhā víçvā sumānā didīhi naḥ.

5.4.2^d (Vasuçruta Ātreya ; to Agni)

ḥavyaváḥ agnir ajārah pitá no, vibhúr vibháva sudç̄çiko asmé, 3.2.2^o
sugārhapatyāḥ sám iṣo didīhy asmadyāk sám mimīhi çrávāṇsi.

6.19.3^b (Bharadvāja ; to Indra)

pṛthú karásnā bahulá gābhastī asmadyāk sám mimīhi çrávāṇsi,
yūthéva paçvāḥ paçupá dāmūnā asmān índrābhy ā vavṛtsavājāu.

For 3.54.22 cf. Oldenberg, RV. Noten, p. 256 ; for 5.4.2, ibid. 315 ; for 6.19.3, Oldenberg, SBE. xlvi. 123, 323.

3.55.1^d-22^d, mahád devānām asuratvám ékam : 10.55.4^d, mahán mahatyá
asuratvám ékam.

3.55.9^b (Prajāpati Vaiçvāmītra, or Prajāpati Vācya ; to Viçve Devāḥ, here Agni)
ní veteti palitó dutá āsv antár mahānç carati rocanéna,
vāpūñsi bíbhrah abhí no ví caṣṭe ḥmahád devānām asuratvám ékam.]

☞ refrain, 3.55.1^d-22^d

10.4.2^d (Trita Āptya; to Agni)

yám tvā jánāso abhi sañcāranti gāva ushām iva vrajām yaviṣṭha,
dutó devānām asi mārtyānām antár mahāñç carasi rocanéna.

For 3.55.9 see Bergaigne, i. 115; ii. 65, 456, note; iii. 286; Oldenberg, ProL. 432; RV. Noten, p. 257; Geldner, Rigveda Komm., p. 62.

3.55.13^{ab} (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
anyāsya vatsām rihati mimāya kāya bhuvā ní dadhe dhenúr údhaḥ,
ṛtāsya sá páyasāpinvatéḥ mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.27.14^{od} (Vasukra Āindra; to Indra)

brhānn achāyó apalāçó árva tasthāu matá viçito atti gārbhah,
anyāsya vatsām rihati mimāya kāya bhuvā ní dadhe dhenúr údhaḥ.

Cf. Bergaigne, i. 321, 325; ii. 11, 72, 73, 73 note, 86 note, 106; iii. 243.

3.55.19^a (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
devās tvāṣṭā savitā viçvārūpaḥ pupōṣa prajāḥ purudhā jajāna,
imā ca viçvā bhūvanāny asya mahād devānām asuratvām ékam.]

☞ refrain, 3.55.1^d-2^d

10.10.5^b (Yami Vaivasvati; Sañvāda)

gārbhe nú nāu janitā dāmpati kar devās tvāṣṭā savitā viçvārūpaḥ,
nākir asya prá minanti vratāni véda nāv asyá pṛthiví utá dyāuh.

Cf. Muir, OST. i. 181; Hillebrandt, Ved. Myth. i. 528; v. Schroeder, Mysterium und Mimus, p. 283.—For 10.10.5^o cf. 1.69.7^a; 7.47.3^o.

3.55.21^{abc}, imām ca naḥ pṛthivīm viçvādhaya úpa kṣeti hitāmitro ná rája,
puraḥsādah çarṃasādo ná virāḥ: 1.73.3^{abc}, devó ná yāḥ pṛthivīm
. . . upakṣéti, &c.

3.56.3^d (Prajāpati Vaiçvāmitra, or Prajāpati Vācyā; to Viçve Devāḥ)
tripajasyó vṛṣabhó viçvārūpa utá tryudhā purudhā prajāvān,
tryanikāḥ patyate máhināvān sá retodhā vṛṣabhāḥ çāçvatīnām.

7.101.6^a (Kumāra Āgneya, or Vasīṣṭha; to Parjanya)

sá retodhā vṛṣabhāḥ çāçvatīnām tásminn atná jāgatas tasthūṣa ca,
tán ma ṛtām pátu çatāçarādāya jnyām páta svastībhīḥ sādā naḥ.]

☞ I. 115.1^o

☞ refrain, 7.1.20^d ff.

Grassmann, i. 99, thinks that the subject of 3.56.3 is Agni; Bergaigne, i. 231; ii. 54, 109, suggests Agni or Soma. The parallel seems to me to point to some Tvaṣṭar-like god, if not to Parjanya himself, or to Dyāus-Parjanya (cf. ásurah pitá = dyāuṣ pitá in 5.83.6).

3.56.5^d, trír á divó vidáthe pátyamānāḥ: 3.54.11^b, trír á divó vidáthe pátyamānāḥ.

3.56.7^b: 1.71.9^o, rájanā mitrávárūpa supāñi.

3.58.3 = 1.118.3, except that 1.118.3 begins with pravádyāmanā, whereas 3.58.3 has in its place, suyūgbhir aṣvāih.

3.58.5^c: 1.183.6^c = 1.184.6^c, éhá yātañ pathībhir devayānāih.

3.58.5^d: 1.183.4^d, dāsraṁ imé vāñ nidháyo mádhunām.

3.58.8^d, pári dyāvaprthiví yāti sadyāh: 1.115.3^d, pári dyāvaprthiví yāti sadyāh.

[3.59.1^a, mitró jánāñ yātayati bruvāñāh: 7.36.2^d, jánāñ ca mitró yatati bruvāñāh.]

[3.59.1^b, mitró dádhāra prthivím utá dyām: 6.51.8^b, námo dádhāra, &c.]

Cf. under 3.32.8^c.

[3.59.1^d, mitráya havýāñ ghrtávaj juhota: 7.47.3^d, síndhubhyo havýāñ, &c.]

[3.59.3^a, anamivāsa ślayā mādantāh: 3.54.20^b, dhruvákṣemāsa ślayā mādantāh.]

3.59.4^{od}: 3.1.21^{od}; 6.47.13^{ab} = 10.131.7^{ab}, tāsya vayāñ sumatāu yajñīyasyāpi bhadré sāumanasé syāma; 10.14.6^{od}, téṣāñ vayāñ sumatāu yajñīyānām āpi, &c.

3.59.9^b (Viṣvāmitra; to Mitra)

mitró devéṣv ayúsu jánāya vṛktábarhiṣe,
iṣa iṣṭávrata akah.

5.23.3^b (Dyumna Viṣvacarṣaṇi Ātreya; to Agni)

ṽviṣve hí tvā sajośaso, jánāso vṛktábarhiṣāh,
hótārañ sádmasu priyāñ vyānti váryā purú.

☛ 5.21.3^a

5.35.6^b (Prabhūvasu Āngirasa; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣāh,
ugráñ pūrviṣu pūrvyāñ ḥāvante vājasātaye.

☛ 5.35.6^a

☛ 5.35.6^d

8.5.17^a (Brahmātithi Kāṇva; to Aṣvins)

jánāso vṛktábarhiṣo ḥavismanto arāñkṛtāh,
ṽyuvāñ havante aṣvinā.

☛ 1.14.5^c

☛ 1.47.4^d

8.6.37^b (Vatsa Kāṇva; to Indra)

ṽtvām íd vṛtrahantama, jánāso vṛktábarhiṣāh,
ḥāvante vājasātaye.

☛ 5.35.6^a

☛ 5.35.6^d

For the relation of 5.35.6 to 8.6.37 see under 5.35.6. Cf. kāṇvāso vṛktábarhiṣāh, 1.14.5^c, q.v.

3.60.3^d (Viṣvāmitra; to Ṛbhus)

indrasya sakhyāñ ṛbhávañ sám ānaṣur mánor nāpāta apāso dadhanvire,
sāudhanvanāso amṛtatvāñ érire viṣṭvī ḡmībhiḥ sukṛtāñ sukṛtyāyā.

10.94.2^c (Arbuda Kādraveya Sarpa; to the Press-Stones)

eté vadanti ḡatāvat sahāsravad abhí krāndanti hāritebhir āsābhiḥ,
viṣṭvī ḡrávāñāñ sukṛtāñ sukṛtyāyā hótuc cit pūrve havirádyam āḡata.

We render 3.60.3, 'The Ṛbhus have obtained the friendship of Indra; they the children of Manu, the workers, have bestirred themselves. The Sāudhanvanas, labouring on (pious)

tasks, have obtained immortality, they the pious workers through their pious work'. Cf. Ludwig, 164; Grassmann, i. 103; Bergaigne, i. 69, note; ii. 403, 409, 412, 418; Ryder, Die R̥bhus im R̥gveda, pp. 21, 22, 25. The fourth pāda is of the very essence of the R̥bhu myth (see especially 4.33.4; 4.35.2, 7, 8); there can be no question as to its primary character. The pāda with an obviously ritualistic variant recurs at 10.94.2, to wit: 'They speak a hundredfold, a thousandfold, shout to us with their yellow mouths; the press-stones labouring, they the pious workers through their pious work, have come to the eating of the havis even before the Hotar.' Exact technical proof that the repeated pāda is here remodelled secondarily cannot be rendered, but I am, nevertheless, certain that of the two phrases viṣṭvī çāmibhiḥ in 3.60.3, and viṣṭvī grāvāṇaḥ in 10.94.2, the former is the mother; cf. vīveśa . . . çāmibhiḥ in 5.77.4, and the interesting epithets of the R̥bhus in their nivid, Çç. 8.20, viṣṭvī svapasah, and çamyā çamiṣṭhāḥ. The expression sukṛtaḥ sukṛtyāyā also belongs primarily to divine beings; secondarily to a ritualistic instrument such as press-stones; cf. ṛbhāvah sukṛtaḥ suhāstāḥ, 7.35.12. The passage 3.54.12, where the R̥bhus are said to have fashioned the sacrifice ūrdhvagrāvāṇaḥ, 'holding high the press-stones', may help to account for the slip of the pāda from R̥bhus to Grāvāṇaḥ.

3.61.7^b (Viçvāmitra; to Uṣas)

ṛtāsya budhnā uṣāsām iṣanyān vṛṣā mahī ródasī á viveça,
mahī mitrāsya vārunasya māyā candréva bhānūm ví dadhe purutrā.

10.80.2^b (Agni Śauctka, or Agni Vāiçvānara; to Agni)
agnér āpnasaḥ samíd astu bhadrágnir mahī ródasī á viveça,
agnír ékaṁ codayat samātsv agnir vṛtrāṇi dayate purūṇi.

The vṛṣā in 3.61.7 is Agni; see 3.3.4; 7.4; 10.80.2; and even more markedly 4.3.10 (q. v.). See Bergaigne, i. 15, 142; ii. 160, 358. For uṣāsām in 3.61.7^a see last Oldenberg, EV. Noten, p. 261.

3.62.8^c: 3.52.3^c = 4.32.16^c, vadhūyūr iva yósaṇām.

3.62.9^{ab} (Viçvāmitra; to Pūṣan)

yó viçvābhī vipáçyati bhūvanā sám ca páçyati,
sá nah pūṣāvítá bhuvat.

10.187.4^{ab} (Vatsa Āgneya; to Agni)
yó viçvābhī vipáçyati bhūvanā sám ca páçyati,
sá nah paśad áti dvīṣah. ♪ refrain, 10.187.1^c–5^c

There is little doubt that the repeated distich is original with the Pūṣan hymn; cf. 2.40.4, 5; 6.58.2.

3.62.13^c (Viçvāmitra; to Soma)

sómo jigāti gātuvid devānām eti niṣkṛtām,
ṛtāsya yónim āśadam.

5.21.4^d (Sasa Ātreya; to Agni)
devām vo devayajyāyāgnim ilīta mártyaḥ,
sámiddhaḥ çukra didihy ṛtāsya yónim āśadaḥ sasāsya yónim āśadaḥ.
9.8.3^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
īndrasya soma rádhase, punanó hárdi codaya, ♪ 9.8.3^a
ṛtāsya yónim āśadam.

9.64.22^c (Kaçyapa Mārīca; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamah,
 řtásya yónim áśádam.

Cf. arkásya yónim áśádam, under 9.25.6; yónāv řtásya sídatam, 3.62.18^b; sídann řtásya yónim á, 6.16.35^c; and yónim řtásya sídata, under 9.13.9^c.—For 5.21.4 see Oldenberg, SBE. xlv. 243, 345.

3.62.16^{ab} (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 á no mitrávaruṇā ghṛtáir gávyūtim ukṣatam,
 mádhvā rájánsi sukratū.

7.65.4^{ab} (Vasiṣṭha; to Mitra and Varuṇa)
 á no mitrávaruṇā havyájuṣṭīm ghṛtáir gávyūtim ukṣatam ílābhiḥ,
 práti vām átra vāram á jánāya, pṛitám udnó divyásya cároh. ~~cf.~~ 7.65.4^c
 8.5.6^c (Brahmātīthi Kaṇva; to Açvins)
 tá sudevāya dāçuse sumedhám ávitāriṇim,
 ghṛtáir gávyūtim ukṣatam.

Cf. á no gávyūtim ukṣatām ghṛtēna, 7.62.5^b. There can be little doubt that the páda, ghṛtáir gávyūtim ukṣatam in 3.62.16^b and 8.5.6^c is the 'mother' form, from which is derived ghṛtáir gávyūtim ukṣatam ílābhiḥ. By the same terms 7.65.4^{ab} is an extended form of 3.62.16^{ab}. There we must take the páda á no mitrávaruṇā as a true páda, for better or for worse. Arnold, VM. p. 300, suggests correction to abhí no mitra varuṇa for 3.62.16^a, without having in mind á no mitrávaruṇā havyájuṣṭīm in 7.65.4^a. The theoretic extension of defective dimeter pádas is fraught with especial risk, as is shown by the fact that they are not infrequently paralleled by perfect trimeter pádas; see especially 1.80.10, and in general Part 2, chapter 2, class B 9.—For gávyūti, cf. Geldner, Ved. Stud. ii. 291.—Páda 7.65.4^c has a partial parallel in 7.70.5^c, práti prá yātam vāram á jánāya; and 7.65.4^a is reproduced even more closely in 1.152.7^a, á vām mitrávaruṇā havyájuṣṭīm.

3.62.18^a (Viçvāmītra, or Jamadagni; to Mitra and Varuṇa)
 gṛṇāná jamádagninā yónāv řtásya sídatam,
 pátām sómam řtāvṛdhā.]

cf. 9.13.9^c
 1.47.3^b

7.96.3^c (Vasiṣṭha; to Sarasvatī)
 bhadráṃ íd bhadrá kṛṇavat sárasvaty ákavāri cetati vājínivati,
 gṛṇāná jamádagnivát stuvāná ca vasiṣṭhavát.

8.101.8^d (Jamadagni Bhārgava; to Açvins)
 rátīm yád vām arakṣásam hávāmahe yuvábhyām vājínivasū,
 práçrīm hótṛām pratirántāv itām narā gṛṇāná jamádagninā.

9.62.24^c (Jamadagni Bhārgava; to Soma Pavamāna)
 utá no gómatīr iṣo viçvā arṣa pariṣṭúbhah,
 gṛṇánó jamádagninā.

9.65.25^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 pávate haryató hárir gṛṇánó jamádagninā,
 hinvánó gór ádhi tvací.

The páda-type gṛṇāná jamádagnivát (vasiṣṭhavát) in 7.96.3 is posterior to the type with jamádagninā; cf. Oldenberg, ZDMG. xlii. 204.

3.62.18^c: 1.47.3^b; 47.5^d; 7.66.19^c; 8.87.5^d, pátām sómam řtāvṛdhā.

REPEATED PASSAGES BELONGING TO BOOK IV

4.1.3^e (Vāmadeva Gāutama ; to Agni, or Agni and Varuṇa)
sákhe sákhayam abhy á vavr̥tsvāçum ná cakráñ ráthyeva ráñhyasmábhyañ
dasma ráñhya,

ágne mṛṇikám váruṇe sácā vido marútsu viçvábhānuṣu,
tokáya tujé çuçucāna çám kṛdhy asmábhyañ dasma çám kṛdhi.

8.27.3^d (Manu Vāivasvata ; to Viçve Devāḥ)
prá sú na etv adhvarò 'gná devésu pūrvyāḥ,
áditýésu prá váruṇe dhrtávr̥tate marútsu viçvábhānuṣu.

For 4.1.3^a cf. 10.10.1^a.—For the same stanza see Oldenberg, *ProL* pp. 141, 146 ; Bergaigne, *Quarante Hymnes*, p. 11 ; Hillebrandt, *Ved. Myth.* iii. 65.—Though the entire distichs in which occurs the repeated páda are markedly imitative, I cannot discover any chronological criterion. In both stanzas the succession, Agni, Varuṇa (Ádityas), and Maruta, bears the ritualistic stamp.

[4.1.11^b, mahó budhné rájaso asyá yónāu : 4.17.14^d, tvaco budhné, &c.]

[4.1.13^c, áçmavrajāḥ sudúghā vavré antāḥ : 5.31.3^c, prácodayat sudúghā, &c.]

4.1.15^d (Vāmadeva Gāutama ; to Agni)
té gavyatá manasā dṛdhám ubdhám gá yemánám pári çántam ádrim,
dṛḥhám náro vácasā dáivyena vrajám gómantam uçño vi vavruḥ.

4.16.6^d (Vāmadeva Gāutama ; to Indra)
viçvāni çakró náryāni vidvāñ, apó rireca sákhibir níkamāñ,

cf. 4.16.6^a

áçmānám cid yé bibhidúr vácobhir vrajám gómantam uçño vi vavruḥ.

10.45.11^d (Vatsapri Bhālandana ; to Agni)

tvám agne yájamānā ánu dyún viçvā vásu dadhire váryāni,
tváyā sahá dráviṇam ichámānā vrajám gómantam uçño vi vavruḥ.

The repeated páda is bald in 10.45.11 ; note the absence of an equivalent for either the word vácasā or vácobhiḥ of the other two stanzas. These give character and definiteness to the repeated páda whose subject is uçñaḥ (cf. 7.10.2). 10.45 is otherwise also under suspicion as being a good borrower, having six repeated pádas ; see in its order. Cf. Ludwig, *Der Rig-Veda*, iii. 97 ff.—For the repeated páda cf. also 7.90.4^a, gavyāñ cid úrvám uçño vi vavruḥ.

4.1.17^d (Vāmadeva Gāutama ; to Agni)
néçat támo dúdhitám róçata dyáur úd devyá uşāso bhānúr arta,
á súryo bhātás tiçṭhad ájrañ řjú márteşu vṛjinā ca páçyan.

6.51.2^c (Rjijvan Bhāradvāja; to Viçve Devāh)
 véda yās trīṇi vidāthāny eṣāṃ devānāṃ jānma sanatār ā ca vípraḥ,
 rjū mārteṣu vṛjinā ca páçyan abhī caṣṭe sūro aryá évān.

7.60.2^d (Vasiṣṭha; to Mitra and Varuṇa)
 eṣá syá mitrāvaruṇā nṛcákṣa ubhé úd eti sūryo abhī jmán,
 viçvasya sthātūr jágataç ca gopá, rjū mārteṣu vṛjinā ca páçyan.

☞ 6.50.7^d

For 6.51.2 see Oldenberg, SBE. xlv. 27, 205, 322; RV. Noten, p. 403. The repeated páda really applies to Sūrya (Sūra) in each occurrence.

4.1.20^d (Vamadeva Gautama; to Agni)
 viçveṣāṃ áditir yajñīyānāṃ viçveṣāṃ átithir mānuṣāṇāṃ,
 agnīr devānāṃ áva avṛṇānāḥ sumṛṇīkó bhavatu jātávedāḥ.

6.47.12^b (Garga Bhāradvāja; to Indra)=
 10.131.6^b (Sukīrti Kakṣivata; to Indra)
 indraḥ sutráṃ svānāvobhiḥ sumṛṇīkó bhavatu viçvávedāḥ,
 bādhatāṃ dvéṣo ábhayaṃ kṛṇotu suvīryasya pátayaḥ syāma.

☞ 4.51.10^d

Ludwig, *Kritik*, p. 35, notes that TB. 2.7.12.5 = RV. 4.1.20 substitutes viçvávedāḥ for jātávedāḥ, and thinks that this is due to assimilation to viçveṣāṃ áditir . . . viçveṣāṃ átithir in the same stanza. The present item, however, shows that the parallel páda with viçvávedāḥ is responsible for the change in the main, though the assumed assimilation may have helped along the process.—For 4.1.20^b cf. 1.127.8^a; 8.23.25^a, átithir mānuṣāṇāṃ.

4.2.1^a: 1.77.1^c, yó mārtyeṣv amṛta ṛtāvā.

[4.2.2^a, ihá tvām sūno sahaso no adyá: 1.58.8^a, áchidrā sūno, &c.; 6.50.9^a, utá tvām sūno, &c.]

[4.2.18^{ab}, á yúthéva kṣumāti paçvó akhyad devānāṃ yáj jānimānty ugra:
 7.60.3^d, sām yó yúthéva jānimāni caṣṭe; 8.25.7^{ab}, ádhi yá bṛható divò 'bhí yúthéva páçyataḥ.]

4.2.20^a: 1.73.10^a, etá te agna ucáthāni vedhaḥ.

[4.2.20^c, úc chocasva kṛṇuhí vásyaso naḥ: 8.48.6^b, prá cakṣaya kṛṇuhí, &c.]

4.3.1^b (Vamadeva Gautama; to Agni)
 á vo rájanam adhvarasya rudrāṃ hótāraṃ satyayájanṃ ródasyoḥ,
 agnīm purá tanayitnór acittad dhīraṇyartupam ávase kṛṇudhvam.

6.16.46^c (Bharadvāja; to Agni)
 vītí yó devāṃ mártó duvasyéd agnīm iṭtadhvaré havísmān,
 hótāraṃ satyayájanṃ ródasyor uttānáhasto námasá vivāset.

☞ 3.14.5^b

Cf. Bergaigne, iii. 36; v. Bradke, *Dyāus Asura*, p. 54.

4.3.2^b: 1.124.7^o; 10.71.4^d; 91.13^d, jāyēva pātya uṣatī suvāsah.

[4.3.8^d, sādha divo jatavedaḥ cikitvān: 3.17.2^b, yāthā divo, &c.]

4.3.10^d (Vāmadeva; to Agni)

ṛtēna hī śmā vṛsabhāc cid aktāh pumān agnīh pāyasā pṛṣṭhyēna,
āspandamāno acarad vayodhā vṛṣā ḥukrām duduhe pṛṣṇir ūdhaḥ.

6.66.1^d (Bharadvāja; to Maruts)

vāpūr nū tād cikitūse cid astu samānām nāma dhenū pātyamānam,
mārteṣv anyād dohāse pīpāya sakṛo ḥukrām duduhe pṛṣṇir ūdhaḥ.

We render 4.3.10, 'In accord with the divine law, indeed, Agni, the bull, the man, has been anointed with the heavenly fluid. Unwavering he moved, strength-bestowing; he the bull, the Pṛṣṇi-cow, has milked his bright udder.' The paradox in pāda d between vṛṣā, 'bull', and pṛṣṇi, 'heavenly cow' (especially mother of the Maruts, with Rudra as father, 2.34.2), has led the interpreters in various directions. Ludwig, 330, changes pṛṣṇir to pṛṣṇer, 'es melkte der stier der Pṛṣṇi helles euter'; in his commentary he retains pṛṣṇir but takes vṛṣā with the preceding pāda, so as to avoid the paradox, to wit: 'nicht zuckend ohne anstrengung gieng der lebenskraft schaffende stier, ihr helles euter liess Pṛṣṇi fließen.' Grassmann's rendering, 'der Same strömt dem Stier, der Kuh das Euter', is negligible, in the light of the parallel pāda, 6.66.1^d. Oldenberg, SBE. xlv. 326, does not quite do justice to pṛṣṇir in his rendering, 'the speckled bull has poured out his bright udder'. I think that Bergaigne, ii. 397, 398, is unquestionably right in assuming a paradoxical 'taureau-vache', here and in other passages mentioned by him. The daring metaphor is, that Agni shoots out his flames from his bright udder; he, a bull, is thereby—mirabile dictu—also a pṛṣṇi, the heavenly, yielding cow, *par excellence*. Although the conception is very effective, it is, nevertheless, modelled after a simpler one, of which we have the exact record in 6.66.1.

Ludwig, 696, very cleverly, 'Ein wunder muss sein selbst dem weisen, was den gemeinsamen namen kuh hat; das eine schwoll dass die menschen es melkten, einmal nur hat Pṛṣṇi ihr helles euter gemolken'. In 6.48.22 we have a similar statement, pṛṣṇyā dugdhām sakṛt pāyah. Max Müller, in a note to his similar translation, SBE. xxxii. 370, explains that dhenū, a cloud, yields rain but once, or that Pṛṣṇi gave birth but once to the Maruts. The second alternative seems likely to me, as it does to Bergaigne, i. 321; ii. 399. The pertinence and originality of the repeated pāda in 6.66.1 is established beyond peradventure by the parallel in 6.48.22; equally certain it is, that the metaphor which turns Agni in 4.3.10 into a 'bull Pṛṣṇi who milked his bright udder' is the work of a later poet, who is unquestionably bending to his purpose the very wording of a familiar mythological conceit, current in his time as kind of mystery (brahmodya) about Pṛṣṇi. We may finally remark that in the secondary form of the pāda 4.3.10^d, ḥukrām may possibly have assumed the value of 'semen', which it certainly does not have in 6.66.1^d: 'As a bull he hath spurted semen, as a Pṛṣṇi cow he hath milked his udder' (zeugma of duduhe). Cf. v. Bradke, Festgruss an Roth, p. 123; Oldenberg, RV. Noten, p. 268.

4.3.11^d (Vāmadeva Gāutama; to Agni)

ṛtēnādrīm vy āsan bhidantaḥ sām āṅgirasō navanta gōbhīh,
ḥunām nārah pāri śadann uśāsam āvīḥ svār abhavaj jātē agnāu.

10.88.2^b (Murdhanvat, an Āṅgirasā, or Vāmadevya; to Sūrya and Vaiṣvānara)
gṛpṛām bhūvanām tāmasāpagnīham āvīḥ svār abhavaj jātē agnāu,
tāsya devāḥ pṛthivī dyāur utāpō 'raṇayann ośadhīḥ sakhyé asya.

The relation of pādas a and b in 10.88.2 is anacluthic, curable by substituting akṛṇot for abhavat in pāda b; see 7.76.1^d, āvir akar bhūvanam viṣvam uśāḥ (cf. also 5.2.9; 6.17.3).

But the repeated pāda in 4.3.11 sustains abhavaj; cf. Bergaigne, i. 115 (bottom); ii. 75; Oldenberg, SBE. xlv. p. 330.—For navanta, emendable to anavanta, see Grassmann's Lexicon, s.v.; Oldenberg, Prol. 73; RV. Noten, p. 268.

4.4.5^c (Vāmadeva Gāutama; to Agni)

urdhvó bhava práti vidhyádhy asmád áviṣ kṛṇuṣva dáivyāny agne,
áva sthirá tanuhi yātujúnām jamím ájamím prá mṛṇhi ṣátrūn.

10.116.5^b (Agniyuta Sthāura, or Agniyupa Sthāura; to Agni)
ní tigmáni bhraçáyan bhraçány áva sthirá tanuhi yātujúnām,
ugráya te sáho bálam dadāmi pratítya ṣátrūn vigadéṣu vṛça.

For the repeated pāda cf. 2.33.14^c; 8.19.20^c. See note under 2.33.14^a.

[4.4.7^b, yás tvá nítyena haviṣá yá uktháih: 6.5.5^a, yás te yajñéna samídhá yá uktháih.]

4.4.13 = 1.147.3.

4.4.15^a (Vāmadeva Gāutama; to Agni)

ayá te agna samídhá vidhema práti stóman ṣasyámānam ḡbhāya,
dáhaçáso rakṣásah páhy ásmán druhá nidó mahāmaho avadyát.

7.14.2^a (Vasiṣṭha Maitrāvaruṇi; to Agni)
vayám te agne samídhá vidhema vayám daçema suṣtutí yajatra,
vayám ḡhrténádhvarasya hotar vayám deva haviṣá bhadrāçoce.

Cf. 5.4.7^a, vayám te agna uktháir vidhema.

[4.5.3^b, sahásraretá vṛçabhás túviṣmān: 2.12.12^a, yáh saptáraçmir vṛçabhás, &c.]

4.5.4^c (Vāmadeva Gāutama; to Vaiçvānara)

prá tán agnir babhasat tigmájambhas tápiṣṭhena çociṣá yáh surádhaḥ,
prá yé minánti váruṇasya dhāma priyá mitrásyā cétato dhruvāni.

10.89.8^c (Renu Vaiçvāmitra; to Indra)
tvám ha tyád ṛṇayá indra dhíro 'sír ná párvatá vṛjiná çṛṇāsi,
prá yé mitrásyā váruṇasya dhāma yújam ná jánā minánti mitráam.

We render 4.5.4, 'May sharp-toothed Agni, the very liberal, consume with his hottest flames them that violate the laws of Varuṇa, the own, firmly established (laws) of wise Mitra'. This faultless stanza has been exploited by the later poet of 10.89.8: 'Thou art, O Indra, here a shrewd exactor of debts, breakest evil as a sword (cuts) limbs; (the evil of them) that violate the laws of Mitra and Varuṇa, as persons violate an allied friend (mitrá).' Cf. Bergaigne, iii. 110. The fourth defective pāda (dvipadā virāj) has elicited suggestions: Grassmann supplies á before minánti, but the verb has the preposition prá in the third pāda, and pra + á + mí does not exist. Oldenberg, Prol. p. 74, reads prá minánti in pāda d, having, apparently, overlooked prá in the third pāda; possibly he may mean to repeat it. In addition to the defect of the fourth pāda, the second distich is anacoluthic; there need be no reluctance to assume that it is introduced and imperfectly assimilated from 4.5.4. The fact that 10.89 belongs to a doubtless late Viçvāmitrid poet (stanza 17; see under 1.4.3) is calculated to support this conclusion.

4.5.8^d, pāti priyām rupó ágram padám véh: 3.5.5^a, pāti priyām ripó ágram padám véh.

4.6.2^c (Vāmadeva Gāutama ; to Agni)

ámuro hótā ny āsādi vikṣv āgnír mandró vidátheṣu prácetāh,
úrdhvām bhānūm savitá devó aṣred drapsām dávidhavad gaviṣó ná

4.13.2^a (Vāmadeva Gāutama ; to Agni, or Liṅgoktadevatāh)

úrdhvām bhānūm savitá devó aṣred drapsām dávidhavad gaviṣó ná
sátvā,

ānu vratām váruṇo yanti mitró yát súryam divy ārohayānti.

4.14.2^a (Vāmadeva Gāutama ; to Agni, or Liṅgoktadevatāh)

úrdhvām ketūm savitá devó aṣrej ıjyótir víçvasmai bhūvanāya kṛṇvān,ı

cf. 1.92.4^c

ıáprā dyāvāpṛthiví antárikṣām,ı ví súryo raçmıbhiç cékítānah.

cf. 1.115.1^c

7.72.4^c (Vasiṣṭha ; to Açvins)

ví céd uchānty açvinā uṣāsaḥ ıprā vām bráhmāni karávo bharante,ı

cf. 6.67.10^a

úrdhvām bhānūm savitá devó aṣred brhád agnāyaḥ samıdhā jarante.

The case of 4.6.2^c is interesting in that it presents ocular testimony of one páda patterned after another. What is stated descriptively in 4.13.2^a ; 14.2^a ; 7.72.4^c (cf. also 7.76.1^b), is here worked over into a comparison which necessitates the presence of iva ; consequently the word devó is thrown out. The result is a frankly poor páda : it is difficult to say, hardly worth while to inquire, how the páda was then read. Perhaps, úrdhvām bhānūm savitá iva aṣret ; cf. Oldenberg, RV. Noten, p. 272. AV. 18.3.29 has another páda in which Savitar's action is worked into a comparison, úrdhvām bhānūm savitá dyám ivopári, without damage to the metre.—The two hymns 4.13 and 4.14 share the last stanza and are imitative throughout ; see p. 13.—For drapsā in 4.13.2 see Geldner, Ved. Stud. iii. 56 ff. (unconvincing as far as this particular passage is concerned).

[4.6.3^a, yatá sujūrñá rātini ghr̥tāci : 6.63.4^b, prá rātír eti jūrñini ghr̥tāci.]

Cf. under 3.19.2.

4.6.3^b : 3.19.2^c, pradakṣiṇíd devátatim urānāh.

4.6.4^a (Vāmadeva Gāutama ; to Agni)

stīrṇé barhıṣi samıdhāné agná úrdhvó adhvaryúr jujusaṇó asthāt,
páry agnıh paçupá ná hótā triviṣṭy éti pradıva urānāh.

6.52.17^a (Rjiçvan Bharadvāja ; to Viçve Devāh)

stīrṇé barhıṣi samıdhāné agnāu sukténa mahá námasá vivāse,
asmín no adyá vidáthe yajatrā víçve devá havıṣi madayadhvam.

4.6.5^b (Vāmadeva Gāutama ; to Agni)

pári tmānı mitádrur eti hótagnír mandró mádhuvacā řtāvā,
drāvanty asya vājino ná çokā bhāyante víçvā bhūvanā yád ábhrāt.

7.7.4^d (Vasiṣṭha Māitravaruṇi ; to Agni)

sadyó adhvaré rathiráṁ jananta mánuṣāso vícetaso yá eṣāṁ,
viçám adhāyi viçpátir duronè 'gnír mandró mádhuvacá ṛtāvā.

4.6.11^{od} (Vāmadeva Gāutama ; to Agni)

ākāri brāhma samidhāna túbhyaṁ çānsaty ukthāṁ yájate vy ù dhāḥ,
hótāram agnīm mánuṣo ní ÷edur namasyánta uçijaḥ çānsam āyóḥ.

5.3.4^{od} (Vasuçruta Ātreya ; to Agni)

táva çriyá sudḥço deva devāḥ purú dádhānā amḥtaṁ sapanta,
hótāram agnīm mánuṣo ní ÷edur daçasyánta uçijaḥ çānsam āyóḥ.

The repeated distich involves, no doubt, a case of real precedence. But which came first? Both stems, namasyá- and daçasyá-, are good hieratic Vedic: I know of no means for deciding.

4.7.1^b (Vāmadeva Gāutama ; to Agni)

ayám ihá prathamó dhāyi dhātḥbhir hótā yájiṣṭho adhvaréṣv ídyah,
yám ápnavaṇo bhḡgavo virurucúr váneṣu citráṁ vibhvāṁ viçé-viçé.

8.60.3^c (Bharga Prāgātha ; to Agni)

agne kavír vedhá asi hótā pāvaka yáksyah,
mandró yájiṣṭho adhvaréṣv ídyo ṽvīprebhīḥ çukra mánmabhiḥ.]

☛ 1.127.2^c

Cf. 5.22.1^{od}, yó adhvaréṣv ídyo hótā mandrátamo viçí, containing an almost perfect blend of the wordings of the repeated pádas.

4.7.4^b: 1.86.5^b; 5.23.1^c, viçvā yáç carṣañír abhí.

[4.7.8^d, vidúṣṭaro divá āródhanāni ; 4.8.4^c, vidvāṅ āródhanāṁ divāḥ.]

4.7.9^a, kṛṣṇám ta éma rúçataḥ puró bhāḥ: 1.58.4^d, kṛṣṇám ta éma ruçadūrme ajara.

[4.7.10^b, yád asya vāto anuvāti çocīḥ: 1.148.4^c; 7.3.2^c, ád asya vāto ánu vāti çocīḥ ; 10.142.4^c, yadá te vāto anuvāti çocīḥ.]

4.8.1^b: 8.102.17^c, havyvāvāham ámartyam ; 3.10.9^c, havyvāvāham ámartyam sahovḥdham.

4.8.2^c: 1.1.2^c, sá devāṅ éhá vakṣati.

[4.8.4^c, vidvāṅ āródhanāṁ divāḥ: 4.7.8^d, vidúṣṭaro divá āródhanāni.]

The two stanzas show considerable similarity; cf. also 8.39.1. See introduction, p. 16, top.

4.8.6^b (Vāmadeva Gāutama ; to Agni)

té rāyá té suvíryāiḥ sasavāṅso ví çṛṇvire,
yé agná dadhiré dúvaḥ.

8.54(Val.6).6^d (Mātarīcvan Kāva ; to Indra)
 ājipate nṛpate tvām id dhī no vāja ā vakṣi sukrato,
 vīti hōtrābhīr utā devāvṛtibhiḥ sasavānsa vi ṣṛṣvire.

In 8.54(Val.6).6 vāja ā means 'to substance, to booty'; not 'zur schlacht' (Ludwig, 670); or, 'zu unserm Opfer' (Grassmann, ii. 439). The presence in the stanza of ājipate and sasavānsaḥ calls up the notion of the Vedic contest for vāja 'substance', probably the sacrificial contest (saṁsava). Apparently the Vākhilya stanza shows anacoluthon between the two distichs.

[4.9.1^a, āgne mṛṣā mahān asi: 1.36.12^d, sá no mṛṣa mahān asi.]

4.9.5^a (Vāmadeva Gāutama ; to Agni)
 vēṣi hy ādhvarīyatām upavaktā jānānām,
 havyā ca mānuṣāṇām.

6.2.10^a (Bharadvāja Bārhaspatya ; to Agni)
 vēṣi hy ādhvarīyatām āgne hōtā dāme viṣām,
 samfđho viṣpate kṛṇu juṣāsva havyām āngirah.

Ludwig, 336, ad 4.9.5: 'du kommst als upavaktar zu denen die der adhvaryu dienste verrichten, zu dem havya der menschen.' This is essentially correct, in my belief, as in Oldenberg's, SBE. xlv. 348. It is interesting to observe how the failure to note the parallel leads Ludwig, 368, to render 6.2.10: 'du genieusst von denen die adhvaryudienste leisten, [und] als hotar im hause von den menschen.' The distich again means: 'thou comest, O Agni, as Hotar to the houses of the folk who minister at the sacrifice.' Grassmann is far afield as regards 4.9.5: 'Denn du als der Ermunterer der Männer, die das Fest begehnen, verzehrst der Menschen Opferguss.' Whereas he renders 6.2.10^{ab} correctly: 'Denn in der frommen Stämme Haus, O Agni, kommst als Priester du.' The enclitic ca in 4.9.5^a is a little awkward, metrical expletive, but is not sufficient to warrant the priority of 6.2.10.

[4.10.5^c, ṣriyé rukmó ná rocata upaké: 7.3.6^b, ví yád rukmó ná rócasa upaké.]

4.11.5^d (Vāmadeva Gāutama ; to Agni)
 tvām agne prathamām devayānto devām mártā amṛta mandrājihvam,
 dveṣoyūtām ā vivāsanti dhībhir dāmūnasaṁ gṛhāpatim āmūram.

5.8.1^d (Iṣa Ātreya ; to Agni)
 tvām agna ṛtāyāvah sám idhire pratnām pratnása utāye sahaskrta,
 puruṣcandrām yajatām viṣvādhāyasaṁ dāmūnasaṁ gṛhāpatim vá-
 reṇyam.

[4.12.3^b, agnir vājasya paramāsya rāyāḥ: 7.60.11^b, vājasya sātāu paramāsya rāyāḥ.]

4.12.3^c (Vāmadeva Gāutama ; to Agni)
 agnir iṣe brhatāḥ ksatriyasya agnir vājasya paramāsya rāyāḥ, cf. 4.12.3^b
 dádhāti rātnaṁ vidhaté yáviṣṭho vy ānuṣāṇ mártāya svadhāvan.

7.16.12° (Vasiṣṭha Maitravaruṇi; to Agni)

tām hótāram adhvarāsya prācetasam ṽāhniṁ devā akr̥ṇvata, 3.11.4°
dádhati rātnam vidhaté svírīyam agnír jánāya dāçūṣe.

The preposition *vi* which limps, with sharp tmesis, behind its verb *dádhati* in 4.12.3^{cd}, impresses me as secondary.—Cf. the parallel pádas under 4.44.4.

4.12.6 (Vāmadeva Gāutama; to Agni) =

10.126.8 (Kulmalabarhiṣa Čailuṣi, or Anhomuc Vāmadevya; to Viçve Devāḥ, here Agni)

yáthā na tyád vasaṁ gāuryam cit padí ṣitām ámuñcatā yajatrāḥ,
evó ṣv ásmán muñcatā vy áhhaḥ prá táry agne pratarám na áyuh.

Cf. Neisser, *Bezz. Beitr.* vii. 235. A number of passages more or less parallel to páda *d* are listed by Aufrecht in the Preface to the second edition of his *Rig-Veda*, p. xxviii, nr. 109; particularly 10.59.1^a, prá táry áyuh pratarám návīyah.

[4.13.1°, yátam açvinā sukṛto duropām: see under 1.117.2°.]

4.13.2^a: 7.72.4°, urdhvám bhānūm savitā devó açret; 4.6.2°, urdhvám bhānūm savitévāçret; 4.14.2^a, urdhvám ketūm savitā devó açret.

4.13.5 = 4.14.5 (Vāmadeva Gāutama; to Agni)

ánāyato ánibaddhaḥ kathāyám nyāññ uttāno 'va padyate ná,
káyā yāti svadháyā kó dadarça divá skambháḥ sámṛtaḥ pāti nákam.

For sundry points in this stanza see Bartholomae, *Bezz. Beitr.* xv. 197; Oldenberg, *RV. Noten*, p. 276.—The stanza ends two hymns that are imitative throughout; see p. 13.

4.14.2^a, urdhvám ketūm savitā devó açret: 4.6.2°: urdhvám bhānūm savitévāçret; 4.13.2^a; 7.72.4°, urdhvám bhānūm savitā devó açret.

4.14.2^b, jyótir víçvasmāi bhūvanāya kr̥ṇván: 1.92.4°, jyótir víçvasmāi bhūvanāya kr̥ṇvatí.

4.14.2^c: 1.115.1°, ápra dyāvāpṛthiví antárikṣam.

4.14.3^d, uṣá iyate suyújā ráthena: 1.113.14^d, óṣá yāti suyújā ráthena.

4.14.4^b (Vāmadeva Gāutama; to Açvins)

á vām váhiṣṭhā ihá té vahantu ráthā áçvāsa uṣáso vyuṣṭāu,
imé hí vām madhupéyāya sómā ṽasmín yajñé vṣanaḥ mādayethām.]

cf. 1.184.2^a

4.45.2^b (Vāmadeva; to Açvins)

ṽúd vām pṛkṣáso mádhumanta irate, ráthā áçvāsa uṣáso vyuṣṭīṣu,

4.45.2^a

aporṇuvántas táma á párvṛtam svār ná çukráṁ tanvánta á rájah.

For 4.45.2 see Pischel, *Ved. Stud.* ii. 96; Oldenberg, *RV. Noten*, p. 304. Pischel did not in his treatment there of *pṛkṣá* note this parallel, which seems to support his rendering of the word by 'swift'; cf. *váhiṣṭhā* in 4.14.4^a.

[4.14.4^d, *asmīn yajñē vṛṣaṇā mādayethām* : 1.184.2^a, *asmē ū śū vṛṣaṇā, &c.*]

4.14.5 = 4.13.5.

4.15.3^c (Vāmadeva Gāutama ; to Agni)

pāri vājapatih kavīr agnīr havvyāny akramit,
dādhad rātnāni dāgūṣe.

9.3.6^c (Çunahçepa Ājigarti ; to Soma Pavamāna)
eṣā viprāir abhiṣṭuto 'pó devó vi gāhate,
dādhad rātnāni dāgūṣe.

For the repeated pāda cf. *dhattām rātnāni dāgūṣe*, under 1.47.1^d, and the note there.

4.15.6^a (Vāmadeva Gāutama ; to Agni)

tām ārvantañ ná sānasīm aruṣām ná divāh çīçum,
marmṛjyānte divé-dive.

8.102.12^a (Prayoga Bhārgava, or others ; to Agni)
tām ārvantañ ná sānasīm gr̥ṇihī vipra çuṣmīṇam,
mitrām na yātayājjanam.

We render 4.15.6, 'Like a winning racer, like (Soma) the bright child of heaven, they curry him day by day.' Cf. Oldenberg, SBE. xlv. 360. The care-taking of Agni is compared with currying (marj) a horse, see 1.60.5 ; 2.10.1 ; 7.3.5 ; 8.84.8 ; 8.103.7. For Soma, the bright child of heaven who is also cleansed by men (e.g. 9.33.5), see Oldenberg, *ibid.* p. 362 ; cf. also Max Müller, SBE. xxxii. 22, 26. The passages cited that involve the currying metaphor show the perfect structure of the stanza and the familiar Vedic thought. Pāda 8.102.12^a in a very different connexion : 'Praise, O poet, this fiery (Agni) as (one praises) a winning racer, (praise him) as Mitra that harmonizes (puts in order) people.' Pāda c does not seem to me certain in meaning ; I have not quite followed Geldner's painstaking analysis of the difficult root yat, *Ved. Stud.* iii. 15 ff. Ludwig, 412, 'wie Mitra der die leute in bewegung setzt' ; Grassmann, 'der wie ein Freund die Menschen eint' ; see also Bergaigne, iii. 166. The sequence ārvantam . . . marmṛjyānte points to the priority of 4.15.6. The poet who compares in the same stanza (8.102.12) Agni with a winning racer and with god Mitra yātayājjana has presumably borrowed from the poet, who states that Agni is curried daily as carefully as is curried a winning racer.

4.15.7^b, 9^b, *kumārāh sāhadevyāh* ; 4.15.8^b, *kumārāt sāhadevyāt.*

4.16.5^b : 3.54.15^b ; 8.25.18^c, *ubhé ā paprāu ródasi mahitvā.*

[4.16.6^a, *viçvāni çakró nāryāni vidvān* : 7.21.4^b, *āpañsi viçvā nāryāni vidvān.*]

4.16.6^d : 4.1.15^d ; 10.45.11^d, *vrajām gómantam uçtjo ví vavruh.*

4.16.12^d : 1.174.5^c, *prá súraç cakráñ vṛhatād abhīke.*

[4.16.20^b, *brāhmākarma bhṛgavo ná rátham* : 10.39.14^b, *átakṣama bhṛgavo, &c.*]

Cf. p. vii, l. 9 from top.

4.16.21^d = 4.17.21^d (Vāmadeva Gāutama; to Indra) = 4.19.11^d = 4.20.11^d =
 4.21.11^d = 4.22.11^d = 4.23.11^d = 4.24.11^d (Vāmadeva; to Indra)
 nū śṭutá indra nū ḡṛṇāná iṣam jaritré nadyò ná pípeḥ,
 ákári te harivo bráhma návyam dhiyá syāma rathyāḥ sadāsāḥ.

4.56.4^d (Vāmadeva; to Dyāvapṛthivyāu)
 nū rodasī bṛhábhir no várúthāih pátnrvadbhir iṣyantī sajoṣā ḥ,
 urúci víḡve yajaté ní pátam dhiyá syāma rathyāḥ sadāsāḥ.

For the first stanza cf. Neisser, Bezz. Beitr. vii. 234.

4.17.1^d (Vāmadeva Gāutama; to Indra)
 tvám mahán indra túbhyaṁ ha ksá ánu kṣatráṁ mahánā manyata dyáuh,
 tvám vṛtrám çavasā jaghanván śrjáḥ síndhūṛ áhinā jagrasánān.

10.111.9^a (Aṣṭrādañṣṭra Vāirūpa; to Indra)
 śrjáḥ síndhūṛ áhinā jagrasánān ád íd etáḥ prá vivijre javéna,
 múmuksamānā utá yá mumucré 'dhéd etá ná ramante nífikṣāḥ.

Translate 4.17.1: 'Thou art great, O Indra; Earth and Heaven have graciously consented to thy rule. Thou slewest Vṛtra with might, didst free the rivers swallowed by the dragon.' Cf. 1.63.1^{ab}, and Ludwig, 518; Grassmann, i. 123. The fourth pāda is echoed and expanded into the theme of an entire stanza by a later hand in 10.111.9, to wit: 'Thou didst free the rivers swallowed by the dragon; then they rushed forth in haste, those who desired to be free, as well as those who had been freed. Since then do they hasting not stand still.' The expression, múmuksamānā utá yá mumucré, does not to my mind, as it does to Geldner's, Ved. Stud. iii. 38, refer to only one kind of rivers, 'die nach befreiung verlangenden, die auch befreit wurden'. It rather marks the pedantic after-thought of a late systematic treatment of the myth of Indra and the rivers, to say that not only those who desired to be freed but also those who were already free rushed forth in haste. Ludwig, 975, correctly, 'die frei werden wollten, und die schon befreiten'; similarly Grassmann, ii. 393.

4.17.3^c (Vāmadeva Gāutama; to Indra)
 bhinád girím çavasā vājram isṇánn áviskrṇvánāḥ sahasáná ójaḥ,
 vádhīd vṛtrám vājreṇa mandasánāḥ sárann ápo jávasā hatávṛṣṇih.

10.28.7^c (Vasukrapatni; to Indra)
 evá hí máṁ tavásam jajñúṛ ugrám kárman-karman vṛṣanam indra deváh,
 vádhīm vṛtrám vājreṇa mandasánó 'pa vrajám mahiná dāçúṣe vam.

Translate 4.17.3: 'He cleft the mountain, hurling his club with might, manifesting, exerting his strength. He hath slain Vṛtra with his club, rejoicing; the waters flew in haste after their bull (lord) had been slain.' The stanza 10.28.7 can be imagined only as spoken by Indra. Ludwig in his note (970) suggests Indradevāḥ for indra deváh (cf. 6.17.8; 18.15); Grassmann also scents the difficulty at that spot: 'Thus they whose god is Indra (that is, the pious) knew me to be a mighty and strong bull in every task: I have slain Vṛtra with my club, rejoicing; with might I have opened the stable for the pious.' There can be no doubt that 10.28.7^c, with its precarious analogical vádhīm (also 1.165.8), is a direct copy of 4.17.3^c. This is shown further by the nonce-formation vam which is again analogical. Grassmann naively explains it in his Lexicon, column 1321, 'aus varam', but it is a product of proportional analogy which fills in a paradigm: vam, vah, vaḥ. Both vádhīm and vam reflect the

difficulty in stating secondarily the deeds of Indra in the first person (ātmasūti), because they were originally conceived in the third person. In any case the grammatical forms here are sound criteria for determining the relative dates of the two stanzas.—*Of. 6.44.15^b, hāntā vṛtrān vājreṇa mandasāhāḥ*; and also under 8.59 (Vāl. 11).1^d.

4.17.5^b: 1.177.1^b, rājā kṛṣṭinām puruhutā indrah.

[4.17.7^{od}, tvām prāti pravāta aṣṣyānam āhim vājreṇa maghavan ví vṛcchah:
4.19.3^{od}, sapṭá prāti pravāta aṣṣyānam āhim vājreṇa ví riṇā aparván.]

[4.17.14^d, tvacó budhné rájaso asyá yónāu: 4.1.11^b, mahó budhné, &c.]

4.17.16^{ab} (Vāmadeva Gāutama; to Indra)

gavyānta indraim sakhyāya viprā aṣṣvāyanto vṛṣṇaṇāṃ vājāyantaḥ,
janīyanto janidām āksitotim ā cyāvayāmo 'vaté ná kōcam.

10.131.3^{od} (Sukṛti Kakṣvata; to Indra)

nahí sthūri ṛtuthā yātām āsti nótá ṛávo vivide saṅgamēsu,
gavyānta indraim sakhyāya viprā aṣṣvāyanto vṛṣṇaṇāṃ vājāyantaḥ.

Translate 4.17.16, 'We poets, eager for cows, eager for horses, impelling Indra, the bull, to friendship; desirous of wives we urge on him that bestows wives, whose aid does not give out, like a bucket in the well.' For pāda d cf. 10.42.2^{od}. This stanza is simple and effective; not so 10.131.3: 'For not with one horse does one arrive in time, nor hath (the stingy impious) man gotten glory in the assemblies. The poets, eager for cows, eager for horses, impelling Indra to friendship (obtain success).' The word sthūri reproduces the English slang 'one horse' in the sense of 'insufficient, imperfect'. The common expression asthūri no gārhapatyāni santu, and the like, RV. 6.15.19; VS. 2.27, &c. (see Vedic Concordance under asthūri, and taylor asthūri), means, 'may our house-fires not be "one-horse" affairs!' Ludwig, 518, renders 4.17.16: 'wir beutelustige machen uns Indra zur freundschaft, wir brāhmanische sänger, rosse nachahmend, anspornend zu krafttat den stier; frauen verlangend den frauengeber, des hilfe nie auszgeht, heraneilen wie zum brunnen den eimer.' His rendering of 10.131.3, at 652, shows that he has not noted the repetition of the distich: 'denn nicht fest zu den zeiten ist sein gang, noch hat er ruhm in den versammlungen gefunden, [wol aber] die brāhmanischen sänger, die rind und rosse begehend Indra dem stiere die kraft erhöhen.' In this rendering sakhyāya seems to be omitted altogether. So also Grassmann, ii. 407, renders the distich to the neglect of sakhyāya: 'Die Priester aber, Rind und Ross begehend, sie sind es, die den Helden Indra stärken', whereas he had previously (1.125) dealt with 4.17.16^{ab} as follows: 'Wir Sānger ziehn den Indra her zum Beistand, um Rind und Ross und Gut den Starken bittend.' It is quite certain that the repeated distich in 10.131.3, anacoluthic and without finite verb, is borrowed directly from 4.13.16.—*Of. also for the repeated distich, 10.160.5.*

4.17.21 = 4.16.21^d = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d = 4.23.11^d =
4.24.11^d; 4.56.4^d, dhiyā syāma rathyāḥ sadasāḥ.

[4.18.4^c, nahí nv asya pratimānam āsti: 6.18.12^c, nāsya cātrur ná pratimānam
asti.]

4.18.5^d: 10.45.6^b, ā ródasi aprṇā jāyamānah; 3.6.2^a; 7.13.12^b, ā ródasi aprṇā
jāyamānah.

4.18.7^d: 4.19.8^b, वृत्रां जगन्वान् अरजद वि सिन्धुन; 1.80.10^d, वृत्रां जगन्वान् अरजद.

4.18.11^d (Samvāda Indrāditi vāmadevānām)

utā mātā mahiṣām ānv avenad amī tvā jahati putra devāḥ,
āthābravid vṛtrām indro hanīṣyān sākhe viṣṇo vitarām vī kramasva.

8.100.12^a (Nema Bhārgava; to Indra)

sākhe viṣṇo vitarām vī kramasva dyāur dehī lokām vājraya viṣkābhe,
hānāva vṛtrām riṣācāva siṅdhūn indrasya yantu prasavé viṣṭāḥ.

Around hymn 4.18 has grown up a considerable literature of interpretation and criticism which is cited by Oldenberg, RV. Noten, p. 280. The meaning of 4.18.11 is not affected by the uncertainties of the theme: 'Now (Indra's) mother attended upon the bull (Indra); (she said): "all the gods, my child, are abandoning thee." Then Indra, bent upon slaying Vṛtra, said: "friend Viṣṇu, step out thy very widest"!' Pāda d, repeated in 8.100.12^a, would seem to be a quotation from an older familiar account, as is quite natural in a legendary or dramatic treatment of a theme such as 4.18 pretty certainly represents. The expression āthābravid . . . sākhe viṣṇo vitarām vī kramasva impresses one as the narration of a famous utterance which Indra made at a critical time. If, indeed, 8.100.12 were connected with a narrative in the preceding stanzas it would be a very good original source for the pāda in question. But 8.100.10, 11 are addressed to Vāc; their connexion with 8.100.12 are at least doubtful. It would seem therefore that our pāda was formulaic, and in a state of flotation, prior to its emergence both in 4.18.11^d and in 8.100.12^a. The two hymns are also connected as regards 4.18.13^a: 8.100.8^d. For passages that express the partnership of Indra and Viṣṇu see Macdonell, Vedic Mythology, p. 39, bottom.

4.19.2^o: 3.32.11^a; 6.30.4^o, āhann āhim pariśāyānam āraḥ.

[4.19.3^o, saptā prāti pravāta śāyānam āhim vājreṇa vī riṣā aparvān: 4.17.7^o,
tvām prāti pravāta śāyānam āhim vājreṇa maghavan vī vṛcaḥ.]

4.19.5^d (Vāmadeva; to Indra)

abhī prā dadrur jānayo nā gārbhaṃ rāthā iva prā yayuḥ sākām ādrayaḥ,
ātarpayo viṣṭa ubjā urmīn tvām vṛtān ariṇā indra siṅdhūn.

4.42.7^d (Trasadasyu Paurukutsya; to Indra and Varuṇa)

viduṣ te vīgvā bhūvanāni tāsyā tā prā bravīṣi vāruṇāya vedhaḥ,
tvām vṛtrāni ṛṇviṣe jaghanvān tvām vṛtān ariṇā indra siṅdhūn.

We may render 4.19.5, following various indications on the part of other scholars (cf. Oldenberg, RV. Noten, p. 282): 'The rivers have burst forth, as women give birth to a child; like chariots the mountains have moved forth together (cf. st. 4). Thou, O Indra, didst delight the floods, drive their waves; didst free the confined rivers.' Differently, Hillebrandt, Ved. Myth. iii. 182, note. It will be observed that the same exploits are alluded to secondarily as a thing which is reputed (ṛṇviṣe) to have taken place, in 4.42.7, a stanza of the ātmatuti of Indra-Varuṇa, conceived as a single god; see under 4.42.3. The case is somewhat similar to the preceding item: the repeated pāda 4.42.7^a is quoted from previously existing descriptions.

4.19.8^b: 4.18.7^d, वृत्रां जगन्वान् अरजद वि सिन्धुन; 1.80.10^d, वृत्रां जगन्वान् अरजद.

4.19.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.20.3^b (Vāmadeva; to Indra)

imāṃ yajñāṃ tvām asmākam indra puró dádhat saniṣyasi krátuṃ naḥ,
çvaghñíva vajrin sanáye dhánanāṃ tváyā vayám aryá ajím jayema.

5.31.11^d (Avasyu Ātreya; to Indra and Kutsa?)

sūraç cid rátham páritakmyāyām pūrvaṃ karad úparam jujuvāṅsam,
[bhárac cakráṃ étaçāḥ sám riṇāti] puró dádhat saniṣyati krátuṃ naḥ.

☞ 4.20.3^b

The repeated páda fits well in 4.20.3, is dubious in 5.31.11. Cf. under 1.121.13^b.

[4.20.6^d, udnéva kóçam vásunā nyṛṣtam: 10.42.4^c, kóçam ná pūrṇām vásunā nyṛṣtam.]

4.20.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma rathyāḥ sadāsāḥ.

4.21.10^b, hántā vṛtrám várivaḥ pūrāve kaḥ: 1.63.7^d, anho rájan várivaḥ pūrāve kaḥ.

4.21.10^d (Vāmadeva; to Indra)

evá vásva indraḥ satyāḥ samrád [dhántā vṛtrám várivaḥ pūrāve kaḥ.] ☞ 1.63.7^d
púrustuta krátvā naḥ çagdhi ráyo bhakṣiyá té 'vaso dáivyaśya.

5.57.7^d (Çyāvāçva Ātreya; to Maruts)

gómád áçvavad ráthavat suvírām candrávad rádho maruto dadā naḥ,
práçastim naḥ kṛṇuta rudriyāso bhakṣiyá vó 'vaso dáivyaśya.

[4.21.11^d: see under 4.20.11^d.]

4.22.3^b (Vāmadeva; to Indra)

yó devó devátamo jáyamāno mahó vājebhir mahádbhiç ca çuṣmāiḥ,
dádháno vájraṃ bāhvór uçántam dyām ámena rejayat prá bhúma.

6.32.4^b (Suhotra Bhāradvāja; to Indra)

sá nīvyābhir jaritāram áçhā mahó vājebhir mahádbhiç ca çuṣmāiḥ,
puruvírābhir vṛṣabha kṣitnām á girvaṇaḥ suvitāya prá yāhi.

For mahó vājebhiḥ see Pischel, *Ved. Stud.* i. 11 note (cf. *ibid.* 268, note); Oldenberg, *ZDMG.* lv. 271.

[4.22.5^b, víçvesv it sávaneṣu praváçyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu praváçyā.]

4.22.9^d (Vāmadeva; to Indra)

asmé várṣiṣṭhā kṛṇuhi jyéṣṭhā nṛmṇāni satrá sahure sáhānsi,
asmábhyaṃ vṛtrá suhánāni randhi jahí vádhar vanúšo mártyaśya.

7.25.3^o (Vasiṣṭha Maitravaruṇi ; to Indra)
 çatām te çiprinn ūtāyaḥ sudāse saḥsraṁ çānsā utā rātir astu,
 jahī vādhar vanūṣo mārtyasyāsmé dyumnām ādhi rātnarā ca dhehi.

4.22.10^d: 3.30.21^d, asmākam (3.30.21^d, asmābhyam) sū maghavan bodhi godāḥ :
 3.31.14^d, asmākam sū maghavan bodhi gopāḥ.

4.22.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syama
 rathyāḥ sadāsāḥ.

[4.23.4^c, devō bhuvan nāvedā ma ṛtānām: 1.165.13^d, eṣām bhūta nāvedā ma
 ṛtānām.]

[4.23.10^c, ṛtāya pṛthvī bahulē gabhīrē: 10.178.2^c, ūrvī nā pṛthvī bāhule gābhīrē.]

[4.23.11^d: see under 4.22.11^d.]

4.24.3^b, ririkvānsas tanvaḥ kṛṇvata trām: 1.72.5^o, ririkvānsas tanvaḥ kṛṇvata
 svāḥ.

4.24.3^d (Vāmadeva ; to Indra)

tām in nāro vī hvayante samiké [ririkvānsas tanvaḥ kṛṇvata trām,] ~~or~~ 1.72.5^c
 mithó yát tyagám ubháyāso ágman náras tokásya tánayasya sātāu.

7.82.9^d (Vasiṣṭha ; to Indra and Varuṇa)

asmākam indrāvaruṇā bhāre-bhare puroyodhá bhavataṁ kṛṣṭyojasā,
 yád vām hávanta ubháye ádha spṛdhī náras tokásya tánayasya sātīṣu.

Cf. 6.19.7^o, yéna tokásya tánayasya sātāu.

4.24.11^d = 4.16.21^d = 4.17.21^d = 4.19.11^d to 4.24.11^d: 4.56.4^d, dhiyā syāma
 rathyāḥ sadāsāḥ.

4.25.4^{b+c} (Vāmadeva ; to Indra)

tāsmā agnir bhārataḥ çárma yaṁsaj jyók paçyāt sūryam uccárantam,
 yá indrāya sunāvāméty áha náre nāryāya nṛtamāya nṛnām.

6.52.5^b (Ṛjicvan Bhāradvāja ; to Viçve Devāḥ)

viçvadānīm sumānasah syāma páçyema nú sūryam uccárantam,
 tāthā karad vāsupatir vāsūnām devān óhāno 'vaságamiṣṭhah.

7.104.24^d (Vasiṣṭha ; to Indra);

indra jahī pūmānsam yātudhānam utā strīyam māyāyā çāçadānām,
 víçṛtvāso mūradevā ṛdantu má té dṛçan sūryam uccárantam.

10.59.4^b (Bandhu Gāupāyana, and others ; to Nirṛti and Soma)

mó sū naḥ soma mṛtyāve parā dāḥ páçyema nú sūryam uccárantam,
 dyúbhir hitó jarimá sū no astu parātarām sū nirṛtir jihitām.

10.59.6^c (Bandhu Gāupāyana, and others ; to Asuntī)

ásunte pūnar asmāsu cákṣuḥ pūnah prāṇām ihá no dhehi bhógam,
 jyók paçyema sūryam uccárantam ánumate mṛlāyā naḥ svastī.

5.37.1^d (Atri Bhāuma ; to Indra)

sām bhānūnā yatate sūryasyājūhvāno gṛtāpṛṣṭhaḥ svāñcāḥ,
tāsmā āmṛdhṛā uśāso vy ūchān yā indrāya sunāvāmēty āha.

Cf. the pāda, jyōk ca sūryam dr̥ṣṭe, under 1.23.21.—For devāñ śhānaḥ in 6.52.5^d see Geldner, Ved. Stud. iii. 62 ; Oldenberg, RV. Noten, p. 403.

[4.25.5^b, urv asmā āditih pārma yañsat : 1.107.2^d ; 4.54.6^d, ādityāir no āditih, &c.]

[4.26.2^d, māma devāso ānu kētam āyan : 10.6.7^c, tām te devāso, &c.]

[4.26.7^c, ātrā pūramdhir ajahād āratih : 4.27.2^c, Irmā pūramdhir, &c.]

For the repeated pāda cf. Pischel, Ved. Stud. i. 212 ff. ; Bloomfield, JAOS. xvi. 19 ; Ludwig, Ueber Methode, p. 65 ff. ; Sieg, Sagenstoffe, p. 88 ff.

[4.27.2^c : see prec.]

4.28.1^c (Vāmadeva ; to Indra)

tvā yujā tāva tāt soma sakhyā indro apō mānave sasrūtas kaḥ,
āhann āhim āriṇāt saptā sindhūn āpāvṛṇod āpihiteva khāni.

10.67.12^c (Ayāsyā Āngirasa ; to Bṛhaspati)

ḥindro mahnā mahatō arṇavāsya, ví mūrdhānam abhinad arbudāsya,
āhann āhim āriṇāt saptā sindhūn ḥdevāir dyāvāpṛthivi prāvataḥ nah.
10.67.12^c
1.31.8^d

Cf. 2.12.3^a, yō hatvāhim āriṇāt saptā sindhūn.

4.28.2^d (Vāmadeva ; to Indra, or Indra and Soma)

tvā yujā nī khidat sūryasyēndraç cakrām sāhasā sadyā indo,
ādhi ṣṇūnā bṛhatā vārtamānam mahō druho āpa viçvāyu dhāyi.

6.20.5^a (Bharadvāja ; to Indra)

mahō druho āpa viçvāyu dhāyi vājrasya yāt pātane pādi çuṣṇaḥ,
urū śā sarātham sārathaye kar indraḥ kutsāya sūryasya sātāu.

Cf. Pischel, Ved. Stud. i. 24 ; Geldner, ibid. ii. 172 ; Oldenberg, ZDMG. lv. 327.

4.29.1^c (Vāmadeva ; to Indra)

ā na stutā ūpa vājebhir utī indra yāhi hāribhir mandasānāḥ,
tirāç cid aryāḥ sāvanā purūṇy āngūṣebhir gṛṇānāḥ satyārādhaḥ.

8.66.12^c (Kali Pragātha ; to Indra)

purvīç cid dhī tvē tuvikturminn āçāso hāvanta indrotāyaḥ,
tirāç cid aryāḥ sāvanā vaso gahi çavīṣṭha çrudhī me hāvam.

Elusive aryāḥ has led Ludwig, 526, to render 4.29.1^c, 'hinweg über die vielen trankesopfer des feindes', whereas he renders 8.66.12^c at 610, 'sogar über des guten trankopfer hinweg'. In both passages aryāḥ (genitive of ari) means 'grand seigneur', 'herr', verging pejoratively on German 'protz', English slang 'swell'. In this sense it is contrasted occasionally with

विष्वा = of πολλοί; see 1.61.9; 8.1.22; 10.28.1. I am in close touch with Geldner's treatment of ari, Ved. Stud. iii. 72 ff.; but this scholar's disposition of the contrast between विष्वा and ari comes very near, but does not quite hit the point, else he would not have introduced the word 'sogar', e.g. in 8.1.22, where he renders विष्वागूर्तो ariṣṭutāḥ by 'der von allen Gerühmte, (sogar) von dem Reichen Gepriesene'. It means 'he who is praised by plebs and "swell" alike'. In 10.28.1, विष्वा ह्य anyó arir ājagāma, the word anyó seems to me expletive, as frequently in classical Sanskrit (and in Greek ἄλλο-); see ariḥ (singular, σχῆμα καθ' ἑλόν και μέρος) and kṛṣṭáyāḥ in 1.4.6. The pāda 4.29.1^c means 'to the neglect even of the many soma-pressings of the "swell"'; similarly 8.66.12^c. Though the entire question of tirāḥ cid aryāḥ has a long train of difficulties (see Oldenberg, RV. Noten, i. 363), we may consider its sense here as certain and fundamental.

4.30.20^c (Vāmadeva; to Indra)

ṣatām aṣmanmāyīnām purām indro vy āsyat,
dīvodāsāya dācūṣe.

6.16.5^b (Bharadvāja; to Agni)

tvām imā vāryā purū dīvodāsāya sunvaté,
bharadvājāya dācūṣe.

6.31.4^d (Suhotra Bhāradvāja; to Indra)

tvām ṣatāny āva ṣambarasya puro jaghantḥpratīni dāsyoh,
ācikṣo yātra ṣācyā ṣacivo dīvodāsāya sunvaté sutakre bharadvājāya
grṇaté vāsūni.

For sundry matters pertaining to these stanzas see Hillebrandt, Ved. Myth. i. 96 ff.; Ludwig, Ueber die neuesten Arbeiten auf dem Gebiete der Rigveda-Forschung, p. 71 ff.; Oldenberg, RV. Noten, i. 388.

4.30.21^a (Vāmadeva; to Indra)

āsvāpayad dabhītaye sahāsrā trinṣatām hāthāiḥ,
dāsānām indro māyāya.

7.19.4^d (Vasiṣṭha Maitravaruṇi; to Indra)

tvām nḥbhir nṛmaṇo devāvītau bhūrṇi vṛtrā haryaṣva haṅsi,
tvām nī dāsyuṃ cūmuriṃ dhūniṃ cāsṣvāpayo dabhītaye suhāntu. cf. 7.19.4^b

[4.30.23^b, kariṣyā indra pāuṅsyam: 8.3.20^d; 32.3^c, kṛṣṭe tād indra pāuṅsyam.]

[4.31.4^a, abhī na ā vavṛtsva: 10.83.6^c, mānyo vajrinn abhī mām ā vavṛtsva.]

4.31.11^b (Vāmadeva; to Indra)

asmān ihā vṛṇisva sakhyāya svastāye,
mahó rāyē divítmate.

6.57.1^b (Bharadvāja; to Pūṣan and Indra)

indrā nú pūṣāpā vayām sakhyāya svastāye,
huvēma vājasātaye. 5-35.6^d

4.31.12^b: 8.97.6^d, indra rāyā páriṇasā; 1.129.9^a, tvām na indra rāyā páriṇasā.

4.32.1^c, mahān mahābhir utībhīḥ: 3.1.19^{ab}; 3.1.18^{cd}, á no gahi sakhyébhīḥ
pivébhīr mahān mahābhir utībhīḥ saranyān.

4.32.8^{b+c} (Vāmadeva; to Indra)

ná tvā varante anyátha yád dītsasi stutó maghám,
stotībhya indra girvanāḥ.

8.14.4^c (Goṣuktin Kāṇvāyana and Aṣvasuktin Kāṇvāyana; to Indra)
ná te vartāsti rádhasa indra devó ná mártyaḥ,
yád ditsasi stutó maghám.

8.32.7^b (Medhatithi Kāṇva; to Indra)
vayám ghā te ápi ṣmasi stotára indra girvanāḥ,
tvám no jinva somapāḥ.

Decidedly 8.14.4 with its rather exaggerated ná . . . devó ná mártyaḥ seems a secondary extension of 4.32.8^{ab}.

4.32.9^a: 1.78.1^a, abhī tvā gótamā girá.

4.32.11^c (Vāmadeva; to Indra)

tá te gṛṇanti vedhásó yáni cakártha páuṣya,
sutéṣv indra girvanāḥ,

8.99.2^d (Nṛmedha Āṅgīrasa; to Indra)
mátsvā suçīpra harivas tád Imāhe tvé á bhūṣanti vedhásāḥ,
táva ṛávāṣy upamány ukthya sutéṣv indra girvanāḥ.

Cf. 8.94.2^b, sutása indra girvanāḥ.

4.32.12^c (Vāmadeva; to Indra)

ávirṛdhanta gótamā indra tvé stómavāhasāḥ,
áṣṇu dhā vīrávad yáçaḥ.

5.79.6^a (Atri Bhāuma; to Uṣas)
áṣṇu dhā vīrávad yáça úṣo maghoni sūrīṣu,
yé no rádhanṣy áhrayā maghávāno árasata [sujāte áçvasunṛte.]

☞ refrain, 5.79.1^a—10^c

The cadence, vīrávad yáçaḥ, also at 7.15.12; 8.23.21; 103.9; 9.61.26; 106.13; 10.36.10.

4.32.13^c (Vāmadeva; to Indra) =

8.65.7^c (Pragātha Kāṇva; to Indra)
yáo cid dhī çáçvatām ásindra sādharāṇas tvám,
tám tvā vayám havāmahe.

8.43.23^a (Virūpa Āṅgīrasa; to Indra)
tám tvā vayám havāmahe çṛṇvántam jātavedasam,
ágne ghnántam ápa dvīṣāḥ.

4.32.16 = 3.52.3.

4.32.16^c = 3.52.3^c: 3.62.8^c, vadhnūyūr iva yōṣapām.

[4.33.2^c, ād id devānām ūpa sakhyām āyan: 9.97.5^a, indur devānām ūpa sakhyām āyan.]

4.33.3^a (Vāmadeva; to Ṛbhus)

pūnar yé cakrūḥ pitārā yūvānā sánā yūpeva jaraṇā śáyānā,
te vājo víbhvān ṛbhūr indravanto mádhupearaso no 'vantu yajñām.

4.35.5^a (The same)

śácyākarta pitārā yūvānā śácyākarta camasām devapānam,
śácyā hāri dhānutarāv ataṣṭendravāhāv ṛbhavo vājaratnāḥ.

For sundry matters of detail see Oldenberg, RV. Noten, 296, 297. Many similar turns and ideas in 1.20.4; 111.1; 4.36.3 (rejuvenation of parents); and 1.161.6; 4.34.1 (names of the Ṛbhus with Indra).

4.33.8^c (Vāmadeva; to Ṛbhus)

rātham yé cakrūḥ suvṛtam nareṣṭhām yé dhenūm viçvajúvam viçvárūpām,
tā á takantv ṛbhávo rayīm naḥ svávasaḥ svápasah suhástāḥ.

4.36.2^a (The same)

rātham yé cakrūḥ suvṛtam sucétaso 'vihvarantaṁ mánasas pári dhyāyā,
tān ū nv ásyā sávanasya pitāya á vo vājā ṛbhavo vedayāmasi.

Cf. for the repeated páda 1.20.3, and for 4.33.8^b, more remotely, 1.161.6.

4.34.2^c, sám vo mādā āgmata sám púramdhiḥ: 1.20.5^a, sám vo mādāso agmata.

4.34.7^b (Vāmadeva; to Ṛbhus, here Indra)

sajōṣā indra váruṇena sómam sajōṣāḥ páhi girvaṇo marúdbhiḥ,
agrepábhīr ṛtupábhīḥ sajōṣā gnáspátnībhī ratnadhábhīḥ sajōṣāḥ.

6.40.5^d (Bharadvāja; to Indra)

yád indra diví párye yád řdhag yád vā své sádane yátra vási,
áto no yajñām ávase niyútvan sajōṣāḥ páhi girvaṇo marúdbhiḥ.

[4.34.9^d, víbhvo nárah svapatyáni cakrūḥ: 7.91.3^d, víçvén nárah svapatyáni cakruḥ.]

4.34.10^b, rayīm dhatthá vásumantaṁ purukṣúm: 6.68.6^b, rayīm dhatthó, &c.;
7.84.4^d, rayīm dhattaṁ, &c.; 1.159.5^d, rayīm dhattám vásumantaṁ
çatagvīnam; 4.49.4^b, rayīm dhattaṁ çatagvīnam.

4.35.2^d (Vāmadeva; to Ṛbhus)

āgann ṛbhūnām ihā ratnadhéyam ábhut sómasya sūṣutasya pītīḥ,
sukṛtyāyā yát svapasyā cañ ékam vicakrá camasām caturdhā.

4.36.4^a (The same)

ékam ví cakra camasám caturvayam | níçármaṇo gám ariṇṭa dhrtíbhīh, |
 áthā devéṣv amṛtatvám anaça çruṣṭí vājā řbhavas tād va ukthyam. I.161.7^a

On the relation to one another of these two hymns see Oldenberg, Prol., p. 295, and our p. 18.

4.36.5^a, çácyākarta pitārā yúvānā : 4.33.3^a, púnar yé cakrúḥ pitārā yúvānā.

4.36.1^a, anaçvó jató anabhiçur ukthyāḥ : 1.152.5^a, anaçvó jató anabhiçur árvā.

4.36.2^a, rátham yé cakrúḥ suvṛtam sucétasaḥ : 4.33.8^a, rátham yé cakrúḥ
 suvṛtam nareṣṭhām.

4.36.4^a, ékam ví cakra camasám caturvayam : 4.35.2^d, ékam vicakrá camasám
 caturdhā.

4.36.4^b : 1.161.7^a, níçármaṇo gám ariṇṭa dhrtíbhīh.

[4.36.8^c, dyumántam vājām vṛsaçuṣmam uttamám : 9.63.29^d ; 67.3^c, dyumántam
 çuṣmam uttamám.]

4.36.9^a (Vāmadeva ; to řbhus)

ihá prajám ihá rayīm rárāṇā ihá çrávo vírávat takṣatā naḥ,
 yéna vayám citayémāty anyán tám vājām citráam řbhavo dadā naḥ.

10.183.1^c (Prajāvat Prajāpatya ; to a Yajamāna)

śpaçyam tvā mánasā cékítānam tápaso jstám tápaso víbhūtam,
 ihá prajám ihá rayīm rárāṇaḥ prá jāyasva prajāyā putrakāma.

Translate 4.36.9 : 'Granting here offspring, here wealth, do ye here work out for us reputation and brave sons, so that we may excel others. That manifold (or bright) substance, O řbhus, bestow ye upon us!' As regards 10.183.1 both Ludwig, 767, and Grassmann regard Agni as the speaker (Grassmann : 'Agni verheißt dem Gattenpaar Kinder'). Ludwig translates : 'ich sah dich den denkenden im geiste, was aus inbrunst entstanden, aus inbrunst sich entfaltet ; nachwuchs und reichthum drum hieher schenkt' ich : pflanze dich, o kinderwünschender, fort in kindern.' In his note he modifies, supplying mām after cékítānam, so that the result would be : 'I saw thee in my mind pondering me (Agni) who is born of tapas, &c.' And he modifies the rendering of the third pāda : 'drum hieher schenkend.' Grassmann : 'Ich sah dich, der im Geist du überlegtest, der du aus Tugend stammtest und erwuchsest, drum schenke ich dir Kinderschar und Reichthum, in Kindern pflanz dich fort, o Kindbegehrer.' Doubt as to the precise meaning of 10.183.1 fastens itself upon the construction of rárāṇaḥ in its third pāda. It is an attributive participle and should, grammatically speaking, agree with the subject of prá jāyasva. So Sāyana, he putrakāma . . . sa tvam ihāsmiñ loke prajām . . . rarāṇo ramayan rayīm dhanam ihāsmiñ loke ramayan prajāyā prajanena pra jāyasva. But the sense of rárāṇaḥ is 'granting' and not 'enjoying'. Moreover its agreement with the subject of śpaçyam, though awkward, is unavoidable, because a finite verb is really needed in the place of rárāṇaḥ. As it stands, the succession of pādas c and d is anacoluthic ; indeed the two pādas together yield no appreciable sense. Some creative god, rather Prajāpati-Tvaṣṭar than Agni, is addressed in this charm to

procure offspring (cf. ApÇ. 3.8.10; MS. 1.14.16; BrhD. 8.80-82). The sense is that the creative god saw the pious householder who is 'born out of tapas, developed out of tapas', reflecting on his natural chief desire, namely offspring. He grants both that and wealth with the exhortation, 'propagate thyself by offspring, O thou that desireth children'. The grammatical difficulty in *rārāṇaḥ* is due to the secondary use of a previously existing *pāda*. For *rārāṇaḥ* we should expect a verb in the sense of 'I grant', or 'I have granted'. Cf. Geldner, *Ved. Stud.* i. 169, bottom.

[4.37.1^b, *déva yātá pathíbhīr devayānāḥ*: 7.38.8^d, *ṛṛptá yāta*, &c.; cf. under 1.183.6.]

4.37.5^a (Vāmadeva; to Ṛbhus)

ṛbhúm ṛbhukṣaṇo rayīm vāje vājintamañ yūjam,
indrasvantam havāmahe sadāsātamaṃ aṇvīnam.

8.93.34^b (Sukakṣa Āṅgīrasa; to Indra)

indra iṣé dadātu na ṛbhukṣāṇam ṛbhúm rayīm,
vājī dadātu vājīnam.

The appreciation of these two stanzas is made very difficult because of a tangle of puns upon the names of the Ṛbhus, complicated by Indra's close connexion with the Ṛbhus; see Hillebrandt, *Ved. Myth.* iii. 138 ff. A literal translation of 4.37.5 is: 'O ye Ṛbhukṣan (elliptic plural for the three Ṛbhus), we call for wealth that is stout (ṛbhúm), that is the most substantial ally in (getting) booty (vāje); that has Indra for its patron (indrasvantam), that is ever most effective, and abounds in horses.' For *rayīm yūjam* cf. 5.20.1; 7.43.5; 95.4. Thus we may note that all the Ṛbhus, namely Ṛbhu, Ṛbhukṣan, and Vāja, together with Indra, are punned into the stanza. The poet of 8.93.34 goes him of 4.37.5 'one better', bringing in the three names of the Ṛbhus punningly, without directly intending them, as mere attributes of wealth given by Indra: 'May Indra bestow upon us for comfort wealth that is ṛbhukṣāṇ ("slays the strong"), stout (ṛbhú); may he (Indra) that hath substance (vājī) give us substantial (vājīnam) wealth.' The *Pet. Lex.* and Grassmann, s. v. ṛbhukṣāṇ, would emend ṛbhukṣāṇam in 8.93.34 to ṛbhukṣāno, matching 4.37.5^a; this is unnecessary. The poet of 8.93.34 has imitated 4.37.5, which has ṛbhúm as adjective with *rayīm*, by adding ṛbhukṣāṇam to ṛbhúm. All this is good Vedic practice, and seems to me to establish the chronological priority of 4.37.5.

[4.37.6^b, *yūyám indraç ca mártiyam*: 1.18.5^b, *sóma indraç ca mártiyam*.]

4.37.6^c (Vāmadeva; to Ṛbhus)

séd ṛbhavo yám ávatha yūyám indraç ca mártiyam,
sá dhībhīr astu sánitā medhásātā só árvatā.

cf. 1.18.5^b

8.19.9^c (Sobhari Kāṇva; to Agni)

só addhá dāçvadhvaró 'gne mártah subhaga sá praçānsyah,
sá dhībhīr astu sánitā.

4.37.7^d (Vāmadeva; to Ṛbhus)

vī no vājā ṛbhukṣaṇaḥ patháç citana yāṣṭave,
asmábhyamañ sūraya stutá viçvā áças tariṣāni.

5.10.6^d (Gaya Ātreya; to Agni)

nū no agna utāye sabādhasaḥ ca rātāye,

asmākāsaḥ ca sūrāyo, viçvā āçās tariṣāni.

cf. 1.97.3^b

Ludwig, 349, renders 5.10.6^d, 'und unsere herrlichen [sūri] sollen alle weltgegenden überwinden'; the same scholar, 169, renders 4.37.7^{cd}, 'für uns, o Sūris gepriesen, dass wir alle weltgegenden überschreiten'. Delbrück, Altindische Syntax, p. 416, questions the text of 4.37.7, but we may render well enough: 'Do ye, O Vājas, Ṛbhukṣana, point out to us the way to sacrifice,—so that when ye have been praised, O ye patrons, we may cross all the regions.' There is, of course, anacoluthon between the two distichs of the stanza, in that stutāḥ places the Ṛbhus in the third person whereas they are addressed in the first distich in the second person. For sūrāyaḥ as epithet of the Ṛbhus see 4.34.6. I do not think that we need doubt the text of 4.37.7 (cf. Oldenberg, RV. Noten, p. 298), but we may suspect that it was patterned after the simpler ideas of 5.10.6.

4.38.10^{abc} (Vāmadeva; to Dadhikrā)

ā dadhikrāḥ çavasā pāfica kṛṣṭīḥ sūrya iva jyōtiṣpās tatāna,
sahasrasāḥ çatasā vājy ārvā pṛṇaktu mādhvā sām imā vācāni.

10.178.3^{abc} (Ariṣṭanemi Tarkṣya; to Tarkṣya)

sadyaḥ cid yāḥ çavasā pāfica kṛṣṭīḥ sūrya iva jyōtiṣpās tatāna,
sahasrasāḥ çatasā asya rānhir nā amā varante yuvatīm nā çaryām.

For the assimilation of the (primarily) horses Dadhikrā (Dadhikrāvan) and Tarkṣya (Ariṣṭanemi) see Hillebrandt, Ved. Myth. iii. 401 ff.; Macdonell, Vedic Mythology, p. 149, and the literature there cited. See, in addition, Henry, Albúm Kern, p. 5 ff.; Oldenberg, RV. Noten, p. 298 ff.—Cf. also Geldner, Ved. Stud. ii. 265; Rīgveda Komm., p. 76.—Ludwig, Der Rīg-Veda, vi. 97, suggests jvatīm for yuvatīm in 10.178.3^d. Does not Ludwig rather have in mind jūtām instead of jvatīm, and is jū to be expected at all as an expression for the swift flight of the arrow? The actual uses of jū are forbidding. The incidental statement in a relative clause seems to mark 10.178.3 as posterior to 4.38.10.

[4.39.1^c, uchāntīr mām uśasaḥ sūdayantu : 4.40.1^b, viçvā in mām, &c.]

See the stanzas as a whole, and cf. p. 14.

[4.39.3^c, ānāgasam tām āditih kṛṇotu : 1.162.22^c, anāgastvām no āditih kṛṇotu.]

4.39.5^b (Vāmadeva; to Dadhikrā)

indram ivéd ubhāye ví hvayanta udīrāṇā yajñām upaprayāntaḥ,
dadhikrām u sūdanam mārtyāya dadāthur mitrāvaruṇā no āçvam.

7.44.2^b (Vasiṣṭha; to Dadhikrā)

dadhikrām u nāmasā bodhāyanta udīrāṇā yajñām upaprayāntaḥ,
īlām devīm barhīsi sadāyanto 'çvīnā viprā suhāvā huvema.

Note the rather inconsistent translations of the repeated pāda, Ludwig, 76 and 78; Grassmann, i. 148 and 338.

[4.40.1^b, viçvā in mām uśasaḥ sūdayantu : 4.39.1^c, uchāntīr mām, &c.]

4.41.5^{cd} (Vāmadeva ; to Indra and Varuṇa)

indrā yuvām varuṇa bhūtām asyā dhiyāḥ pretāra vṛṣabhēva dhenōḥ,
sā no duhiyad yāvaseva gatvī saḥsradhārā pāyasā mahī gāuḥ.

10.101.9^{cd} (Budha Sāumya ; to Viṣve Devāḥ, or Ṛtvikstutih)

ā vo dhiyām yajñīyām varta utāye devā devīm yajatām yajñīyām ihā,
sā no duhiyad yāvaseva gatvī saḥsradhārā pāyasā mahī gāuḥ.

Cf. Geldner, Ved. Stud. ii. 107 ; Oldenberg, RV. Noten, p. 301 (where other literature is cited).—Pāda d also at 10.133.7^d ; of the same pāda in the accusative (phrase inflection) at VS. 17.74 et al.

4.41.6^b (Vāmadeva ; to Indra and Varuṇa)

toké hité tánaya urvárāsu sūro dṛṣṭike vṛṣaṇaḥ ca pāuṣnye,
indrā no ātra varuṇa syātām āvobhir dasmā pāritakmyāyam.

10.92.7^b (Çaryāta Mānava ; to Viṣve Devāḥ, here Indra)

indre bhūjām ṣaḥamānāsa āṣata sūro dṛṣṭike vṛṣaṇaḥ ca pāuṣnye,
prā yé nv āsyārhanā tataksiré yūjām vājraṁ nr̥ṣādaneṣu kāravah.

4.41.7^c (Vāmadeva ; to Indra and Varuṇa)

yuvām id dhy āvase pūrvyāya pāri prābhūti gaviṣaḥ svāpi,
vṛṇīmāhe sakhyāya priyāya cūra mānhiṣṭhā pitāreva caṁbhū.

9.66.18^c (Çatām Vāikhānasāḥ ; to Pavamāna Soma)

tvām soma sūra ēsas tokāsyā sātā tanūnām,
vṛṇīmāhe sakhyāya vṛṇīmāhe yūjyāya.

Translate 4.41.7: 'You two verily, powerful, kind friends of him that is eager for booty, we have chosen for wanted help ; we have chosen for beloved friendship you two most liberal heroes, kind like parents.' The third pāda in 9.66.18 would seem to be a stunted trochaic derivative of 4.41.7^c ; the form of the stanza is abrupt, and its sense obscure : 'Thou, Soma, bright (or, the sun), (bringest) hither nourishment when we obtain offspring of our bodies. We choose (thee) for friendship, choose thee for alliance. Cf. Ludwig, 856 ; Grassmann, ii. 232, whose translations, no less than my own, are doubtful. Bergaigne, ii. 177, note, takes tokāsyā sātā tanūnām in the sense of 'conquest of children and selves', that is, 'defence of children and selves'. For Soma compared or identified with the sun see 9.65.1 ; 67.9 ; 86.29, 32 ; 91.3. Stanza 9.66.18 lacks a verb with the preposition ā in the first distich, and, what is more perplexing, a direct object in the second. If we consider that the good tristubh pāda vṛṇīmāhe sakhyāya priyāya, on omitting the last word, yields the rare trochaic type vṛṇīmāhe sakhyāya, it seems likely that the longer form is in fact the prototype of the shorter.

4.41.10^b (Vāmadeva ; to Indra and Varuṇa)

āçvyasya tmānā rāthyasya puṣṭér nītyasya rāyāḥ pātayaḥ syāma,
tā cakrānā utibhir nāvyaṣibhir asmatrā rāyo niyūtaḥ sacantām.

7.4.7^b (Vasiṣṭha Māitravaruṇi ; to Agni)

pariśadyām hy āraṇasya rékṇo nītyasya rāyāḥ pātayaḥ syāma,
nā çeso agne anyājātam asty ācētānasya mā pathó ví dukṣaḥ.

For 4.41.10^{ab} see Oldenberg, RV. Noten, p. 301.

4.42.1^{od}, 2^{od}, krátum śacante várūṇasya devā rájāmi kṛṣṭér upamáśya vavréh.

4.42.3^b (Trasadasyu Paurukutsya ; to Trasadasyu)

ahám índro várūṇas té mahitvórvī gabhíré rájāsī suméke,

tvāṣṭeva víçvā bhúvanāni vidván sám āirayañ ródasi dhárayañ ca.

4.56.3^o (Vāmadeva ; to Dyāvapṛthivyāu)

sá ít svápā bhúvaneṣv āsa yá imé dyāvāpṛthiví jajāna,

urví gabhíré rájāsī suméke avançé dhírah çácyā sám āirat.

For the literature of interpretation and criticism that has grown up around hymn 4.42 see Oldenberg, RV. Noten, p. 301 ff. It seems to me that the right starting-point for its understanding has yet to be found. The hymn is, in my opinion, neither dialogue, drama, nor disputation ('streitgedicht'), but a self-laudation of the dual divinity, Indra-Varuṇa. It is preceded by an Indravaruṇā hymn; its own last stanzas are addressed to the same devatādvandva. The type of self-praise hymns (ātmastuti) is familiar in the Rig-Veda; conspicuous examples of it are 10.48, 49 (Indra), and 10.125 (Vāc).

In st. 6, pāda b, yān mā sómāso mamādan yād ukthā, a passage of the ātmastuti, 10.48.4^d, is repeated almost verbatim; see the next item.

In the present instance the dual character of the divinity introduces complications, for the divinity cannot in the long run sing its own praise as a whole without referring to the most characteristic qualities of its two parts. The poet, moreover, is embarrassed by grammatical conditions, for it is hard to fit ahám to a dual. Yet precisely this difficult feat is accomplished in our stanza 3: the pair Indra-Varuṇa, conceiving itself for the nonce as a unit says, by itself and for itself, in the singular: 'I am Indra, Varuṇa; by (my) might are firmly founded these two broad, deep atmospheres!' There is no need to emend either to ahám indra várūṇas, or, in the reverse direction, ahám índro varuṇa. With skilful chiasmic interbraiding the next stanza (4) blends as well as possible some of the salient qualities of the two gods. The first hemistich alludes to Indra's functions; the second, to Varuṇa's. Indra frees the waters (ahám apó apinvam ukṣámāñāḥ); but Varuṇa, the son of Aditi, is in charge of the ṛtā. The chiasmus is, that Indra in pāda b holds the heavens in the seat of ṛtā, but Varuṇa in d spreads out the threefold earth. What is meant really is that both together, namely Indravaruṇā, accomplish this familiar task. A more skilful blend of the chief functions that belong, from the Vedic point of view, to Indra and Varuṇa, conceived as a unit, it would scarcely be possible to construct.

The circumstance which has imparted to the hymn the semblance of a dialogue between Varuṇa and Indra is quite superficial: in the first two stanzas the dualic divinity describes itself from the side of Varuṇa; in st. 5 and 6 from the side of Indra. But the kernel of the hymn is in the middle (stanzas 3, 4), where the description, itself a *tour de force*, tells of both together. And, particularly, in st. 7, after the Indra stanzas, the poet of the hymn says something which creates the fiction easily enough, that the two gods are vying with one another: 'All the world know thee, (O Indra); thou dost tell forth these (deeds of thine) to Varuṇa, O pious god!' These words are natural enough in an Indra-Varuṇa hymn because, after all, the two gods are felt to be so distinct that the qualities of one may be impressed upon the other. This passage, and the miscorrected words ahám índro várūṇas in st. 3, are responsible for the theory of a rival dialogue; if we disregard this unnecessary emendation, the theory sinks out of sight.

As for the relation of 4.42.3^b to 4.56.3^o, I confess to the impression that the appearance of the repeated pāda in the ātmastuti is, as usual, secondary (cf. under 4.17.3), drawing upon the more natural descriptive use of the pāda in 4.56.3. Cf. the similar conclusion in regard to 4.42.7^d (see under 4.19.5^b), and my remarks on first person stanzas, Part 2, chapter 3, class B 3.

4.42.6^c (Trasadasyu Paurukutsya; to Trasadasyu)
 ahám tá viçvá cakaram nákir má dáivyañ sáho varate ápratitam,
 yán má sómāso mamádan yád ukthóbbhé bhayete rájasi aparé.

10.48.4^d (Indra Väikunṭha; to Indra Väikunṭha)
 ahám etám gavyāyam áçvyam paçúm purisinañ sáyakenā hiranyāyam,
 [purú sahasrá ní çivāmi dáçuse,] yán má sómāso ukthino ámandiṣuḥ.

☞ 10.28.6^c

See under preceding item.

4.42.7^d: 4.19.5^d, tvám vṛtāñ ariṇā indra síndhun.

4.42.9^b: 7.84.1^b, havyébhír indrávaruṇā námobhiḥ; 1.153.1^b, havyébhír mitra-
 varuṇā námobhiḥ.

4.43.7 = 4.44.7 (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra; to Açvins)
 ihéha yád vām samanā papṛkṣé séyám asamé sumatír vājaratnā,
 uruṣyātām jaritāram yuvām ha çritāḥ kámo násatyā yuvadrík.

Cf. Oldenberg, ProL. 205, and our p. 16.

4.44.1^a: 1.180.10^a, tám vām rátham vayám adyá huvema.

4.44.4^d (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra; to Açvins)
 hiranyāyena purubhu ráthenemám yajñám násatyópa yātam,
 pibātha in mádhunaḥ somyāsya dádhatho rátnañ vidhaté jánāya.

7.75.6^d (Vasiṣṭha; to Uṣas)
 práti dyutānām aruṣāso áçvāç citrá adṛçrann uṣasam váhantaḥ,
 yāti çubhrá viçvapicā ráthena dádhāti rátnañ vidhaté jánāya.

Cf. dádhāti rátnañ vidhaté yáviṣṭhaḥ, 4.12.3^c (q. v.); and dádhāti rátnañ vidhaté suvri-
 yam, 7.16.12^c.

[**4.44.5^b**, hiranyāyena suvṛtā ráthena: 1.35.2^c, hiranyāyena savitá ráthena; 8.5.35^a,
 hiranyāyena ráthena.]

4.44.5^c (Purumiḷha Sāuhotra and Ajamiḷha Sāuhotra; to Açvins)
 á no yātam divó áchā pṛthivyá [hiranyāyena suvṛtā ráthena,] ☞ cf. 1.35.2^c
 má vām anyé ní yaman devayántaḥ sám yád dadé nábbhiḥ purvyá vām.

7.69.6^d (Vasiṣṭha; to Açvins)
 nará gauréva vidyūtām tṛṣṇāsmákam adyá sávanópa yātam,
 purutrá hí vām matibhir hávante má vām anyé ní yaman devayántaḥ.

Cf. 3.45.1, and under 2.18.3^d.—For 4.44.5 see Pischel, Ved. Stud. i. 69; Oldenberg, RV. Noten, p. 304; for 7.69.6, Brunnhofer, Bezz. Beitr. xxvi. 88; Pischel, Ved. Stud. ii. 224.—
 Cf. p. 23.

[**4.44.6^a**, nú no rayín puruvíram bṛhántam: 6.6.7^c, candráñ rayín, &c.]

4.44.7 = 4.43.7.

4.45.2^a (Vāmadeva; to Açvins)

úd vām pṛkṣāso mádhumanta irate [ráthā áçvāso uṣāso vyuṣṭiṣu,] ☞ 4.14.4^b
 aporṇuvántas táma á párvṛtañ [svār ná çukráñ tanvánta á rájah,] ☞ 4.45.2^d

7.60.4^a (Vasiṣṭha; to Mitra and Varuṇa)

úd vām prkṣāso mádhumanto asthur ṁ á súryo aruhac chukráṁ árṇah,]
 yásmā ádityā ádhvano rádanti [mitró aryamá vāruṇah sajóśah,] 5.45.10^a
 1.186.2^b

Pischel, *Ved. Stud.* ii. 96, is probably right in rendering prkṣá by 'swift'; in support see 4.14.4^{ab}, á vām váhiṣṭhā ihá te vahantu ráthā áqvāsa usāso vyuṣṭāu, where váhiṣṭhāh looks like a close parallel to prkṣāśah. If then prkṣāśah is a mere adjective the absence in 7.60.4 of a noun to go with it contrasts that stanza unfavourably with 4.45.2, where prkṣāso is followed by ráthā áqvāśah. The sequence of ideas in 7.60.4^{ab} is rather loose; the change from the dual vām (Mitra and Varuṇa) in páda a to the plural ádityāh in páda c inconsequent; 7.60.4 shares three of its pádas with other stanzas. On the whole it is reasonable to assume that 7.60.4^a is borrowed directly from 4.45.2.—Cf. Oldenberg, *RV. Noten*, p. 304. For rádanti see lastly, Oldenberg, *Vedaforschung*, p. 55, note.

4.45.2^b, ráthā áqvāsa usāso vyuṣṭīṣu: 4.14.4^b, ráthā áqvāsa usāso vyuṣṭāu.

4.45.2^d, 6^b, svar ṇá çukráṁ tanvánta á rájah.

4.45.3^a: 1.34.10^b, mádhvah pibatam madhupébhīr ásábhīh.

[4.45.5^d, sómam suśáva mádhumantam ádribhīh: 9.107.1^b, suśáva sómam ádribhīh.]

4.46.2^b (Vāmadeva; to Indra and Vāyu)

çaténā no abhiṣṭībhīr niyútvan̄ indrasārathīh,
 váyo sutásya tr̄mpatam.

4.48.2^b (Vāmadeva; to Vāyu)

niryuvāno áçastir niyútvan̄ indrasārathīh,

[váyav á candréṇa ráthēna yāhī sutásya pītāye.] 4.48.1^{cd}—4^{od}

4.46.3^c (Vāmadeva; to Indra and Vāyu)

á vām sahásraṁ háraya indravāyu abhī práyah,
 váhantu sómapitaye.

8.1.24^d (Pragātha Kāva, formerly Pragātha Ghāura; to Indra)

á tvā sahásram á çatām yuktá ráthe hiraṇyāye,

brahmayújo háraya indra keçino váhantu sómapitaye.

Translate 4.46.3: 'A thousand horses, O Indra and Vāyu, shall carry you hither to the feast to drink the soma!' It would not seem likely antecedently that the commonplace statements of this simple stanza should reappear in such a manner as to permit chronologic conclusions. Yet the parallelism between the two major parts of the two stanzas is such as to permit such deductions; they are identical down to the precisely same order of words. We bracket the additions in 8.1.24: á tvā sahásram [á çatām yuktá ráthe hiraṇyāye brahmayújo] háraya indra [keçino], váhantu sómapitaye. This is the type of diluted or 'watered' stanza which is one of the natural types of imitative production throughout the Vedic period; cf., e.g., 8.19.3 under 1.12.1. The statement á tvā sahásram á çatām háraya vahantu (first thousand, then hundred) is so obviously anticlimax as to leave no doubt as to the after-birth of 8.1.24. The additions in this stanza are all veriest commonplace; see, e.g. 8.17.2, á tvā brahmayújā hárī vahatām indra keçinā, and other citations in Grassmann's *Lexicon*, under keçin, brahmayúj, and hiraṇyāya (locative, hiraṇyāye).—Cf. the páda, uṣarbúdhō vahantu sómapitaye 1.92.18^o.

4.46.4^{a+c} (Vāmadeva ; to Indra and Vāyu)
 rātham hiraṇyavandhuram indravāyū svadhvarām,
 ā hi sthātho divispṛṣam.

8.5.28^{a+c} (Brahmātithi Kāṇva ; to Aṣvins)
 rātham hiraṇyavandhuram ḥiraṇyābhīṣum aṣvinā,
 ā hi sthātho divispṛṣam. ☞ 8.5.28^b

This is the first of three successive items in which identical pādas are addressed to two different pairs of divinities. I have the impression that the stanzas to Indra and Vāyū have borrowed from the description of the Aṣvins (cf. 8.22.5), but there is nothing so specific as to amount to proof. Note also that 4.46.5^a = 8.5.2^b.—I suspect that vandhūra (vandhūr, bandhūra) is compounded from van+dhura, and does not mean 'seat of a wagon', but perhaps 'board at the head of the wagon poles', the place where stands the charioteer. Sāyana at RV. 6.47.9 simply has ratha; the commentator at TA. 1.31.1(2) explains it as ara, 'spoke'. But at RV. 1.34.9 Sāyana has Ṛśādvayam; at 1.139.4 yugabandhanādhāraḥ kāṣṭhaviṣeṣaḥ; and at 1.64.9, bandhakakāṣṭhānirmitam sārathēḥ sthānam. That is to say: 'where the poles join the chariot there is the board upon which stands the charioteer.' Cf. also Sāyana's glosses at 3.41.1, vandhuraçabdenesādvayasambandhasthānam; and at 1.118.1, 2; 10.53-7; 119.5, sārathēḥ sthānam.

4.46.5^a (Vāmadeva ; to Indra and Vāyu)
 rāthena pṛthupājasā ḥ dāçvānsam ūpa gachatam,
 indravāyū ihā gatam. ☞ 1.47.3^d

8.5.2^b (Brahmātithi Kāṇva ; to Aṣvins)
 nr̥vād dasrā manoyūjā rāthena pṛthupājasā,
 sácethe aṣvinoṣasam.

Note that 4.46.4^{a+c} = 8.5.28^{a+c}.

4.46.5^b: 1.47.3^d, dāçvānsam ūpa gachatam.

4.46.6^a (Vāmadeva ; to Indra and Vāyu)
 indravāyū ayām sutās tām devébbih saçōsasā,
 pībataṁ dāçūṣo gṛhé.

4.49.6^b (Vāmadeva ; to Indra and Bṛhaspati)
 sōmam indrabṛhaspati pībataṁ dāçūṣo gṛhé, mādayetham tādokasā.

8.22.8^d (Sobhari Kāṇva ; to Aṣvins)
 ayām vām ādribhīḥ sutāḥ sōmo narā vṛṣanvasū,
 ḥ yātam sōmapitaye, pībataṁ dāçūṣo gṛhé. ☞ 4.47.3^d

4.47.1^a, vāyo çukró ayāmi te: 2.41.2^b; 8.101.9^d, ayām çukró ayāmi te.

4.47.2^{b+d} (Vāmadeva ; to Indra and Vāyu)
 indraç ca vāyav eṣām sōmānām pītīm arhathaḥ,
 yuvām hi yāntīndavo nimnām āpo ná sadhryāk.

5.51.6^{ab} (Svastyātreya Ātreya; to Viṣve Devāḥ, here Indra and Vāyu)
 indraç ca vāyav eṣām sutānām pītim arhathah,
 tāñ juṣethām arepāsav abhī prāyaḥ.

8.32.23^c (Medhatithi Kāṇva; to Indra)
 sūryo raçmīm yāthā srjā tvā yachantu me girah,
 nimmām āpo nā sadhryāk.

'We may render 4.47.2: 'O Indra and Vāyu, ye be pleased to drink this soma; to you verily these drops (of soma) flow, like waters gathering in a vale.' And 8.32.23: 'Let loose thy reins as the sun his rays! My songs shall draw thee hither, like waters gathering in a vale!' Zeugma of raçmī in the first pāda, for which cf. Bergaigne, ii. 161. The question as to the original source of the pāda, nimmām āpo nā sadhryāk, is not as simple as might seem at first sight, because both songs or prayers, as well as streams of soma or milk, are said to flow freely to the recipient in the Veda, and any kind of flowing suggests water to a vale, or rivers to the ocean; see p. ix, line 9 from top. For songs and prayers see 1.190.7; 6.6.35; 36.3; 47.14; 8.6.34, 35; 12.5; 14.10; 16.2; 44.25; 98.7; 10.89.4. Still the primary and material comparison is with the fluid, e.g. 5.51.7, sutā indrāya vāyāve sōmāsaḥ . . . nimmām nā yanti sindhavaḥ; or 8.92.22, ā tvā viçantv indavaḥ samudrām iva sindhavaḥ; or 9.108.16, indrasya hārdi somadhānam ā viça samudrām iva sindhavaḥ; cf. 9.6.4; 9.24.2. Since both figures of speech are familiar we must consider the particular use of the repeated pāda in the two connexions. There can be no doubt that the comparison in 8.32.23, though it has its origin in a familiar sphere of metaphor, is loose and anacoluthic. It is at best a mixed or inverted metaphor: 'may my songs draw thee hither as a vale brings together the waters that flow into it.' But the text does not say so; we need not fear to decide that the repeated pāda is more original in stanza 4.47.2, where it fits to perfection. Cf. Bergaigne, *La Syntaxe des Comparaisons*, Mélanges Renier, p. 89.

4.47.3^d (Vāmadeva; to Indra and Vāyu)
 vāyav indraç ca çuṣmīnā sarātham çavasas pati,
 niyūtvantā na utāya ā yātam sōmapītaye.

8.22.8^c (Sobhari Kāṇva; to Açvins)
 ayām vām ādribhiḥ sutāḥ sōmo narā vṛṣaṇvasū,
 ā yātam sōmapītaye pībatam dāçūso gṛhē, ☞ 4.46.6^c

4.47.4^{ab} (Vāmadeva; to Indra and Vāyu)
 yā vām sānti puruspḥho niyūto dāçūṣe narā,
 asmé tā yajñavāhaséndravāyū ní yachatam.

6.60.8^{ab} (Bharadvāja; to Indra and Agni)
 yā vām sānti puruspḥho niyūto dāçūṣe narā,
 indrāgni tābhīr ā gatam.

4.48.1^{od}—4^{od}, vāyav ā candréna ráthena yāhī sutāsya pītāye: 1.135.4^f, vāyav ā
 candréna rádhasā gatam.

4.48.2^b: 4.46.2^b, niyūtvān indrasārathih.

4.48.3^a, ānu kṛṣṇé vāsudhiti: 3.31.17^a, ānu kṛṣṇé vāsudhiti jihāte.

4.49.1^c: 1.86.4^c, ukthám mádaç ca çasyate.

4.49.3^b: 1.135.7^c, gṛhám índraç ca gachatam ; 8.69.7^b, gṛhám índraç ca gánvahi.

4.49.3^c: 1.23.3^c, somapá sómapitaye.

4.49.4^b, rayím dhattám çatagvínam: 1.159.5^d, rayím dhattám vásumantám çatagvínam ; 4.34.10^b, rayím dhatthá vásumantám purukṣúm ; 6.68.6^b, rayím dhatthó, &c. ; 7.84.4^b, rayím dhattám, &c.

4.49.5^c: 1.22.1^c ; 23.2^c ; 5.71.3^c ; 6.59.10^c ; 8.76.6^c ; 94.10^c-12^c, asyá sómasya pitáye.

4.49.6^b: 4.44.6^c ; 8.22.8^d, píbatám dāçúso gṛhé.

[4.50.2^b, bṛhaspate abhí yé nas tatasré: 10.89.15^a, çatruyánto abhí, &c.]

4.50.3^d (Vamadeva ; to Bṛhaspati)

bṛhaspate yá paramá parāvád áta á ta ṛtaspṛço ní çeduḥ,
túbhyam khátá avatá ádridugdhá mádhva çootanty abhíto virapçám.

7.101.4^d (Kumāra Āgneya, or Vasistha ; to Parjanya)

ḷyásmin viçvāni bhúvanāni tasthús, tisoró dyávas tredhá sasrúr ápaḥ,

tráyaḥ kóçasa upasécānāso mádhva çootanty abhíto virapçám. 7.101.4^a

For the repeated páda see the author, IF. xxv. 198.

4.50.6^b: 2.35.12^b, yajūáir vidhema námasā havírbhiḥ.

4.50.6^d (Vamadeva ; to Bṛhaspati)

evá pitré viçvádevāya vṛṣṇe ḷyajūáir vidhema námasā havírbhiḥ, 2.35.12^b
bṛhaspate suprajá vīravānto vayám syāma pátayo rayīnám.

5.55.10^d (Çyāvaçva Ātreya ; to Maruts)

yūyám asmán nayata váso áchá níṛ añhatírbhyo maruto gṛnānāḥ,
juśádhvam no havýádātīm yajatrā vayám syāma pátayo rayīnám.

8.40.12^d (Nabhaka Kaṇva ; to Indra and Agni)

evéndrāgnírbhyām pitrván návyo mandhāṛtvád āngirasvād avāci,
tridhātunā çármaṇā pátam asmán vayám syāma pátayo rayīnám.

8.48.13^d (Pragātha Kaṇva ; to Soma)

tvám soma pitṛbhiḥ saṁvidāno 'nu dyāvāpṛthiví á tatantha,
tásmāi ta indo havíṣā vidhema vayám syāma pátayo rayīnám.

10.121.10^d (Hiranyagarbha Prājāpatya ; to Ka)

prājāpate ná tvád etány anyó viçvá jatáni pári tá babhúva,
yátkāmās te juhumāś tán no astu vayám syāma pátayo rayīnám.

Note that 4.50.6 weaves the formulaic páda d into a longer passage, namely, the entire distich cd, whereas in the remaining cases the páda has more or less the character of a

refrain. Cf. the similar refrain-like pāda, *suvíryasya pátayaḥ syāma*, under 4.51.10. RV. 10.121.10 (not analysed by the *Padapāṭha*) is suspect as late (see Oldenberg, *ProL* 248, 511). I am not convinced, however, that the hymn 10.121 ever existed without that stanza; see my *Religion of the Veda*, p. 240 ff., and *JAOS*. xv. 184. For 8.48.13 see Hillebrandt, *Ved. Myth*. i. 394.—For 8.48.13^c of 8.48.12^c; 10.168.4^d.

4.50.11^d (Vāmadeva; to Indra and Bṛhaspati)

bṛhaspata indra vārdhataṁ naḥ śacā śā vāṁ sumatīr bhūtv asmé,
aviṣṭāṁ dhīyo jigṛtāṁ pūraṁdhīr jajastāṁ aryó vanúṣāṁ árātīḥ.

7.64.5^c = 7.65.5^c (Vasiṣṭha; to Mitra and Varuṇa)

eśā stómo varuṇa mitra túbhyaṁ sómaḥ çukró ná vāyáve 'yāmi,
aviṣṭāṁ dhīyo jigṛtāṁ pūraṁdhīr ynyāṁ pāta svastībhiḥ sādā naḥ.
☞ refrain, 7.1.20^d ff.

7.97.9^{od} (Vasiṣṭha; to Indra and Brahmanaspati)

iyāṁ vāṁ brahmanas pate suvṛktīr brāhméndrāya vajriṇe akāri,
aviṣṭāṁ dhīyo jigṛtāṁ pūraṁdhīr jajastāṁ aryó vanúṣāṁ árātīḥ.

4.51.3^c, acitré antāḥ paṇāyaḥ sasantu : 1.124.10^b, ábudhyamānāḥ paṇāyaḥ sasantu.

4.51.10^d (Vāmadeva; to Uṣas)

rayīṁ divo duhitaro vibhatīḥ prajāvantaṁ yachatāsmāsu devīḥ,
syonād ā vaḥ pratibūdhyamānāḥ suvíryasya pátayaḥ syāma.

6.47.12^d (Garga Bhāradvāja; to Indra) =

10.131.6^d (Sukīrti Kaksivata; to Indra)

indrah sutráma svāvāṁ ávobhiḥ sumṛḷikó bhavatu viçvāvedāḥ,
bādhatāṁ dvéso ábhayaṁ kṛnotu suvíryasya pátayaḥ syāma.

9.89.7^d (Uçana Kāvya; to Pavamāna Soma)

vanvāṁ ávāto abhí devāvītim índrāya soma vṛtrahá pavasva,
çagdhí mahāḥ puruçandrāsyā rayāḥ suvíryasya pátayaḥ syāma.

9.95.5^d (Praskaṇva Kāvya; to Pavamāna Soma)

içyan vācam upavaktéva hótuh punāná indo ví syā maṇiṣāṁ,
indraç ca yāt kṣáyathāḥ sáubhagāya suvíryasya pátayaḥ syāma.

Cf. the similar refrain-like pāda, *vayāṁ syāma pátayaḥ rayīṇāṁ*, under 4.50.6. For 9.95.5^c see the note to 1.25.20.

4.52.2^a, áçveva citráruṣi : 1.30.21^c, áçve ná citre arusi.

4.52.5^a : 1.48.13^b, práti bhadrá adrkṣata.

4.52.7^c : 1.48.14^d, úṣaḥ çukréṇa çociṣā.

[**4.54.3^a**, ácitti yác cakrmá dáivye jáne: contained almost word for word in 7.89.5, yāt . . . dáivye jáne . . . cárāmasi . . . ácitti.]

4.54.6^d : 1.107.2^d; 10.66.3^b, ádityāir no áditiḥ çarma yaṁsat.

4.55.1^b (Vāmadeva; to Viṣve Devāḥ)

kó vas trātá vasavaḥ kó varutá dyāvābhūmī adite trāsīthāṁ naḥ,
sáhyaso varuṇa mitra mártāt kó vo 'dhvaré várivo dhāti devāḥ.

7.62.4^a (Vasiṣṭha; to Mitra and Varuṇa)

dyāvābhūmī adite trāsīthāṁ no yé vām jajñūḥ sujánimāna ṛṣve,
má héle bhūma várūṇasya vāyór má mitrásya priyátamasya nṛṇām.

We may note that the repeated páda in 4.55.1 looks very much like parenthesis. If it is thrown out the remainder of the stanza reads: 'Who, O Vasu, of you is protector, who defender against the overstrong mortal (enemy), O Varuṇa and Mitra? And who (in his turn but myself, the sacrificer) furnishes you with comforts at the sacrifice, O ye gods?' That is to say: 'Protect us from enemies, O Vasus, and we will in turn sacrifice to you liberally.' There is good reason to suspect that the parenthetic páda 4.55.1^b is borrowed from 7.62.4, where the connexion is quite sound: 'O heaven and earth, and Aditi protect us! Your good parents who have begotten you, ye lofty ones, may we not suffer from (their, namely,) Varuṇa's and Vāyu's anger, nor from (the anger) of Mitra the most beloved among men!'.—For trāsīthāṁ see Oldenberg, RV. Noten, p. 307 ff.

4.55.3^o (Vāmadeva; to Viṣve Devāḥ)

prá pastyām áditim sindhum arkáih svastīm iḥe sakhyáya devím,
ubhé yáthā no áhanī nipáta uṣásanákta karatām ádabdhe.

10.76.1^o (Jaratkarna Āiravata Sarpa; to the Press-stones)

á va ṛñjasa ūrjám vyuṣṭiṣv índraṁ marúto ródasi anaktana,
ubhé yáthā no áhanī sacābhúvā sádaḥ-sado varivasayāta udbhída.

For pastyām in 4.55.3^o cf. 8.27.5; for nipátaḥ in 4.55.3^o (subjunctive, as shows varivasayātaḥ in 10.76.1^o), see Neisser, Bezz. Beitr. vii. 230; for ṛñjase in 10.76.1^o, Geldner, Ved. Stud. iii. 35.

4.55.6^o: 1.56.2^b, samudráñ ná sañcáraṇe sanisýavaḥ.

4.55.7^{ab}: 1.106.7^{ab}, deváir no devy áditir ní pátu devás trātá trayatām apra-
yuchan.

[4.55.7^c, nahí mitrásya várūṇasya dhāsīm: 10.30.1^o, mahím mitrásya, &c.]

4.55.9^a (Vāmadeva; to Viṣve Devāḥ, here Uṣas)

úṣo maghony á vaha sūnṛte váryā purú,

asmábhyam vājinvati.]

☞ 1.92.13^b

5.79.7^b (Satyaçravas Ātreya; to Uṣas)

tébhyo dyumnám bṛhád yáça úṣo maghony á vaha,

yé no rádhānsy áçvyā gavyā bhájanta sūrāyah sūjāte áçvasūnṛte.]

☞ refrain, 5.79.1^o—10^o

For 5.79.7^{ad} cf. the concatenating distich 5.79.6^{ad}, yé no rádhānsy áhrayā maghávāno árasata.

4.55.9^c: 1.92.13^b, asmábhyam vājinvati.

4.55.10^a (Vāmadeva; to Viṣve Devāḥ)

tát sú naḥ savitá bhágo ṽáruṇo mitró aryamá,
indro no rádhasá gamat.

☞ 1.26.4^b

8.18.3^a (Irimbiṭhi Kāṇva; to Ādityāḥ)

tát sú naḥ savitá bhágo ṽáruṇo mitró aryamá,
ṽárma yachantu saprátho yád ímahe.

☞ 1.26.4^b

☞ 8.18.3^c

4.55.10^b: 1.26.4^b; 4.1.1^b; 5.67.3^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7^b}, ṽáruṇo mitró aryamá.

4.56.2^a (Vāmadeva; to Dyavāprthivyaū)

deví devébbhir yajaté yájatráir áminatí tasthatuṛ ukṣámāne,
ṛtāvartí adrihā deváputre yajñásya netrí cucáyadbhir arkáih.

7.75.7^b (Vasiṣṭha; to Uṣas)

satyá satyébbhir mahatí mahádbhir deví devébbhir yajatá yájatráih,
rujád drīhāni dádad usriyānām práti gáva uṣásam vávaçanta.

10.11.8^b (Havirdhāna Āngi; to Agni)

yád agna esá sámítir bhāvāti deví déveṣu yajatá yajatra,
rátñā ca yád vibhájāsi svadhāvo bhágām no átra vāsūmantām vitāt.

Translate 4.56.2: 'The two goddesses together with the gods, the holy together with the revered, have stood uninjuring, dripping (rain, or nourishment), following the divine order, without guile, parents of the gods, guiding the sacrifice with bright rays (or songs).' And 7.75.7: 'The true (goddess) together with the true (gods), the great with the great, the goddess with the gods, the holy with the revered, broke the fastnesses, gave of the cows; the cows lowed in return to Uṣas.' Cf. 10.67.5; Geldner, *Ved. Stud.* ii. 279.

Aside from the repeated pāda the two stanzas are subtly imitative in style and conception, but I fail to find any criteria for deciding which came first. On the other hand the repeated pāda is much changed in 10.11.8: 'When, O Agni, this Assembly shall take place, the divine (Assembly) among the gods, the holy, O revered (Agni), and when thou, following thy nature, shalt divide out wealth, do thou here furnish us our abundant share.' The stanza imitates and adapts to its own sense and construction the pāda which in the preceding hymns appears in an older form and in primary application: there yajatá (yajaté) yájatráih is parallel to deví devébbih, whereas yajatra in 10.11.8 is a mere expletive; deví sámítih is a secondary manipulation of 'Goddesses Heaven and Earth', or 'Goddess Uṣas'.

4.56.3^c: 4.42.3^b, urvī gabhré rájasi suméke.

4.56.4^d = 4.16.21^d = 4.17.21^d; = 4.19.11^d = 4.20.11^d = 4.21.11^d = 4.22.11^d =
4.23.11^d = 4.24.11^d, dhiyá syāma rathyāḥ sadāsāḥ.

4.57.1^d, sá no mṛṣātdfçe: 1.17.1^c; 6.60.5^c, tá no mṛṣāta idfçe.

[4.58.3^d, mahó devó mártyañ á viveça: 8.48.12^b, ámartyo mártyañ áviveça.]

[4.58.10^a, abhy ārsata sustūtim gávyam ājīm: see under 9.62.3.]

REPEATED PASSAGES BELONGING TO BOOK V

5.1.5^o (Budha Ātreya and Gaviṣṭhira Ātreya ; to Agni)

jāniṣṭa hí jényo agre āhnām hitó hitēṣv aruṣó váneṣu,

dáme-dame saptá rátnā dádhāno ḷ'gnír hótā ní ṣasādā yájryān.] ~~cf.~~ 5.1.5^d

6.74.1^o (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryām prá vām iṣṭáyó 'ram aṣnuvantu,

dáme-dame saptá rátnā dádhānā ḷ'śám no bhūtam dvipáde śám cátuṣ-
pade.] ~~cf.~~ 6.74.1^d

[5.1.5^d, 6^a, agnir hótā ní ṣasādā (6^a, ny asīdad) yájryān : 6.1.2^a, ádhā hótā ny
asīdo yájryān ; 6.1.6^b, hótā mandró ní ṣasādā yájryān ; 10.52.2^b,
ahām hótā ny asīdam yájryān.]

5.1.7^b, agnīm hótāram ḷate námobhiḥ : 1.128.8^a, agnīm hótāram ḷate vásudhi-
tim : 6.14.2^o, agnīm hótāram ḷate.

[5.1.8^o, sahāraçrṅgo vṛṣabhás tádojah : 7.55.7^a, sahāraçrṅgo vṛṣabhāḥ.]

[5.1.11^d, éhá deván havirádyāya vaksi : 5.4.4^d, á ca deván, &c.]

5.2.8^{bod} (Kumāra Ātreya, or Vṛça Jāna, or both ; to Agni)

hr̥ṇiyāmāno āpa hí mād āiyeh prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

10.32.6^{bod} (Kavaṣa Āilūṣa ; to Indra, really Agni)

nidhryāmānam āpagḷham apsú prá me devānām vratapá uvāca,

índro vidvān ānu hí tvā cacákṣa ténāhām agne ānuçiṣṭa āgām.

Since both stanzas are really Agni stanzas it would seem that 10.32.6 is secondary in an
Indra hymn. There the connexion with the general theme is obscure, or at least abrupt :
see the surrounding stanzas. Cf. Th. Baunack, KZ. xxxiv. 565 ; Hillebrandt, Ved. Myth.
ii. 138.

5.2.11^b : 5.29.15^d, rátham ná dhírah svápā atakṣam ; 1.130.6^b, rátham ná dhírah
svápā atakṣiṣuḥ.

[5.3.1^b, tvām mitró bhavasi yát sámiddhah : 3.5.4^a, mitró agnir bhavasi yát, &c.]

5.3.4^{cd} : 4.6.11^{cd}, hótāram agnīm mánuṣo ní ṣedur daçasyánta (4.6.11^d, namas-
yánta) uçtjah çānsam āyóḥ.

5.3.3^b (Vasucruta Ātreya ; to Agni)

tvám asyá vyúṣi deva púrve dūtám kṛṇvāná ayajanta havyáih,
samsthé yád agna íyase rayñám devó mártair vásubhir idhyámānah.

10.122.7^b (Citramahas Vasīṣṭha ; to Agni)

tvám id asyá usáso vyúṣṭiṣu dūtám kṛṇvāná ayajanta mánuṣāh,
tvám devá mahayáyyāya vavṛdhur ájyam agne nimirjánto adhvaré.

5.4.2^a, havyvaváñ agnir ajáraḥ pitá nah : 3.2.2^o, havyvaváñ agnir ajáraç cānohitah.

5.4.2^d : 3.54.22^b ; 6.19.3^b, asmadyak sám mimihī çrávánsi.

5.4.3^a, viçám kavím viçpátim mánuṣiñām : 3.2.10^a, viçám kavím viçpátim
mánuṣtr íṣah ; 6.1.8^a, viçám kavím viçpátim çáçvatinām.

5.4.4^b, yátamāno raçmibhiḥ sūryasya : 1.123.12^b, yátamānā raçmibhiḥ sūryasya.

[5.4.4^d, á ca deván haviradyāya vakṣi : 5.1.11^d, óhá deván, &c.]

5.4.7^{ab} (Vasucruta Ātreya ; to Agni)

vayám te agna uktháir vidhema vayám havyáih pávaka bhadrāçoce,
asmé rayím viçvávaram sám invāsmé viçvāni dráviñāni dhehi.

7.14.2^{a+d} (Vasiṣṭha Māitravaruni ; to Agni)

vayám te agne samídhā vidhema vayám dáçema suṣṭutí yajatra,
vayám ghr̥ténādhvarasya hotar vayám deva havíṣā bhadrāçoce.

Cf. 4.4.15^a, ayá te agne samídhā vidhema ; and 8.54 (Val. 6).8^a, vayám ta indra stómebhir
vidhema.

5.4.8^a (Vasucruta Ātreya ; to Agni)

asmákam agne adhvarám juṣasva sáhasah suno triṣadhastha havyam,
vayám devéṣu sukṛtaḥ syāma çármanā nas trivárūthēna páhi.

6.52.12^a (Rjicvan Bhāradvāja ; to Viçve Devāh, here Agni)

imám no agne adhvarám hótar vayunaçó yaja,

çikitvám dáivyañ jánam.]

6.52.12^o

7.42.5^a (Vasiṣṭha ; to Viçve Devāh, here Agni)

imám no agne adhvarám juṣasva marútsu indre yaçásam kṛdhi nah,
á náktā barhíḥ sadatām usásoçántā mitrávaruñā yajehá.

[5.4.9^d, asmákam bodhy avitá tanúnām : see under 7.32.11.]

5.5.3^{ab} : 1.142.4^{ab}, ilító agna á vahéndram citrám ihá priyam.

5.5.6^b : 1.142.7^o ; 9.102.7^b ; 10.59.8^b, yahví ṛtasya mātára ; 9.33.5^b, yahvír ṛtasya
mātaraḥ.

5.5.7^c (Vasuçruta Ātreya ; Āpra, to Dāivya Hotārā)
vātasya pātman ilitā dāivya hotārā mānuṣaḥ,
imām no yajñām ā gatam.

9.5.8^c (Asita Kāçyapa, or Devala Kāçyapa ; Āpra, to Tisro Devīḥ)
bhāratī pāvamānasya sārāsvatīlā mahī,
imām no yajñām ā gaman tisro devīḥ supēçasah.

For the character of hymn 9.5 see Oldenberg, Prol. pp. 28 note, 194, and our p. 17.

5.5.8 = 1.13.9.

5.6.1^a–10^c: 9.20.4^c, īsam stotf̄bhya ā bhara. Cf. 8.77.8^a, tēna stotf̄bhya ā bhara,
and 8.93.19^c, kāyā stotf̄bhya ā bhara.

5.6.5^a (Vasuçruta Ātreya ; to Agni)
ā te agna ṛçā havīḥ çukrāsya çocisas pate,
sūçandra dāsma viçpate hāvyaṅ tūbhyam hūyata (īsam stotf̄bhya ā bhara.)
☞ refrain, 5.6.1^a–10^c; also 9.20.4^c

6.16.47^a (Bharadvāja ; to Agni)
ā te agna ṛçā havīr hṛdā taṣṭām bharāmasi,
tē te bhavantukṣāṇa ṛṣabhāso vaçā utā.

Grassmann renders 6.16.47^{ab}, 'Wir bringen dir, O Agni, unter Gesang den aus liebendem Herzen bereiteten Trank dar'; Ludwig, 382, 'mit der ṛk, o Agni, bringen wir dir im geiste bereitetes havis'. Neither translation is quite correct; the meaning is in reality: 'we bring, O Agni, to thee oblation with song fashioned in the mind.' The cases of ṛçā havīḥ are inverted; the expression hṛdā taṣṭām belongs to ṛçā rather than to havīḥ, as shows hṛdā taṣṭām mantrān, 1.67.4; stōmo hṛdā taṣṭāḥ, 1.171.2; hṛdā matīm, 3.26.8; 10.119.5. The same inversion in 8.76.8 where sōmāso hṛdā hūyanta ukthīnaḥ really means 'soma is sacrificed, accompanied by ukthas fashioned in the mind'. See especially, with reference to the entire stanza, 10.91.14, yāsaminn . . . ṛṣabhāsa ukṣāṇo vaçā . . . avasṛṣāsa āhutāḥ, . . . hṛdā matīm janaye cārum agnāya. One may suspect, without finality, that 5.6.5, which repeats te and tūbhyam, 'to thee', in the same stanza (of Oldenberg, SBE. xlv. p. 381), has borrowed the repeated pāda from 6.16.47; the former stanza is notable chiefly for its vacuous dilution.

5.6.6^b: 1.81.9^b, viçvaṁ puṣyanti vāryam: 10.133.2^d, viçvaṁ puṣyasi vāryam.

5.6.10^d (Vasuçruta Ātreya ; to Agni)
evān agnim ajuryamur gṛbhīr yajñēbhir ānuṣāk,
dādhad asmē sūvīryam utā tyād āçvāçvyam (īsam stotf̄bhya ā bhara.)
☞ refrain, 5.6.1^a–10^c; also 9.20.4^c

8.6.24^a (Vatsa Kāṇva ; to Indra)
utā tyād āçvāçvyam yād indra nāhuṣīṣv ā,
āgre vikṣū pradīdayat. ☞ 6.46.7^a

8.31.18^b (Manu Vāivasvata ; Dampatyor āçīṣaḥ)
āsad ātra sūvīryam utā tyād āçvāçvyam,
dēvānām yā in māno yājamāna iyakṣaty abhīd āyajvano bhuvat.
☞ refrain, 8.31.15^{cde}–18^{cde}

In 8.6.24 tyād in pāda a is correlated properly with yād in pāda b: 'Open up for us) also that stock of swift horses which has of yore lent lustre to the Nahusa clans.' The repeated

pāda here is preceded by *suvíryam* at the end of 23, just as in 5.6.10; 8.31.18. In these two stanzas I find it difficult to extract any real meaning out of *tyád*; cf., e.g., Grassmann's rendering of 5.6.10, where he simply leaves out *tyád*, or Oldenberg's, SBE. xlv. 380, 'and that plenty of swift horses (wished for)'. Previously Ludwig, 345, 'und jenen besitz von raschen rossen [nach dem wir so sehr verlangen]'. We are bound to assume that the original place of the pāda is in 8.6.24, and that *tyád* has no appreciable meaning in the other two connexions.—In *ajuryamur* in 5.6.10 (from Grassmann to Oldenberg, RV. Noten, p. 316) the interpreters have not hitherto been able to find anything but *ajur yamur*; see the literature with Oldenberg, l.c. And yet this solution is just as monstrous as it appeared to the Padakāra, who declined to analyse at all. The difficulty is easily solved if we assume haplogy between the two words, *ajur(yám) yamur = ajuryamur*. *Agni* is *ajuryá* in 1.146.4; 10.88.13; *Agni* is held fast in 2.5.1, *çakéma vajino yámam*, 'may we be able to hold fast (*Agni*), the racer'. For haplogy in noun composition see *viçvasuvidāḥ* under 1.48.2; for the same phenomenon as between successive words see the author, Amer. Journ. of Philol. xvii. 418; Wackernagel, KZ. xl. 546; Collitz, Das schwache Praeteritum, p. 239.—For 5.6.10° cf. the pāda, *dádhat stotré suvíryam*, under 9.20.7.

[5.7.1^d, *urjó náptre sáhasvate* : 8.102.7^c, *áchā náptre sáhasvate*.]

5.8.1^d, *dámūnasam gr̥hápātim váreṇyam* : 4.11.5^d, *dámūnasam gr̥hápātim ámūram*.

5.9.3^d (*Gaya Ātreya* ; to *Agni*)

utá sma yám çiqum̐ yathā návam̐ jániṣṭārāṇi,
dhartāram̐ mānuṣīnām̐ viçám̐ agnīm̐ svadhvarám̐.

6.16.40^c (*Bharadvāja* ; to *Agni*)

á yám̐ háste ná khādīnam̐ çiqum̐ jātām̐ ná bíbhṛati,
viçám̐ agnīm̐ svadhvarám̐.

The mixed metaphor in 6.16.40^{cb} explains itself neatly by the parallelism of the stanzas. Evidently the stanza is patterned secondarily after 5.9.3, whose metaphor, *çiqum̐ yathā jániṣṭa*, is swallowed but not digested.

5.9.4^d (*Gaya Ātreya* ; to *Agni*)

utá sma durgr̥bhīyase putró ná hvāryāṇām̐,
purú yó dāgdhāsi vānāgne paçúr ná yāvase.

6.2.9^b (*Bharadvāja Bārhaspatya* ; to *Agni*)

tvám̐ tyá cid ácyutāgne paçúr ná yāvase,
dhāmā ha yát te ajara vānā vṛçānti çikvasaḥ.

The older translations and comments upon 6.2.9 (Grassmann, i. 232, 577; Ludwig, 368) are not to the point. We must recognize chiasm of *dhāma* in relation to *agne paçúr ná yāvase*: 'Thou (establishest) these unshakable laws (*dhāma*), when, O ageless one, thy crests devour the wood, O *Agni*, like cattle (devour grass) on the meadow.' For *Agni*'s *dhāmāni* see 3.3.10. Compared with the smoothly placed repeated pāda in 5.9.4 we may suspect 6.2.9 as later-born. The connexion between the two stanzas is emphasized by the occurrence of the stem *hvāryá* (with *putrá* or *çiqum̐*) both in 5.9.4 and 6.2.8. This obscure word does not occur elsewhere; cf. Oldenberg, SBE. xlv. 388.

5.9.7^b (*Gaya Ātreya* ; to *Agni*)

tām̐ no agne abhí náro rayīm̐ sahasva á bhara,
sá kṣepayat sá poçayad bhūvad vājasya sātāya utáidhi pṛtsū no vṛdhé.]
☞ refrain, 5.9.7^e ff.

5.23.2^b (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
tām agne pṛtaṅśāhaṁ rayīm sahasva á bhara,
tvām hí satyó ádbhuto dátá vājasya gómataḥ.

Cf. under 1.79.8.

5.9.7^e; 10.7^e; 16.5^e; 17.5^e, utáidhi pṛtsú no vṛdhé.—Cf. 6.46.3^d, bháva samátsu
no vṛdhé.

[5.10.1^c, prá no rāyá páṛṇasā: see under 1.129.9.]

[5.10.2^b, krátvá dáksasya mañhána: 5.18.2^b, svásya dáksasya mañhána.]

[5.10.6^c, asmákāsaç ca sūrāyah: 1.97.3^b, prásmákāsaç ca sūrāyah.]

5.10.8^d: 4.37.7^d, víçvā áças tarisāni.

[5.10.7^b, stutá stávāna á bhara: sá na stávāna, &c.; see under 1.12.11.]

5.11.2^a (Sutambhara Ātreya; to Agni)

yajñásya ketúm prathamám puróhitam agním náras trisadhasthé sám idhire,
índreṇa deváñ sarátham sá barhíṣi, sídan ní hótá yajáthāya sukrátuh.

cf. 3.4.11^b

10.122.4^a (Citramahas Vāsiṣṭha; to Agni)

yajñásya ketúm prathamám puróhitam havīṣmanta ílate saptá vājīnam,
çṛvántam agním ghṛtáprṣṭham uksānam pṛṇántam devám pṛṇaté
suvíryam.

[5.11.2^c, índreṇa deváñ sarátham sá barhíṣi: 3.4.11^b, índreṇa deváñ sarátham
turébhīḥ; 10.15.10^b, índreṇa deváñ sarátham dádhanah.]

[5.11.5^d, á pṛṇanti çavasā vardháyanti ca: 10.120.9^d, hinvánti ca çavasā, &c.]

5.12.2^d, 8^b, ṛtām sá pāty (5.12.2^d, sapāmy) arusásya vṛṣṇah.

5.13.2^b, sidhrám adyá divispṛçah: 1.142.8^d; 2.41.20^b, sidhrám adyá divispṛçam.

5.13.5^c (Sutambhara Ātreya; to Agni)

tvām agne vājasátamañ víprā vardhanti súṣṭutam,
sá no rāsva suvíryam.

8.98.12^c (Nṛmedha Āṅgīrasa; to Agni)

tvām çuṣmin puruhūta vājayántam úpa bruve çatakrato,
sá no rāsva suvíryam.

Cf. 8.23.12^b, rayīm rāsva suvíryam, and 9.43.6^c, sóma rāsva suvíryam.

5.14.2^c (Sutambhara Ātreya; to Agni)

tām adhvaréṣv ílate devám mártā ámartyam,
yájiṣṭham mánuṣe jáne.

10.118.9^c (Uruksaya Āmahīyava; to Agni Rakṣohan)

tām tvā gṛbhír uruksāya havvaváham sám idhire,
yájiṣṭham mánuṣe jáne.

5.14.3^a (Sutambhara Ātreya; to Agni)

tām hí śáçvanta īlata srucá devám ghr̥taççútá,
agním havýáya vólhave.]

cf. 1.45.6^d

7.94.5^a (Vasiṣṭha; to Indra and Agni)

tá hí śáçvanta īlata ithhá viprása utáye,
sabádho vājasātaye.]

cf. 7.94.5^o

[5.14.3^c, agnīm havýáya vólhave: 1.45.6^d; 3.29.4^d, ágne havýáya, &c.]

[5.14.6^b, stómebhir viçvacarṣaṇim: 1.9.3^b, stómebhir viçvacarṣaṇe.]

5.15.4^d (Dharuṇa Āngirasa; to Agni)

mātéva yád bhārase paprathānó jánaṁ-janaṁ dhāyase cáçsase ca,
vāyo-vayo jarase yád dádhānaḥ pári tmánā viṣurūpo jigāsi.

7.84.1^d (Vasiṣṭha; to Indra and Varuṇa)

á vām rájanāv adhvaré vavṛtyām ḥavyébhir indrávaruṇā námobhiḥ,]

cf. 1.153.1^b

prá vām ghr̥táçī bāhvór dádhānā pári tmánā viṣurūpā jigāti.

The imitiveness of the two stanzas is emphasized by the words dádhānaḥ and dádhānā which precede the repeated páda. In 5.15.4^d the repeated páda refers to Agni: 'When thou growest old, assuming life after life, thou goest around by thyself in manifold shapes'; cf. Oldenberg, SBE. xlv. 399; RV. Noten, p. 319 (where is discussed the enclisis of jarase). At first sight it is difficult to extract a realistic picture from 7.84.1^d, 'the ghee-dripping spoon of various form, placed in (our) hands, of itself goes to you two (Indra and Varuṇa).' But it seems to me not unlikely that ghr̥táçī is the generic term for the different kinds of spoons, ladles, &c., used in the ritual, namely, juhū, upabhṛt, dhruvā. See TS. 1.1.11.2: juhū, upabhṛt, dhruvāsi ghr̥táçī námā, and cf. the many passages in my Vedic Concordance, beginning with ghr̥tāçy asi. Hence viṣurūpā. Simple as this explanation is, it does not perhaps quite account for the exact relation of the repeated passages; one may still wonder, and expect additional information as to how the repeated words happen to be used so variously. Yet I venture to guess that the ghr̥táçī páda is patterned after the Agni páda.

[5.16.1^d, mártāso dadhiré puráh; 1.131.1^o: 8.12.22^b, devāso dadhire puráh;
8.12.25^b, devás tvā dadhiré puráh.]

5.17.2^a (Puru Ātreya; to Agni)

ásya hí sváyaçastara āsá vidharman mányase,
tām nákaṁ citráççīṣaṁ ḥmandrám paró mañṣáyā.]

cf. 5.17.2^d

5.82.2^a (Çyāvaçva Ātreya; to Savitar)

ásya hí sváyaçastaraṁ savitūḥ kác caná priyám,
ná minánti svarájyam.]

cf. 5.82.2^c

See Oldenberg, SBE. xlv. 403, 404; RV. Noten, p. 320. Leaving out vidharman we may perhaps render 5.17.2: 'Thou art (O poet) regarded as his (Agni's) very distinguished promulgator through thy mouth (i.e. song). (Therefore praise thou) the shining firmament (i.e. Agni), lovely beyond thought.' This rendering, it will be observed, in addition to its lack of simplicity, reads a good deal between the lines. Oldenberg suggests alternately: 'Thou (O Agni) art regarded as its (the firmament's) very distinguished promulgator with thy

mouth; (may the singer glorify) the shining firmament, lovely beyond thought.' This is hardly less difficult and doubtful, though it may perhaps claim the advantage of referring *āsā* to Agni's mouth. A good part of the difficulty lies in the vocative *vidharman*, of obscure meaning; see Bergaigne, iii. 218 note. The repeated *pāda* in 5.82.2 is strikingly simple by contrast, but it offers no remedy for 5.17.2, nor does it suggest anything as to the relative dates of the two stanzas.—The *pāda* 8.72.3^b, namely, *rudrām paró manisāyā*, sheds no light on the difficulties of 5.17.2.

[5.17.2^d, *mandrām paró manisāyā*: 8.72.3^b, *rudrām paró*, &c.]

[5.18.2^b, *svāsya dáksasya manhána*: 5.10.2^b, *krátvā dáksasya manhána*.]

5.19.11 = 3.47.5.

5.20.3^{a+d} (*Prayasvanta Ātreyaḥ*; to Agni)
hótāraṁ tvā vṛṇīmahé 'gne dáksasya sádhanam,
yajñéṣu pūrvyām girá práyasvanto havāmahe.

5.26.4^c (*Vasūyava Ātreyaḥ*; to Agni)
ágne víḥvebhir á gahi ḥ devébhír havýádātaye, ☞ 5.26.4^b
hótāraṁ tvā vṛṇīmahe.

8.60.1^b (*Bharga Prāgātha*; to Agni)
ágna á yāhy agníbhír hótāraṁ tvā vṛṇīmahe,
á tvām anaktu práyatā havísmatí yájiṣṭham barhír āsāde.

10.21.1^b (*Vimada Āindra*, or others; to Agni)
ágnīm ná svávṛktibhir hótāraṁ tvā vṛṇīmahe,
yajñāya strñābarhiṣe ví vo máde ḥ ḥrām pávakācōcīsaṁ vívaksase. ☞ 3.9.8^b

7.94.6^b (*Vasiṣṭha*; to Indra and Agni)
tá vaṁ girbhír vipanyávaḥ práyasvanto havāmahe,
medhásātā sanisýávaḥ.

8.65.6^b (*Pragātha Kāṇva*; to Indra)
sutāvantas tvā vayām práyasvanto havāmahe,
ḥ idām no barhír āsāde. ☞ 1.13.7^c

The *pāda* 10.21.1^b strikes me as being in difficult surroundings. I cannot think Ludwig satisfactory, 425, 'Agni nemen wir vermöge eigener zürüstung als hotar in anspruch', where *tvā* is left out, and *ná* not accounted for. Grassmann: 'Durch eigne Werke wählen wir dich Agni uns zum Priester nun.' This again disregards *ná*. It would seem that some verb of motion is understood with *á* in the sense of 'bring', or 'produce': 'We bring hither as if by our own pious acts Agni—as priest do we choose thee—to the sacrifice', &c. There is minimal risk in regarding *pāda* b as parenthetic, and the stanza as late, because its refrain-*pāda* d is pretty certainly posterior to 3.9.8^b.—The root *varj* in *svávṛkti*, *svṛkti*, *vṛktābarhis*, &c., is related to Avestan *varež*; Indo-European *verǵ* 'work' (*ἔργον*); cf. especially *pári varj* = Avestan *pári varež* 'avoid'. Of this elsewhere.

5.21.3^{a+b} (*Sasa Ātreya*; to Agni)
tvām víḥve sajóṣaso devāso dūtām akrata,
saparyāntas tvā kave ḥ yajñéṣu devām ḥ late. ☞ 1.15.7^c

5.23.3^a (Dyumna Viçvacarṣaṇi Ātreya; to Agni)
 viçve hí tvā sajoçaso jánāso vṛktābarhiṣaḥ,
 hótāraṁ sádmasu priyāṁ vyānti váryā purú.
 8.23.18^{a+b} (Viçvamanas Vāiyaçva; to Agni)
 viçve hí tvā sajoçaso devāso dūtām akrata,
 çruṣṭí deva prathamó yajñíyo bhuvah.

☞ 3.59.9^b

5.21.8^d: 1.15.7^c; 6.16.7^c, yajñēsu devām ṽlate.

[5.21.4^a, devām vo devayajyāyā: 8.71.12^a, agnīm vo, &c.]

5.21.4^d, ṛtāsya yónim āsadaḥ: 3.62.13^o; 9.8.3^c; 64.22^c, ṛtāsya yónim āsadam.

5.22.1^d (Viçvasāman Ātreya; to Agni)
 prá viçvasāmann atrivád ārcā pāvakāçocīṣe,
 yó adhvarēṣv ídyo hótā mandrātamo viçí.

8.71.11^d (Suditi Āngirasa, or Purumīḷha Āngirasa; to Agni)

agnīm sūnūm sáhaso jātāvedasāṁ dānáya váryāṇām, ☞ cf. 1.127.1^b
 dvitá yó bhūd amfto mártyeṣv á hótā mandrātamo viçí.

The distich 5.22.1^{od}, as a whole, transfuses the páda 4.7.1^b; 8.60.3^c, mandró yájiṣṭho adhvarēṣv ídyah.

5.22.2^{abod} (Viçvasāman Ātreya; to Agni)
 ny āgnīm jātāvedasāṁ dādhdhātā devām ṛtvíjam,
 prá yajñá etv ānuṣág adyá devávyacastamaḥ.

5.26.7^{ac}, 8^{ab} (Vasuyava Ātreyaḥ; to Agni)
 ny āgnīm jātāvedasāṁ hotravāham yáviṣṭhyam,
 dādhdhātā devām ṛtvíjam.
 prá yajñá etv ānuṣág adyá devávyacastamaḥ,
 strñitá barhír āsáde.

5.26.7, 8 seems to me an extension of 5.22.2; there is, of course, no guarantee that the reverse is not the case.—For the second páda cf. 1.1.1^b, yajñāyā devām ṛtvíjam.

5.22.3^b: 3.9.1^b; 8.11.6^b, devām mártāsa utáye; 1.144.5^b, devām mártāsa utáye havāmahe.

[5.22.4^{de}, stómāir vardhanty átrayo girbhíḥ çumbhanty átrayah: 5.39.5^{de}, giro vardhanty átrayo girah çumbhanty átrayah.]

Cf. 9.43.2^b, girah çumbhanti pūrváthā.

5.23.2^b: 5.9.7^b, rayim sahasva á bhara.

5.23.3^a: 8.23.18^a, viçve hí tvā sajoçasaḥ; 5.21.3^a, tvām viçve sajoçasaḥ.

5.23.3^b: 5.35.6^c; 8.5.17^a; 6.37^b, jánāso vṛktābarhiṣaḥ; 3.59.9^b, jánāya vṛktābarhiṣe.

5.23.4^{de} (Dyumna Viçvacarṣaṇi Ātreyaḥ ; to Agni)

sá hí śmā viçvacarṣaṇir abhīmāti sáho dadhé,
ághna eṣú kṣáyeṣv á reván naḥ çukra dīdihī dyumát pāvaka dīdihī.

6.48.7^{de} (Çamyu Bārhaspatya ; to Agni)

bṛhádbr̥hir agne arcibhiḥ çukreṇa deva çocisā,
bharádvāje samidhānó yaviṣṭhya reván naḥ çukra dīdihī dyumát pāvaka
dīdihī.

For 5.23.4 see Oldenberg, RV. Noten, p. 323. Cf. RV. 3.10.8 ; 5.21.4 ; AÇ. 8.9.7 ; ÇÇ. 10.10.8.

5.25.4^d (Vasūyava Ātreyaḥ ; to Agni)

agnír devéṣu rájaty agnír márteṣv áviçán,
agnír no havývāhano 'gním dhībhiḥ saparyata.

8.103.3^d (Sobhari Kāṇva ; to Agni)

yásmād réjanta kṛṣṭáyaç car̥kṣtyāni kṛṇvatáh,
sahasrasām medhásātāv iva tmánāgním dhībhiḥ saparyata.

5.25.5^a, agnís tuvīçravastamam : 3.11.6^c, agnís tuvīçravastamaḥ.

5.25.6^d : 1.11.2^d, jétāram áparājitam.

[5.25.8^b, gráveocyate bṛhát : 10.64.15^c ; 100.8^c, grāvā yātra madhuṣúd ucyáte
bṛhát.]

5.25.9^c (Vasūyava Ātreyaḥ ; to Agni)

eván agním vasúvāvaḥ sahasānām vavandima,
sá no víçvā áti dvīṣaḥ pársaṇa nāvéva sukrátuh.

6.61.9^a (Bharadvāja ; to Sarasvatī)

sá no víçvā áti dvīṣaḥ svásīr anyá řtāvāri,
átann áheva sūryaḥ.

Translate 5.25.9 : 'Thus have we, desirous of goods, praised mighty Agni. May he, the very wise, transport us, as with a ship, across all hostile powers.' On the other hand, 6.61.9, taken by itself, is fairly untranslatable. Ludwig, 178 : 'sie hat uns über alle feinde hinweg ihre andern schwestern, die heilige, ausgebreitet wie Sūrya die Tage.' In his note he has an alternate suggestion : 'sie hat uns über unsere feinde hinweg und über ihr ganzes stromgebiet verbreitet wie die sonne den tag überall leuchten lässt.' Grassmann : 'Sie dehnt' uns durch der Schwestern Schar und über alle Feinde aus, die hehre, wie die Sonn' ihr Licht.' I think that the first pāda of our stanza is to be joined to the preceding stanza (8) : yásyā anantó áhrutaḥ tveçác car̥iṣṇúr arṇaváh, ámaç carāti rōruvat. The two stanzas together seem to say : 'She, whose endless, unerring, brilliant, mobile flood moves, a thundering force, (ahall pass) us across all hostile powers. She, devoted to the řta, hath spread out her other sisters (rivers), as the sun spreads out the days.' I do not believe, with the translators, that the repeated pāda has a different meaning in 6.61.9 from that in 5.25.9, but that it expresses in 6.61.9 elliptically (supplying, parçat) and secondarily a familiar idea. Cf. 1.97.8 ; 99.1 ; 3.32.14, &c.

5.26.1^c (Vasūyava Ātreyaḥ ; to Agni)

ágne pāvaka rocisā mandráyā deva jihváyā,
á deván vakṣi yákṣi ca.

6.16.2° (Bharadvāja ; to Agni)
sá no mandrábhir adhvare jihvábhir yajā maháh,
á deván vakṣi yáḁi ca.

8.102.16° (Prayoga Bhārgava, or others ; to Agni)
ágne ghr̥tásya dhrtíbhīṣ [tepānó deva ḡcīṣā,]
á deván vakṣi yáḁi ca.

☞ 8.60.19^b

Cf. 2.36.4°, á vakṣi deván ihá vipra yáḁi ca.

5.26.2° (Vasūyava Ātr̥yāḥ ; to Agni)
tām tvā ghr̥tasnav imāhe cītrabhāno sward̥ḡcam,
deván á vitāye vaha.

7.16.4^b (Vasiṣṭha Maitravaruni ; to Agni)
tām tvā dutām kṛṇmahe yaḡastamañ deván á vitāye vaha,
viḡvā suno sahaso martabhōjanā rāsva tād yāt tvēmahe.

Vaguely imitative as a whole.

5.26.4^b (Vasūyava Ātr̥yāḥ ; to Agni)
ágne viḡvebhir á gahi devébhir havýádātaye,
[hótārañ tvā vṛṇīmahe.]

☞ 5.20.3^a

5.51.1° (Svastyātreya Ātreya ; to Viḡve Devāḥ, here Agni)
ágne sutásya pitāye viḡvāir ūmebhir á gahi,
devébhir havýádātaye.

Vaguely imitative as a whole.

5.26.4°: 5.20.3^a ; 8.60.1^b ; 10.21.1^b, hótārañ tvā vṛṇīmahe.

5.26.5° (Vasūyava Ātr̥yāḥ ; to Agni)
yájamānāya sunvaté ágne suviryam vaha,
[devāir á satsi barhīsi.]

☞ 1.12.4°

8.14.3^b (Goṣuktin Kāṇvāyana, and Aḡvasuktin Kāṇvāyana ; to Indra)
dhenúṣ ṭa indra sunftā yájamānāya sunvaté,
gām áḡvam pipyúṣi duhe.

8.17.10° (Irimbiṭhi Kāṇva ; to Indra)
dirghás te astv añkuḡó yēnā vásu prayáchasi,
yájamānāya sunvaté.

10.175.4° (Ūrdhvagrāvan Ārbudi ; to the Press-stones)
grāvāṇaḥ savitá nú vo devāḥ suvatu dhármanā,
yájamānāya sunvaté.

Cf. yájamānāya sunvatéḥ under 6.54.6^b ; and 1.83.3 ; 92.3 ; 10.100.3 ; 125.2, all of which contain the words yájamānāya sunvaté in the cadence.

5.26.5°: 1.12.4° ; 8.44.14°, devāir á satsi barhīsi.

5.26.7^{ac}, 8^{ab}: 5.22.2^{abcd}, ny agnīm jātāvedasam, dādātā devām ṛtvījam, prā yajñā etv ānuśag adyā devāvyaçastamaḥ.

5.26.9^c: 1.39.5^c, devāsah sārvaḥ viçā.

[5.27.1^c, trāivṛṣṇó agne daçābhiḥ saḥsraīḥ : 8.1.33^b, āsañgó agne, &c.]

5.28.6^b (Viçvavārā Ātreya; to Agni)
 á juhota duvasyātāgnīm prayaty ādhvaré,
 vṛpidhvām havyavāhanam.

8.71.12^b (Sudṛti Āṅgīrasa, and Purumīlha Āṅgīrasa; to Agni)
 agnīm vo devayajyāyā, gnīm prayaty ādhvaré, ~~cf.~~ cf. 5.21.4^a
 agnīm dhīṣu prathamām agnīm ārvaty agnīm kṣāitraya sādhasē.

The apparent piecemeal of 8.71.12 is corrected by supplying from stanza 10 the words achā naḥ giro yantu, to wit: '(May our songs go) for you to Agni with our divine worship; to Agni, as the sacrifice proceeds; to Agni, first at prayer; to Agni, when (we ask for) steeds; to Agni, that he may obtain for us landed property.' For the last expression cf. 3.8.7; 8.31.14; for the entire stanza, Pischel, Ved. Stud. i. 93. Notwithstanding this probable interpretation the stanza seems of late, awkward workmanship.—Pāda b is formulaic; cf. agne prayaty ādhvaré, 10.21.6^b; and indram prayaty ādhvaré, under 1.16.3^c.

5.29.1^b: 2.27.9^a, trī rocanā divyā dhārayanta.

[5.29.3^d, āhann āhim papivān indro asya : 5.30.11^c, puramdarāḥ papivān indro asya.]

5.29.10^d (Gaurivīti Çaktya; to Indra)
 prānyāc cakrām avṛḥaḥ sūryasya kutsāyānyād vārivo yātave 'kaḥ,
 anāso dāsyoūr amṛṇo vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācaḥ.

5.32.8^d (Gātu Ātreya; to Indra)
 tyām cid āṛṇam madhupām çāyānam asinvām vavrām māhy ādad ugrāḥ,
 apādam atrām mahatā vadhēna nī duryoṇā āvṛṇaṇ mṛdhrāvācam.

Cf. 5.29.10, Pischel, Ved. Stud. i. 24; Geldner, *ibid.* ii. 35, 171; Oldenberg, RV. Noten, p. 325. For 5.32.8, Oldenberg, *ibid.*, p. 328.

[5.29.12^b, dāçagvāso abhy ārcanty arkāīḥ : see under 6.50.15.]

5.29.13^b, vīryā maghavan yā cakārtha : 5.31.6^b, prā nūtanā maghavan, &c.]

5.30.8^b (Babhru Ātreya; to Indra)
 yūjam hī mām ākrīṭhā ād id indra çiro dāsāsya nāmucer mathāyān,
 açmānam cit svaryām vārtamānam prā cakrīyeva rōdasi marūdbhyah.

6.20.6^b (Bharadvāja; to Indra)
 prā çyenó ná madirām ançum asmāi çiro dāsāsya nāmucer mathāyān,
 právan námīm sāpyām sasāntam pṛṇag rāyā sám iṣā sám svastī.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xxxv, remarks that the repeated pāda fits in neither place. I fail to see why not at 6.20.6: '(Indra) snatching the

head of the Dāsa Namuci, as the eagle (snatched for him) the intoxicating (soma) shoot, did aid sleeping Namí Sāpya, imbued him with wealth, strength, and health.' Cf. Oldenberg, *Göttingische Gelehrte Nachrichten*, 1893, pp. 342 ff.; Hillebrandt, *Ved. Myth.* i. 279; iii. 255. On the other hand 5.30.8 is difficult and in any case disjointed. Geldner, *Ved. Stud.* iii. 162, 165, makes a determined set at the stanza, finding in it several features of the Namuci story as told in the Brāhmanas: 'Thou hast, forsooth, made me thy ally', so Namuci is supposed to say to Indra in the first pāda; cf. Bloomfield, *JAOS.* xv. 143 ff.: 'But thou, O Indra, snatching the head of the Dāsa Namuci (didst roll it away); Heaven and Earth (rolled) the turning head like a heavenly stone (Geldner, less well, wie ein sausender stein) onward to the Maruta.' This ingenious explanation marks its author's inclination to seek late story motives in the mantras; Oldenberg, *RV. Noten*, p. 326, subjects it to criticism, both negative and positive. The latter scholar arrives at the result: 'Thou didst, O Indra, then make me (the priest) thy ally, twisting the head of the Dāsa Namuci; (whirling about) the sounding, turning rock, Heaven and Earth, like two wheels, for the Maruta.' Here again much is supplied, yielding a not very clear result. I think that Oldenberg interprets the first half correctly, but I do not believe that the anacoluthon of the two distichs is bridged successfully by supplying mathāyān in the second of them. Nor am I able to disentangle the mythic allusions, or to advance anything which might determine further the relative values of the repeated pāda in the two stanzas.

[5.30.11^c, purāṇdarāḥ papivān īndro asya : 5.29.3^d, śhann śhim papivān īndro asya.]

5.30.13^d (Babhru Ātreya; to Indra)

supēcaśaṃ māva sṛjanty āstaṃ gāvāṃ saḥāsrāi ruçāmāso agne,
tvrā īndram amamanduḥ sutāso 'ktōr vyūṣṭāu pāritakmyāyāḥ.

6.24.9^d (Bharadvāja; to Indra)

gambhīreṇa na urūpāmatrin prēṣo yandhi sutapāvan vājan,
sthā u śu ūrdhvā ūtī āriṣanyann aktōr vyūṣṭāu pāritakmyāyām.

The curious parallel of the genitive pāritakmyāyāḥ and the locative pāritakmyāyām is baffling. The expression seems to mean 'when night brightens into day at the turning (of night into day)'. It is likely as a whole to be no more than the equivalent of such expressions as prabhāntīyāṃ rātryām, ÇÇ. 2.6.3; or Sk. prabhātīyāṃ çarvāryām; or Prakrit (Māhār.) pahāyāe rayāṅte; or even simply Skt. prabhāte. See Ludwig, *Der Rig-Veda*, iv. 33; v. 111; Pischel, *Ved. Stud.* i. 82, note; Bartholomae, *Bezz. Beitr.* xv. 203, note; Hillebrandt, *Ved. Myth.* iii. 283, notes 1, 2, 3; Geldner, *Ved. Stud.* ii. 36; iii. 167; Oldenberg, *SBE.* xlv. 27 bottom; *RV. Noten*, p. 327. The genitive (of time?) in pāritakmyāyāḥ arouses my scepticism (cf. Oldenberg, *RV. Noten*, p. 79), but, as the word is after all doubtful, I should hesitate to substitute its parallel pāritakmyāyām. Geldner, *Ved. Stud.* iii. 84, seems to regard the variation as a rhetorical device (cf. Oldenberg, *RV. Noten*, p. 363, note 4). Yāska, *Nirukta*, 11.25, explains pāritakmyā as 'night'; this suits many *RV.* passages (see *Pet. Lex.*), on a pinch even those above.

[5.31.3^c, prācodayat sudūghā vavrē antāḥ : 4.1.13^c, śçmavrajāḥ sudūghā, &c.]

[5.31.4^d, āvardhayann āhaye hāntavā u : 8.96.5^b, madacyūtam āhaye, &c.]

5.31.6^{ab} (Avasyu Ātreya; to Indra)

prā te pūrvāṇi kāraṇāṇi vocaṃ prā nūtanā maghavan yā cakārtha,
çāktivo yād vibhārā rōdasi ubhé jāyann apō mánave dānucitraḥ.

7.98.5^{ab} (Vasiṣṭha ; to Indra)

préन्द्रasya vocam̐ prathamá kṛtáni prá nūtanā maghávā yá cakāra,
yadéd ádevir̐ áśahiṣṭa māyá áthabhat kévalah sómo asya.

The order of the words (vocam) rather favours the priority of 5.31.6 ; cf. Indogermanische Forschungen, xxxi. 157. See also the closely related distich 10.112.8^{ab}, prá ta indra pūrvyāni prá nūnām víryā vocam̐ prathamá kṛtáni, and the páda 5.29.13^b, víryā maghavan yá cakārtha. For 5.31.6^d cf. 2.20.7 ; 4.28.1, &c.

5.31.11^c, bhārac cakráṃ étaçaḥ sám riṇāti : 1.121.13^b, bhārac cakráṃ étaço náyám
indra.

5.31.11^d, puró dádhāt saniṣyati krátum̐ nah̐ : 4.20.3^b, puró dádhāt saniṣyasi
krátum̐ nah̐.

[5.32.5^b, amarmāṇo vidád íd asya márma : 3.32.4^d, amarmāṇo mányamánasya
márma.]

5.32.7^d (Gatu Ātreya ; to Indra)

úd yád índro mahaté danaváya vádhar yámiṣṭa sáho ápratitam,
yád Im̐ vájrasya prábhṛtau dadábha víçvasya jantór adhamám cakāra.

7.104.16^d (Vasiṣṭha ; to Indra)

yó máyatum̐ yátudhanéty áha yó vā rakṣáh̐ çucir̐ asmítý áha,
índras tám̐ hantu mahatá vadhena víçvasya jantór adhamás padīṣṭa.

5.32.8^d, ní duryoná avṛṇāṇ̐ mṛdhrāvācam̐ : 5.29.10^d, ní duryoná avṛṇāṇ̐ mṛdhrā-
vācaḥ.

5.33.5^a (Samvarana Prajāpatya ; to Indra)

vayám̐ té ta indra yé ca nárah̐ çárdho jajñāná yātāç ca ráthah̐,
ásmāñ̐ jagamyád ahiçusma sátvā bhāgo ná hávyah̐ prabhṛthéṣu cáruḥ.

7.30.4^a (Vasiṣṭha Maitravaruni ; to Indra)

vayám̐ té ta indra yé ca deva stāvanta çūra dádato magháni,
yáchā sūribhya upamám̐ várūtham̐ svābhúvo jaraṇám̐ açnavanta.

The translations of Ludwig (534, 582) and Grassmann are not quite consistent in handling the repeated páda. We may render 5.33.5 : 'We here, thine, O Indra, and (our) men who know courage, and (our) moving chariots—to us shall come the warrior (Indra), &c.' Similarly, 7.30.4^{ab} : 'We here, thine, O Indra, and they, O god, O hero, who while praising thee give liberal gifts—bestow thou upon our patrons highest protection, &c.' In these fairly smooth circumstances the cadence of 5.33.5^a, less perfect than that of 7.30.4^a, cannot be used as a criterion to determine the relative dates of the two stanzas.

5.34.7^b, ví dāçuṣe bhajati sūnāram̐ vásu : 1.40.4^a, yó vāgháte dádāti sūnāram̐ vásu.

5.35.1^{a+c} (Prabhuvasu Āngirasa ; to Indra)

yás te sādhiṣṭhó 'vasa indra krātuṣ̐ tám̐ á bhara,
asmábhyam̐ carṣaṇísāham̐ sásniṃ vājeṣu duṣṭāram̐.

8.53(Vāl. 5).7^a (Medhya Kāva ; to Indra)

yás te sādhiṣṭhó 'vase té syāma bhāreṣu te,
vayám̐ hótṛabhir̐ utá devāntibhiḥ sasavāñso manāmahe.

7.94.7^b (Vasiṣṭha ; to Indra and Agni)
 indrāgni ávasá gatam asmábhyañ carṣaṇīśahā,
 má no duḥçáñsa içata.]

☞ 1.23.9^c

We may render 5.35.1 : 'That most efficient wisdom of thine, O Indra, bring hither ; (bring) to us (that wisdom) which conquers men, is profitable, hard to beat in competition for substance.' The translations of 8.53(Vál. 5).7 are as follows : Ludwig, 669, 'der am wirksamsten ist deine gnade zu erlangen, solche wollen wir in den schlachten sein ; durch die hotrá's durch die götteranrufungen meinen wir, dass wir gewinnen.' Grassmann, 'In Kämpfen seien solche wir, die dir zum Schutz die liebsten sind, &c.' Neither rendering of the first distich is more than passable ; no translation is certain. Perhaps, 'He who is most successful to be helped by thee—these (i.e. such) may we be in contests for thee !' The first páda is borrowed from faultless surroundings in 5.35.1 to do blundering service in an almost impossible connexion.

5.35.2^o (Prabhūvasu Āṅgīrasa : to Indra)
 yád indra te cátsaro yác chūra sánti tistráh,
 yád vā páñca kṣitínám ávas tát sú na á bhara.

6.46.7^c (Çamyu Bārhaspatya ; to Indra)

yád indra náhuṣiṣv áñ, ojo nṛmṇám ca kṛṣṭiṣu,
 yád vā páñca kṣitínám dyumnám á bhara satrá víçvāni páuṣya.]

☞ 6.46.7^a

The stanzas are not only similar in the matter of the repeated páda and individual words, but also in their intrinsic sense ; evidently one poet has composed after the pattern of the other : 6.46.7 looks decidedly hybrid : dyumnám á bhara occurs at the end of 8.19.15, and seems to have been added to yád vā páñca kṣitínám by an unusual *tour de force*. Dimeter lines are regularly extended to trimeter lines by adding an iambic dipody acatalectic or catalectic, i.e. $\cup - \cup \cup$, or $\cup - \cup$; see Part 2, chapter 2, class B 5. On the other hand the addition of five syllables, with kṣitínám as three syllables, is a decided anomaly ; see *ibid.*, class B 7. It would be half-hearted to refuse to draw the conclusion that 6.47.7 is patterned after 5.35.2.

5.35.3^b : 1.10.10^c, vṛṣantamasya hūmahe.

[5.35.4^c, sváksatram te dhṛṣán mánaḥ : 1.54.3^b, sváksatram yásya dhṛṣató dhṛṣán mánaḥ.]

[5.35.5^a, tvám tám indra mártiyam : 10.171.3^a, tvám tyám indra mártiyam.]

Cf. 1.131.4^d.

5.35.6^{ab+d} (Prabhūvasu Āṅgīrasa ; to Indra)
 tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 ugrám pūrvīṣu pūrvyám hávante vājasātaye.

8.6.37^{abc} (Vatsa Kaṇva ; to Indra)

tvám id vṛtrahantama jánāso vṛktábarhiṣaḥ,
 hávante vājasātaye.

8.34.4^b (Nīpātithi Kaṇva ; to Indra)

á tvā kaṇvā ihāvase hávante vājasātaye,
 divó amúṣya çasato divám yayá divāvaso.]

☞ refrain, 8.34.1^{cd}-15^{cd}

6.57.1^c (Bharadvāja ; to Pusan and Indra)
 indrā nū pūṣāṇā vayām [sakhyaḥ svastāye,
 huvēma vājasātaye.

4.31.11^b

8.9.13^b (Çaçakarṇa Kāṇva ; to Aḥvins)
 yād adyāçvināv ahām huvēya vājasātaye,
 yāt pṛtṣu turvāne sāhas tād chreṣṭham aḥvīnor āvaḥ.

Stanzas 5.35.6 and 8.6.37 are identical, except as to the additional pāda, ugrām pūrvīṣu pūrvyam in 8.6.37. Grassmann renders this pāda rather enigmatically by 'dich stärken, alten oft im Kampf'; Ludwig, 536, 'den gewaltigen ersten unter den vilen [geschöpften]', following Sāyana, bahviṣu prajāsu. Geldner, *Ved. Stud.* i. 144 note, 'dich den gewaltigen in Massen, dich den vordersten'; but *ibid.* 167, 'in Mengen dich, den Gewaltigen, zu allererst'. It seems to me that Grassmann has the right interpretation in his *Lexicon*, where he supplies ājiṣu, which occurs in the next stanza, with pūrvīṣu, 'the strong, first in many battles'. It is impossible to say whether the pāda was added in 5.35.6, or subtracted in 8.6.37.—*Cf.* the pāda, devām-devām huvema vājasātaye, 8.27.13^c.

5.35.8^b: 5.23.3^b; 8.5.17^a; 6.37^b, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

5.35.7^b (Prabhūvasu Āṅgīrasa ; to Indra)
 asmākam indra duṣṭāraṁ puroyāvānam ājiṣu,
 sayāvānam dhāne-dhane vājayāntam avā rātham.

8.84.8^b (Uçanas Kāvya ; to Agni)
 tām marjayanta sukrātum puroyāvānam ājiṣu,
 svēṣu kṣāyeṣu vājīnam.

For 5.35.7^d *cf.* vājayanto rāthā iva, 8.3.15; 9.67.17; and, for the repeated pāda, bhujyūm vājeṣu pūrvyam, 8.22.2; 46.20.

5.37.1^d: 4.25.4^c, yā indrāya sunāvāmēty āha.

5.37.5^c (Atri Bhāuma ; to Indra)
 pūṣyāt kṣēme abhī yōge bhavāty ubhé vṛtāu saṁyati sām jayāti,
 priyāḥ sūrye priyō agnā bhavāti yā indrāya sūtāsomo dādaçat.

10.45.10^c (Vatsapri Bhālandana ; to Agni)
 ā tām bhaja sāuçravasēṣv agna ukthā-ukthā ā bhaja çasyāmāne,
 priyāḥ sūrye priyō agnā bhavāty ūj jātēna bhīnadad ūj jānitvāih.

Ludwig, *iii.* 97, thinks that 5.37.5 is anterior to 10.45.10, but I fail to see why the repeated pāda is not treated equally well in both.

5.38.8^d, divāç ca gmāç ca rājathāḥ: 1.25.20^b, divāç ca gmāç ca rājasi.

[5.39.3^d, ā vājam darṣi sātāye: 9.68.7^d, nṛbhīr yatō vājam ā darṣi sātāye.]

[5.39.4^a, mánhiṣṭhām vo maghónām: 8.1.30^b, mánhiṣṭhāso maghónām.]

5.39.5^b: 1.10.5^a, ukthām indrāya çānsyam.

[5.39.5^{de}, gīro vardhanty ātrayo gīraḥ çumbhanty ātrayaḥ: 5.22.4^{de}, stómāir vardhanty ātrayo gīrbhīḥ çumbhanty ātrayaḥ.]

5.40.1^b (Atri Bhāuma ; to Indra)

ā yāhy ādribhiḥ sutām sōmañ somapate piba,
[vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c

8.21.3^c (Sobhari Kāṇva ; to Indra)

ā yāhīmā indavó 'ṣvapate gópata ūrvarāpate,
sōmañ somapate piba.

5.40.2^{ab}, 3^{ab} (Atri Bhāuma ; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sōmo ayám sutáh,
[vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c

vṛṣā tvā vṛṣaṇam huve vājriñ citrābhir ūtibhiḥ,

[vṛṣann indra vṛṣabhir vṛtrahantama.]

☞ refrain, 5.40.1^c-3^c

8.13.32^{ab}, 33^{ab} (Nārada Kāṇva ; to Indra)

vṛṣā grāvā vṛṣā mádo vṛṣā sōmo ayám sutáh,
vṛṣā yājñó yám ūvasi vṛṣā hávaḥ.

vṛṣā tvā vṛṣaṇam huve vājriñ citrābhir ūtibhiḥ,
vāvántha hí prātiṣṭutim vṛṣā hávaḥ.

The version of the fifth book, involving the refrain, seems to me primary, even though the refrain does not fit in syntactically in every place. In 8.13.31-33 the words vṛṣā hávaḥ are also refrain appendage ('tetrasyllabic pāda'); I assume that this type of workmanship is late; cf. Oldenberg, *Prolegomena*, pp. 111 ff., and see Part 2, chapter 2, class B 3. Cf. the pāda, āsti sōmo ayám sutáh, 8.94.4^a, for the second of the repeated pādas.

[5.40.4^c, yuktvá hāribhyam ūpa yāsad arvān: 1.177.1^d, yuktvá hāri vṛṣaṇā yāhy arvān.]

5.40.5^b, 9^b, tamasāvidhyad āsurāḥ.

5.41.2^{ab}, té no mitró vāruṇo aryamáyūr indra ṛbhukṣā marúto juṣanta: 1.162.1^{ab},
mā no mitró vāruṇo aryamáyūr indra ṛbhukṣā marúto pári khyan.

5.41.6^a (Atri Bhāuma ; to Viṣve Devāḥ, here Vāyu)

prá vo vāyúm rathayújam kṛṇudhvam prá devám víprañ panitāram arkāiḥ,
iṣudhyáva ṛtasāpāḥ púramdhír vāsvīr no átra pátnīr á dhiyé dhuḥ.

10.64.7^a (Gaya Plāta ; to Viṣve Devāḥ, here Vāyu and Pūṣan)

prá vo vāyúm rathayújam púramdhim stómāiḥ kṛṇudhvam sakhyáya
pūṣānam,

té hí devásya savitūḥ sávīmani krátum sácante sacítāḥ sácetasāḥ.

We may render 5.41.6: 'Exalt ye Vāyu, who is hitched to your chariot (so as to make it swift), exalt (him) the god, the poet, the singer with your hymns. May (the gods) who pay their debts, who love the ṛta (the sacrifice), in exchange for our prayer give us here opulent, excellent wives.' Cf. Pischel, *Ved. Stud.* i. 195, 199; Ludwig, *Ueber Methode*, p. 64. The translation is certain, except as to the word iṣudhyávaḥ for which see the authors just mentioned. Stanza 10.64.7 is intensely imitative, but I can discover no specific reasons for assuming as does Oldenberg, *RV. Noten*, p. 336, that it is later; 'Exalt ye Vāyu, who is hitched to your chariot, the opulent; exalt ye Pūṣan with your hymns, in order to obtain his friendship; for they (all the gods), of one sense, and one wisdom, at the bidding of God Savitar, follow out their plans.' Cf. Pischel, *ibid.* p. 204.

5.41.8^d (Atri Bhāuma ; to Viṣve Devāḥ)

abhí vo arce posyāvato nṛṇ vāstoḥ pátiṃ tváṣṭaram ráraṇaḥ,
dhānyā sajóṣā dhiṣāṇā námobhir vānaspátīṅr ṣadhi ráyá ṣeḥ.

5.42.16^b (The same)

práiṣā stómaḥ pṛthivīm antárikṣam vānaspátīṅr ṣadhi ráyá aṣyāḥ,
[devó-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatáu dhāt.]

5.42.16^{cd}

For 5.41.8 cf. Geldner, *Ved. Stud.* i. 170 ; Hillebrandt, *Ved. Myth.* i. 180, 517 ; Oldenberg, *BV. Noten*, p. 336.

[5.41.10^c, grṇṛté agnir etári ná ṣṣáih : 6.12.4^a, sásmákebhír etári ná ṣṣáih
(agni ṣṭave).]

Cf. the note under 6.12.4.

5.41.16^d (Atri Bhāuma ; to Viṣve Devāḥ)

kathá dāṣema námasā sudánūn evayá marúto áchoktāu prácravaso marúto
áchoktāu,

má nó 'hir budhnyò riṣé dhād asmákaṃ bhud upamátivániḥ.

7.34.17^a (Vasiṣṭha ; to Ahi Budhnya)

má nó 'hir budhnyò riṣé dhān má yajñó asya sridhad ṛtāyóḥ.

For 5.41.16 cf. Bergaigne, *JA.* xiii (1888). 139.

[5.42.3^d, candráni devāḥ savitá suvāti : 7.40.1^c, yád adyá devāḥ savitá suvāti.]

5.42.16^b, vānaspátīṅr ṣadhi ráyá aṣyāḥ : 5.41.8^d, vānaspátīṅr ṣadhi ráyá ṣeḥ.

5.42.16^{cd} (Atri Bhāuma ; to Viṣve Devāḥ)

práiṣā stómaḥ pṛthivīm antárikṣam [vānaspátīṅr ṣadhi ráyá aṣyāḥ,] 5.41.8^d
devó-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatáu dhāt.

5.43.15^{cd} (The same)

brhád váyo brhaté túbhyam agne dhiyájuro mithunásah sacanta,
devó-devaḥ suhávo bhūtu máhyaṃ má no mātá pṛthiví durmatáu
dhāt.

Note that the two stanzas following each of the present stanzas are identical, and that
5.41.8^d = 5.42.16^b.

5.42.17 = 5.43.16 (Atri Bhāuma ; to Viṣve Devāḥ)

uráu devā anibādhé syāma.

Only one páda ; cf. 3.1.11^a.

5.42.18 (Atri Bhāuma ; to Viṣve Devāḥ) =

5.43.17 (The same) =

5.76.5 (Atri Bhāuma ; to Aṣvina) =

5.77.5 (Avasyu Ātreya ; to Aṣvins)
 sām aṣvinor āvasā nūtanena mayobhuvā supráṇīti gamema,
 á no rayīm vahatam ótá virān á viṣvāny amṛtā sáubhagāni.

Note that 5.43.11^a = 5.76.4^c.

5.43.10^d (Atri Bhāuma ; to Viṣve Devāḥ)
 á námabhir marúto vakṣi viṣvān á rūpébhīr jātavedo huvānāḥ,
 yajñām giro jaritūḥ suṣṭutīm ca viṣve ganta maruto viṣva ūtí.

10.35.13^a (Luça Dhānāka ; to Viṣve Devāḥ)
 viṣve adyá marúto viṣva ūtí viṣve bhavantv agnāyaḥ sámiddhāḥ,
 viṣve no devá āvasá gamantu, viṣvam astu dráviṇām vājo asmé.

cf. 1.107.2^a

Oldenberg's reflection, RV. Noten, i. 339, as to whether viṣva ūtí in 5.43.10^d is to be changed to viṣvā ūtí, 'with every help' (unusual instrumental, and hiatus), is to be negatived, because of the same reading in the parallel which he has not noted; cf. also 7.57.7^a, á stutíṣo maruto viṣva ūtí. The repeated páda in 10.35.13 seems to me awkward (no verb) and secondary; note the partial repetition of its páda c (with one of four viṣva, substituted for ūpa) in 1.107.2^a.

5.43.11^a (Atri Bhāuma ; to Viṣve Devāḥ)
 á no divó bṛhatāḥ párvatād á sárasvatī yajatá gantu yajñām,
 hávaṁ devī jujuṣāná ghr̥tāci ṣagmām no vácam ucatí ṣṛnotu.

5.76.4^c (Atri Bhāuma ; to Aṣvins)
 idám hí vām pradīvi sthānam óka imé gṛhá aṣvinedām duroṇām,
 á no divó bṛhatāḥ párvatād ádbhyó yātam íṣam ūrjam váhanta.

Note the identity of 5.43.17 with 5.76.5.

5.43.15^{cd}: 5.42.16^{cd}, devó-devaḥ suhávo bhūtu máhyaṁ má no matá pṛthiví dṛ-
 matáu dhāt.

5.43.16 = 5.42.17 (only one páda).

5.43.17 = 5.42.18 = 5.76.5 = 5.77.5.

5.44.14^d, 15^d, távāhām asmi sakhyé nyókāḥ.

5.45.4^b (Sadapṛṇa Ātreya : to Viṣve Devāḥ)
 suktébhīr vo vácobhīr devájusṭāir indrá nv agnī ávase huvádhyāi,
 ukthébhīr hí ṣmā kaváyaḥ suyajñá avívasanto marúto yājanti.

6.59.3^c (Bharadvāja ; to Indra and Agni)
 okivānsā suté sácān áṣvā sápti ivádane,
 indrá nv agnī ávasehá vajrīṇā vayām devá havāmahe.

Prima facie the dative ávase in 5.45.4 is better than the instrumental ávasā in 6.59.3. Ludwig, 749, to 6.59.3, 'Indra und Agni mit ihrer gnade . . . rufen wir hieher'; Bergaigne, Quarante Hymnes, p. 86, 'nous vous prions de venir ici, ô Dieux, avec vos faveurs'. We may remember the numberless places in which the verb hū is used with ávase or ūtáya. Possibly, but not certainly, ávasehá = ávasa ihá, with double samdhi, and possibly 6.59.3 is posterior to 5.45.4. For 5.45.4 cf. Bartholomae, Bezz. Beitr. xv. 233; Hillebrandt, Ved. Myth. iii. 314 note.

5.45.10^a (Sadāpr̥ṇa Ātreya; to Viçve Devāḥ)

á súryo aruḥac chukráṃ árṇó 'yukta yád dharito vitápr̥ṭhāḥ,
udná ná návam anayanta dhīra açṛvatír āpo arvág atīṣṭhan.

7.60.4^b (Vasiṣṭha; to Mitra and Varuṇa)

[~~67~~ 4.45.2^a

úd vām pr̥kśāso mádhumanto asthur, á súryo aruḥac chukráṃ árṇāḥ,
yásmā ádityá ádhvano rádanti, mitró aryamá vāruṇāḥ sajóṣāḥ.] ~~67~~ 1.186.2^b

See under 4.45.2^a.

5.46.3^c (Pratiksātra Ātreya; to Viçve Devāḥ)

indrāgní mitrávāruṇáditim svāḥ pṛthivím dyám marútaḥ párvatāḥ apāḥ,
huvé viṣṇum pūṣāṇāṃ bráhmaṇas pátim bhágaṃ nú çánsāṃ savitāram útāye.

7.44.1^c (Vasiṣṭha; Liṅgoktadevatāḥ)

dadhikráṃ vaḥ prathamám açvinoçásam agním sámiddham bhágam
útāye huve,

indraṃ viṣṇum pūṣāṇāṃ bráhmaṇas pátim, ádityán dyāvāpṛthiví
apāḥ svāḥ.] ~~67~~ 7.44.1^d

Little doubt but what there is a more particular, presumably ritualistic relationship between these two stanzas, and, again, between both and 10.36.1: see under 7.44.1. The cadence, pūṣāṇāṃ bráhmaṇas pátim in 5.46.3^c, also at 7.41.1^c; the cadence, marútaḥ párvatāḥ apāḥ in 5.46.3^b, also at 10.36.1^c. The latter stanza, indeed, in its general sense and workmanship, belongs with the present two.

5.46.8^c (Pratiksātra Ātreya; Devapatnīstavaḥ)

utá gná vyantu devápatnīr indráṇy agnáyy açvíní ráṭ,
á ródaśi varuṇāní çṛṇotu vyántu devír yá ṛtúr jáninām.

7.34.22^b (Vasiṣṭha; to Viçve Devāḥ)

tá no rāsan rátiṣāco vāsūny á ródaśi varuṇāní çṛṇotu,
vārtūribhiḥ sugaraṇó no astu tváṣṭā sudátro ví dadhātu ráyah.

It is tempting to assume that the repeated páda in 7.34.22 is borrowed from the deva-patnī stanza, 5.46.8. Note, however, that Tvaṣṭar, the husband of the Gnāḥ, occurs in 7.34.22, which goes some distance to account for the presence there of páda b.—For the accent of ródaśi see Oldenberg, RV. Noten, pp. 326, 344.

5.51.1^c: 5.26.4^c, devébhīr havýádātaye.

[5.51.2^b, sátyadharmāṇo adhvarám: 1.12.7^b, sátyadharmāṇam adhvará.]

5.51.3^b (Svastyātreya Ātreya; to Viçve Devāḥ, here Agni)

viṣrebhīr vipra santya prātaryāvabhīr á gahi,
devébhīḥ sómapítaye.

8.38.7^a (Manu Vāivasvata; to Viçve Devāḥ, here Indra and Agni)

prātaryāvabhīr á gataṃ devébhīr jenyāvasū,
indrāgni sómapítaye.

Translate 5.51.3: 'With the sages, O kind sage, with (the gods) that come in the morning, come hither to drink the soma!' And 8.38.7: 'Come ye, O Indra and Agni, that have native wealth, hither with the gods that come in the morning, to drink the soma.' In this stanza the third páda of 5.51.3, devébhīḥ sómapítaye, seems stretched secondarily into two: devébhīr [jenyāvasū, indrāgni] sómapítaye.

5.51.5^{a-c} (Svastyātreya Ātreya ; to Viṣve Devāḥ, here Vāyu)
vāyav ā yāhi vitāye juṣāno havyādātaye,
pibā sutāsyāndhaso abhī prāyaḥ.

6.16.10^a (Bharadvāja ; to Agni)
āgna ā yāhi vitāye grṇāno havyādātaye,
nī hōta satsi barhīsi.

7.90.1^d (Vasiṣṭha ; to Indra and Vāyu)
prā vīrayā cūcayo dadrire vām adhvaryūbhir mādhumantaḥ sutāsah,
vāha vāyo niyūto yāhy ācha pibā sutāsyāndhaso mādāya.

Translate 5.51.5 : 'O Vāyu, come hither to enjoy, pleased, to the gift of havis ; drink of the pressed plant—to the feast.' This is the first of three successive stanzas (5-7), making an independent hymn, all of which have the refrain appendage, abhī prāyaḥ 'to the feast', added every time to good octosyllabic lines ; see Part 2, chapter 2, class B 3, and Oldenberg, Prol., p. 112 ff. The original source of the pāda would seem therefore to be 7.90.1, to wit : 'For the love of heroes (sons), the pure honied pressed drink was given you two (O Indra and Vāyu) by the Adhvaryu-priests ; bring, O Vāyu, hither your team, drink unto intoxication of the pressed plant.' Indeed 5.51.5 seems to be a conglomerate of parts of the two other stanzas.

5.51.6^{ab} : 4.47.2^{ab}, indraç ca vāyav eṣām sōmānām (5.51.6^b, sutānām) pitīm
arhathaḥ ; 1.134.6^c, sutānām pitīm arhasi.

5.51.7^a (Svastyātreya Ātreya ; to Viṣve Devāḥ)
sutā indrāya vāyāve sōmāso dādhyāçiraḥ,
nimnām nā yanti sīndhavo 'bhī prāyaḥ.

cf. 1.5.5^c

9.33.3^{abc} (Trita Āptya ; to Soma Pavamāna)
sutā indrāya vāyāve vārunāya marúdbhyaḥ,
sōmā arṣanti viṣṇave.

9.34.2^{abc} (The same)
sutā indrāya vāyāve vārunāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

9.65.20^{abc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
apsā indrāya vāyāve vārunāya marúdbhyaḥ,
sōmo arṣati viṣṇave.

The pāda, vārunāya marúdbhyaḥ also at 8.41.1^b ; 61.12^b ; see under 8.41.1.—For 5.51.7^{ab} cf. 9.63.15^{ab} ; for 5.51.7^c cf. under 8.6.34 ; for 9.65.20^a cf. 9.84.1^b, apsā indrāya vārunāya vāyāve, and see Bergaigne, i. 214 ; Mélanges Renier, p. 80.

5.51.7^b : 1.5.5^c ; 137.2^b ; 7.32.4^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sōmāso dādhyāçiraḥ.

5.51.8^b : 1.44.14^d, aṣvibhyām uśāsā sajuh.

5.51.8^c-10^c, ā yāhy agne atrivāt suté raṇa.

5.52.4^b (Çyāvāçva Ātreya ; to Maruts)
maritsu vo dadhimahi stōman yajīśān ca dhṛṇṇuyā,
viṣve yé mānuṣā yugā pānti mārtyam riṣāḥ.

cf. 1.42.2^b

6.16.22^b (Bharadvāja ; to Agni)
 prá vaḥ sakhāyo agnāye stómañ yajñām ca dhṛṣṇuyā,
 ára gāya ca vedhāse.

Translate 5.52.4: 'To the Maruts, in your behalf, let us sturdily offer praise and sacrifice, to all of them that (protect) the ages of men, protect the mortal from injury.' As regards 6.16.22 Ludwig, 382, renders, 'eurem Agni, o freunde, preist und singt mit anstrengung, (lied und opfer) dem ordner'. In his note he remarks, 'arca gāya : für arcata gāyata'. Grassmann, 'Auf, Freunde, eurem Agni bringt Gesang und Opfer kühnlich dar, Dem Ordner preis und singe ihm'. The absence of a verb in the first distich, and the anacoluthon between ab and c that remains even after supplying the verb, show that the scrappy stanza is modelled after existing patterns (cf. 6.45.4). There is no doubt that the repeated pāda originated in 5.52.4. In both stanzas vaḥ is the well-known, loose ethical dative, 'in your behalf'; cf. under 1.37.4.

5.52.4^d: 1.42.2^b; 5.67.3^d, pāñti mártyañ riṣāḥ.

[5.53.10^b, tveṣām gaṇām mārutañ návyasñam : 5.58.1^b, stuṣé gaṇām, &c.]

5.53.16^b (Çyāvaçva Ātreya ; to Maruts)
 stuhñ bhojāñ stuvató asya yāmani ráṇan gāvo ná yāvase,
 yatāḥ pūrvāñ iva sákhññr ānu hvaya girá gññhi kāmññah.

10.25.1^d (Vimada Āindra, or others ; to Soma)
 bhadrām no āpi vātaya máno dáksam utá krátum, cf 10.20.1
 ádhā te sakhyé ándhaso ví vo máde ráṇan gāvo ná yāvase vívakṣase.

For āpi vātaya see Max Müller, SBE. xxxii. 202, 437.—Cf. the pāda, gāvo ná yāvaseçv á, under 1.91.13^b.

5.54.11^d (Çyāvaçva Ātreya ; to Maruts)
 añseṣu va řṣṭāyaḥ patsú khādāyo vāksassu rukmá maruto ráthe çubhah, cf. 1.64.4^b
 agññbhrajaso vidyúto gábhastyoḥ çíprāḥ çirṣāsu vítatā hirañyáyññ.

8.7.25^b (Punarvatsa Kanva ; to Maruts)
 vidyúddhastā abhidyavaḥ çíprāḥ çirṣāñ hirañyáyññ,
 çubhrá vy añjata çriyé.

5.54.11^{cd} and 8.7.25^{ab} paraphrase one another, in deference to their respective metrical needs; incidentally the phrase çíprāḥ çirṣāsu in 5.54.11 is replaced by çíprāḥ çirṣāñ in 8.7.25. Since the Maruts, collectively, have many heads, the word çirṣāsu might seem more original, but similar expressions with generic singular are so easily called up from other languages as to make this argument otiose. For çíprāḥ see Max Müller, SBE. xxxii. 301; Henry, Mémoires de la Société de Linguistique, ix. 19 (reprint). In general cf. for the stanzas 1.64.4; 166.9.10; 7.56.13.

5.55.1^d–9^d, çubhām yātām ānu ráthā avṛtsata.

[5.55.8^c, virokññah sūryasyeva raçmāyaḥ : 10.91.4^d, arepāsah sūryasyeva, &c.]

5.55.9^{b+c} (Çyavāçva Ātreya ; to Maruts)

mṛlāta no maruto mā vadhiṣṭanāsmābhyam çarma bahulām ví yantana,
ádhi stotrāsya sakhyāsya gātana [çūbham yātām ānu rāthā avṛtsata.]

☞ refrain, 5.55.1^{d-9^d}

6.51.5^d (Rjicvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pītaḥ pīthivi mātār ādhrug āgne bhrātār vasavo mṛlātā naḥ,
viçva ādityā adite sājōṣā asmābhyam çarma bahulām ví yanta.

10.78.8^c (Syūmaraçmi Bhārgava ; to Maruts)

subhāgān no devāḥ kṛnūtā surātnān asmān stotīn maruto vāvṛdhanāḥ,
ádhi stotrāsya sakhyāsya gāta sanād dhī vo ratnadhēyāni sánti.

Aufrecht, in the Preface to his second edition of the Rig-Veda, p. xvi, thinks that the author of 6.51.5 used 5.55.9 as a pattern. He hints that he regards ādhrug in 6.51.5 as a makeshift to express the idea of mā vadhiṣṭana in 5.55.9. The argument does not seem weighty. On the other hand 10.78.8 does not make a specially good impression in relation to 5.55.9.—Cf. 9.72.9^d.

5.55.10^d : 4.50.6^d ; 8.40.12^d ; 48.13^d ; 10.121.10^d, vayām syāma pátayo rayīṅām.

5.56.1^d : 1.49.1^b ; 8.8.7^a, divāç cid rocanād ādhi.

5.56.4^d : 1.37.11^c, prá cyāvayanti yāmabhiḥ.

5.56.6^a, yuṅgdhvām hy áruṣi rāthe : 1.14.12^a, yuksvā hy áruṣi rāthe.

5.56.6^{od}, yuṅgdhvām hári ajirá dhurí vólhave váhiṣṭhā dhurí vólhave : 1.134.3^{bc},
váyú rāthe ajirá dhurí vólhave váhiṣṭhā dhurí vólhave.

5.57.7^d, bhakṣiyá vó 'vaso dáivyasya : 4.21.10^d, bhakṣiyá té 'vaso dáivyasya.

5.57.8 = 5.58.8 (Çyavāçva Ātreya ; to Maruts)

hayé náro marúto mṛlātā nas túvimaghāso ámṛtā řtajīñāḥ,
sátyaçrutaḥ kāvayo yúvāno bṛhadgirayo bṛhád ukṣámāñāḥ.

[5.58.1^b, stuṣé gaṇām mārutañ návyasīnām : 5.53.10^b : tveçām gaṇām, &c.]

5.61.10^c, párvateṣv ápaçritaḥ : 1.84.14^b, párvateṣv ápaçritam.

5.64.1^a, várupañ vo riçádasam : 1.2.7^b, várupañ ca riçádasam.

5.64.2^d : 1.127.10^c, viçvasu kṣāsu jóguve.

5.65.2^{b+d} (Rātaḥavya Ātreya ; to Mitra and Varuṇa)

tā hí çréṣṭhavarcasā rájānā dīrghaçrúttamā,
tā sátpati řtāvřdha řtāvānā jáne-jane.

8.101.2^b (Jamadagni Bhārgava ; to Mitra and Varuṇa)

vārsiṣṭhaksatrā urucákṣasā nārā rájānā dīrghaçrúttamā,

tā bahútā na dañsānā ratharyataḥ [sākām sūryasya raçmībhiḥ.] ☞ 1.47.7^d

5.67.4^b (Yajata Ātreya; to Mitra and Varuṇa with Aryaman)
 té hí satyá ṛtasṛṣṭa ṛtāvāno jáne-jane,
 sunthásah sudánavo ṛ'nhóç cid urucákrayah. ☞ 5.67.4^d

[5.65.5^b, syāma sapráthastame: 1.94.13^c, çárman syāma táva sapráthastame.]

[5.65.5^c, anehásas tvotáyah: 8.47.1^a–18^c, aneháso va utáyah.]

5.66.3^a (Rātahavya Ātreya; to Mitra and Varuṇa)
 tá vām éçe ráthānām urvīm gavyūtim eçām,
 rátahavyasya suṣṭutīm dadhfk stómair manāmahe.

5.86.4^a (Atri Bhāuma; to Indra and Agni)
 tá vām éçe ráthānām ṛindrāgní havāmahe, ☞ 5.86.4^b
 ṛpáti turásya ráthaso, vidvánsā gírvapastamā. ☞ 5.86.4^c

There is no difficulty in 5.86.4, whether we render éçe by 'for the promotion', or by 'at the desire'. The former is, recently, the conclusion of Geldner, *Ved. Stud.* ii. 290; the latter that of Oldenberg, *ZDMG.* lxii. 477; *RV. Noten*, p. 359. I see no reason for refusing the guidance of such expressions as gávām éçe 10.48.9, or ráyá éçe, 5.41.5, 8, respectively 'when desiring cows, or wealth'. Accordingly 5.86.4: 'We call upon you, O Indra and Agni, when we desire chariots, ye lords of prompt liberality, wise, fondest of hymns.' According to Oldenberg, *RV. Noten*, p. 359 (cf. *ZDMG.* liv. 608, note), 5.66.3 would yield some such result: '(We beseech) you, when we desire chariots, for broad scope for them;—beautiful praise with hymns do we eagerly devise for him that spends oblations.' Geldner, l. c.: 'Euch beide verehren wir dreist mit Stomas, damit diese Wagen auf eine weite Bahn gelangen, (kommt) zu des Rātahavya Loblied.' Neither of these more recent translations, nor two others which Ludwig, 103, proposed, are conclusive. Grassmann, 'Mit Lob gedenken eurer wir, mit Ernst, wenn eurer Wagen Schar hineilet auf die weite Flur und zu des Opfrer's Lobgesang'. One thing seems certain, namely, that the chariots belong to the sacrificers, not to the gods (sunvató ráthah, 1.94.8), but I confess that 5.66.3, most likely secondary, seems to me as obscure as ever.

5.66.4^c, ní ketunā jánānām: 1.191.4^c, ní ketávo jánānām.

5.67.1^c (Yajata Ātreya; to Mitra and Varuṇa)
 báḷi itthá deva nískṛtām ádityā yajatām brhát,
 várūṇa mītráryaman vārsiṣṭham kṣatrām açáthe.

8.67.4^b (Matsya Sāmmada, or others; to Ādityas)
 ṛmáhi vo mahatām ávo, várūṇa mītráryaman, ☞ 8.47.1^a
 ṛávānsy á vṛṇImahe. ☞ 8.26.21^c
 10.126.2^b (Kulmalabarhiṣa Çailuṣi, or Anhomuc Vamadevya; to Viçve Devāḥ)

tád dhí vayám vṛṇImáhe várūṇa mītráryaman,
 yená nír áhhaso yuyám páthá nethá ca mártiyam áti dvīṣah.

Cf. várūṇo mītró aryamá, under 1.26.4^b; and the two pádas 7.59.1^a, tásmā agne várūṇa mītráryaman (note enclitic agne), and 8.19.35^c, vayám té vo várūṇa mītráryaman. For 5.67.1 cf. Oldenberg, *RV. Noten*, p. 360.

5.67.2^a (Yajata Ātreya; to Mitra and Varuṇa)
 á yád yónim hiraṇyáyañ várūṇa mītra sádathah,
 ṛdhartāra carṣapnām, yantām sunmām riçadasā. ☞ 1.17.2^c

9.64.20^a (Kaṣyapa Mārīca ; to Soma Pavamāna)
 á yád yónim hiraṇyáyam açúr ṛtásya sídati,
 jáhāty apracetasaḥ.

5.67.2^c: 1.17.2^c, dhartāra carṣaṇinām.

5.67.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 8.18.3^b; 28.2^a; 83.2^b; 10.126.3^{b-7}^b, várūṇo
 mitró aryamā.

5.67.3^d: 1.41.2^b; 5.52.4^d, pánti mártyaṁ riṣāḥ.

5.67.4^b, ṛtāvāno jáne-jane: 5.65.2^d, ṛtāvānā jáne-jane.

5.67.4^d (Yajata Ātreya ; to Mitra and Varuṇa with Aryaman)
 té hí satyá ṛtaspr̥ca ṛtāvāno jáne-jane,
 sunithásah sudánavo 'nhóç cid urucákrayaḥ.

☞ 5.65.2^d

8.18.5^c (Irimbiṭhi Kāṇva ; to Ādityas)
 té hí putráso áditer vidúr dvésāṅsi yótave,
 añhóç cid urucákrayo 'nehásah.

Pāda 8.18.5^c is clearly composite: anehásah is cadence in 8.45.11^c; see Part 2, chapter 2, class B.4.

5.69.3^b (Urucakri Ātreya ; to Mitra and Varuṇa with Aditi)
 prātár devīm áditim johaṁmi madhyāṁdina úditā súryasya,
 rāye mitrāvaruṇa sarvátātēle tokāya tánayāya çām yóḥ.

5.76.3^b (Atri Bhāuma ; to Açvins)
 utá yātaṁ saṁgavé prātár áhno madhyāṁdina úditā súryasya,
 dívā náktam ávasā çāntamena nédānīm pīttr açvinā tatāna.

For sarvátātā in 5.69.3 see Oldenberg, ZDMG. lv. 301.

5.71.1^a (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 á no gantaṁ riçādasā várūṇa mitra barhāṇā,
 úpemām çārum adhvarām.

8.8.17^a (Sadhvaṅsa Kāṇva ; to Açvins)
 á no gantaṁ riçādasemām stóman purubhuja,
 kṛtām naḥ suçriyo nareṁá dátam abhiṣṭaye.

5.71.2^c (Bāhuvṛkta Ātreya ; to Mitra and Varuṇa)
 viçvasya hí pracetasā várūṇa mitra rájathaḥ,
 içāná pipyataṁ dhíyaḥ.

7.94.2^c (Vasiṣṭha ; to Indra and Agni)
 ṛçṇutām jaritúr hávam, indragñi vānataṁ girah,
 içāná pipyataṁ dhíyaḥ.

☞ 7.94.2^a

5.71.2—] *Part 1: Repeated Passages belonging to Book V* [288

9.19.2° (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna, here
Indra and Soma)
yuvām hi sthāḥ svārpātī indraç ca soma gópati,
içānā pipystām dhíyah.

5.71.3°, úpa naḥ sutām á gatam : 1.16.4° ; 3.42.1°, úpa naḥ sutām á gahi.

5.71.3^b (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)

úpa naḥ sutām á gatam, vāruṇa mítra dāçúṣaḥ,
úasyā sómasya pítāye.

☞ 1.16.4°

☞ 1.22.1°

8.47.1^b (Trita Āptya ; to Ādityas)

úmahī vo mahatām ávo, vāruṇa mítra dāçúṣe,
yām adityā abhí druhó rákṣathā ném aghām naçad úaneháso va útāyah
sutāyo va útāyah.

☞ 8.47.1°

☞ refrain, 8.47.1° ff.

5.71.3° : 1.22.1° ; 23.2° ; 4.49.5° ; 6.59.10^d ; 8.76.6° ; 94.10°-12°, asyā sómasya
pítāye.

5.72.1°-3°, ní barhíṣi sadatām (3°, sadatām) sómapítāye.

5.72.3^b (Bahuvṛkta Ātreya ; to Mitra and Varuṇa)

mítrāç ca no vāruṇaç ca juçéthām yajñám iṣṭāye,
ú ní barhíṣi sadatām sómapítāye.

☞ refrain, 5.72.1°-3°

5.78.3^b (Saptavadhri Ātreya ; to Açvins)

áçvinā vajinivasu juçéthām yajñám iṣṭāye,
úhansāv iva patatam á sutām úpa.

☞ refrain, 5.78.1°-3°

8.38.4° (Çyāvaçva Ātreya ; to Indra and Agni)

juçéthām yajñám iṣṭāye sutām sómam sadhastuti,
indrāgni á gatam narā.

5.73.1^d (Paura Ātreya ; to Açvins)

yád adyá sthāḥ parāvāti yád arvāváty açvinā,
yád vā purú purubhujā yád antárikṣa á gatam.

8.97.5^d (Rebha Kāçyapa ; to Indra)

yád vāsi rocané divāḥ úsamudráyádhi viṣṭāpi,
yát párthive sádane vṛtrahantama yád antárikṣa á gahi.

☞ 8.34.13^b

Cf. for 5.73.1^{ab} the very similar distich 8.13.15^{ab}; 97.4^{ab}, yác çakrási parāvāti yád
arvāvāti vṛtrahan. For the stanza see Oldenberg, RV. Noten, p. 36c, bottom.

5.73.2° (Paura Ātreya ; to Açvins)

ihá tyá purubhútamā purú dánśānsi bíbhratā,
varasyá yāmy ádhrigu huvé tuvīṣṭamā bhujé.

8.22.3° (Sobhari Kāṇva ; to Açvins)

ihá tyá purubhútamā devá námobhir açvinā,
úarvācinā sv ávase karāmahe, úgántārā dāçúṣo gṛhām.

☞ c : cf. 8.22.3° ; d : 8.5.5°

5.73.3^b: 1.30.19^b, cakráñ ráthasya yemathuh.

5.73.5^a (Paura Ātreya ; to Aṣvins)

á yád vām sūryá rátham tíṣṭhad raghuṣyádam sáda,
pári vām aruśá váyo ghrná varanta átápaḥ.

8.8.10^a (Sadhvañsa Kāṇva ; to Aṣvins)

á yád vām yóṣaṇá rátham átíṣṭhad vajinvasu,
vícvañy aṣviná yuvám prá dhítāny agachatam.

Cf. 1.116.17.

[5.73.10^a, imá bráhmāñi várdhanā : 8.62.4^b, índra bráhmāñi várdhanā.]

5.74.10^{ab} (Paura Ātreya ; to Aṣvins)

áṣviná yád dha kárhi cic chuṣrūyátām imám hávam,
vásvr u sū vām bhújaḥ pñicānti sū vām pñcaḥ.

8.73.5^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya ; to Aṣvins)

yád adyá kárhi kárhi cic chuṣrūyátām imám hávam,

ánti śád bhutu vām ávaḥ.]

☞ refrain, 8.73.1^c—18^c

5.75.1^c—9^c, mádhvi máma ṣrutam hávam.

5.75.2^c: 1.92.18^b; 8.5.11^b; 8.1^c, dásrā hírañyavartani ; 8.87.5^c, dásrā hírañya-
vartani ṣubhas pati.

5.75.3^b (Avasyu Ātreya ; to Aṣvins)

á no rátnāñi bíbhratāv áṣviná gáchatam yuvám,

rúdrā hírañyavartani juṣāṇá vajinvasu [mádhvi máma ṣrutam hávam.]

☞ refrain, 5.75.1^a—9^c

8.8.1^b (Sadhvañsa Kāṇva ; to Aṣvins)

[á no víṣvābhir utíbhír, áṣviná gáchatam yuvám,

☞ 7.24.4^a

[dásrā hírañyavartani,]píbatam somyám mádhu.]

☞ c: 1.92.18^b; d: 6.60.15^d

8.85.1^b (Kṛṣṇa Āñgírasi ; to Aṣvins)

[á me hávam násaty, áṣviná gáchatam yuvám,

☞ 1.183.5^d

mádhvaḥ sómasya pítáye.

Note that 5.75.2^c = 8.8.1^c.—The páda, rúdrā hírañyavartani, 5.75.3^b, is a version of the more frequent dásrā hírañyavartani ; see under 1.92.18.

5.75.7^a: 1.22.1^b; 5.78.1^a, áṣvināv éhá gachatam.

5.75.7^b (Avasyu Ātreya ; to Aṣvins)

[áṣvināv éhá gachatam, násatyá má ví venatam,

☞ 1.22.1^b

tiráṣ cid aryayá pári vartír yatam adábhya [mádhvi máma ṣrutam hávam.]

☞ refrain, 5.75.1^a—9^c

5.78.1^b (Saptavadhri Ātreya; to Aṣvins)

ḷāṣvināv éhá gachatam, násatyā má ví venatam, ☞ 1.22.1^b
 ḷhañsáv iva patatam á sután úpa, ☞ refrain, 5.78.1^c-3^c

For tiráç aid aryayá pári see Oldenberg, Prol. p. 458, note; RV. Noten, p. 363 (where earlier literature is cited). It seems to me that we must adhere to Roth's early conjectural emendation arya á. Cf. my remarks under 4.29.1^o.

5.75.9^d: 1.30.18^b, rátho dasrāv ámartyaḥ.

5.76.3^b: 5.69.3^b, madhyámdina úditā súryasya.

5.76.4^c: 5.43.11^a, á no divó bṛhatáḥ párvatād á.

5.76.5 = 5.42.18 = 5.43.17 = 5.77.5.

5.77.5: see preceding item.

5.78.1^a: 1.22.1^b; 5.75.7^a, áṣvināv éhá gachatam.

5.78.1^b: 5.75.7^b, násatyā má ví venatam.

5.78.1^c-3^c, hañsáv iva patatam á sután úpa.

5.78.3^b: 8.38.4^a, juṣéthām yajñám iṣṭáye; 5.72.3^b, juṣétām yajñám iṣṭáye.

[5.78.8^a, yáthā váto yáthā vánam: 10.23.4^d, úd íd dhñnoti váto yáthā vánam.]

5.79.1^{de}-3^{de}, satyaçravasi váyyé sújáte áçvasunṛte: 5.79.1^e-10^e, sújáte áçvasunṛte.

5.79.2^b: see next item.

5.79.3^b, 9^a: 1.48.1^b, vy uchā duhitar divaḥ; 5.79.2^b, vy áucho duhitar divaḥ.

5.79.6^a: 4.32.12^o, áiṣu dhā virávad yáçah.

5.79.6^c, 7^c, yé no rádhāñsy áhrayā (7^c, áçvyā).

5.79.7^b: 4.55.9^a, úṣo maghony á vaha.

5.79.8^a (Satyaçravas Ātreya; to Uṣas)

utá no gómatīr iṣa á vahā duhitar divaḥ,

ḷsākám súryasya raçmíbhīḥ, çukráñḥ çócadbhir arcfbhīḥ ḷsujáte áçvasunṛte,]

c: 1.47.7^d; e: refrain, 5.79.1^e-10^e

8.5.9^a (Brahmātithi Kaṇva; to Aṣvins)

utá no gómatīr iṣa utá sātīr aharvidā,

vī patháḥ sātáye sitam.

9.62.24^a (Jamadagni Bhārgava; to Soma Pavamāna)

utá no gómatīr iṣo víçvā arṣa pariṣṭúbhaḥ,

ḷgrñānó jamádagninā,]

☞ 3.62.18^a

Cf. the páda, tvám no gómatīr iṣaḥ, 8.23.29^b.

5.79.8^c: 1.47.7^d; 137.2^e; 8.101.2^d, sākām sūryasya raçmībhiḥ.

5.79.3^b, 9^a: 1.48.1^b, vy ūchā duhitar divaḥ; 5.79.2^b, vy āucho duhitar divaḥ.

5.80.4^c: 1.124.3^c, ṛtāsya pánthām ānv eti sādhu: 10.66.13^b, ṛtāsya pánthām ānv emi sādhyā.

5.80.4^d: 1.124.3^d, prajānatīva ná díço mināti.

[5.80.6^b, yōçeva bhadrā ní riṇṭe āpsaḥ: 1.124.7^d, usā hasrēva ní riṇṭe āpsaḥ.]

5.80.6^c (Satyaçravas Ātreya; to Uṣas)

eṣā pratiçī duhitā divo nṛñ yōçeva bhadrā ní riṇṭe āpsaḥ, ☞ cf. 1.124.7^d
vyūrṇvatī dāçūṣe vāryāṇi pūnar jyótir yuvatīḥ pūrvāthakah.

6.50.8^d (Rjicvan Bhāradvāja; to Viçve Devāḥ; here Savitar)

ā no devāḥ savitā trāyamāno, hiraṇyapaṇir yajató jagamyāt, ☞ cf. 6.50.8^a
yó dátravañ usāso ná prátikañ vyūrṇuté dāçūṣe vāryāṇi.

It would seem natural that the Uṣas-stanza, 5.80.6, is the original occasion of the repeated pāda, because the same goddess figures, 6.50.8, in a secondary comparison, so familiar as to verge upon proverb. Cf. the opening paragraphs of Part 2, chapter 4.—The cadence dāçūṣe vāryāṇi also in 1.35.8^d; 1.163.13^d; MS. 1.5.4^a; 70.12; ApÇ. 6.17.10^c.

5.82.2^a, āsya hí svāyaçastaram: 5.17.2^a, āsya hí svāyaçastarah.

5.82.2^c (Çyāvāçva Ātreya; to Savitar)

āsya hí svāyaçastaram, savitūḥ kác canā priyām, ☞ 5.17.2^a
ná minanti svarājyam.

8.93.11^b (Sukakṣa Āṅgirasa; to Indra)

yāsya te nú cid ādīçam ná minānti svarājyam,
ná devó nádhrigur jānaḥ.

5.82.3^b (Çyāvāçva Ātreya; to Savitar)

sá hí rátnāni dāçūṣe suvāti savitā bhágaḥ,
tām bhágām citrām imahe.

7.66.4^c (Vasiṣṭha; to Ādityas)

āyá adyá sūra údité, 'nagā mitró aryamá, ☞ 7.66.4^a
suvāti savitā bhágaḥ.

The stanza 7.66.4 is less well knit than 5.82.3, suvāti having no object, but the construction continues tolerably in the next stanza, suprávir astu sá kṣáyāḥ. Yet I have little doubt that suvāti savitā bhágaḥ originated in connexion with rátnāni in 5.82.3. Cf. 4.55.10; 5.42.5; 7.15.12, in all of which savitā bhágaḥ is implored to bestow goods or benefits.

5.82.6^a (Çyāvāçva Ātreya; to Savitar)

ánāgaso áditaye devāsya savitūḥ savé,
víçvā vāmāni dhīmahi.

8.22.18^d (Sobhari Kāṇva ; to Aṅvins)

suprāvargāṃ suvīryaṃ susthū vāryam ānādhṛṣṭaṃ rakṣasvīnā,
asmīn ā vām āyāne vājīnīvasi viṅvā vāmāni dhīmahi.

8.103.5^d (Sobhari Kāṇva ; to Agni)

sā dr̥ḥé cid abhi tr̥ṇatti vājam ārvatā ,sā dhatte āksiti ṣṛāvah,] ~~or~~ 1.40.4^b
tvé devatrā sādā purūvaso viṅvā vāmāni dhīmahi.

The word ārvatā in 8.103.5 seems to me to be hypermetric and glossal ; differently Arnold, VM., p. 315. Both form and sense of the stanza show it to be a late conglomerate.

5.83.1^b (Atri Bhāuma ; to Parjanya)

āchā vada tavāsam gr̥bhīr abhi stuhī parjanyaṃ nāmasā vivāsa,
kānikradad vṛṣabhō jīrādānū réto dadhāty oṣadhīsu gārbham.

8.96.12^b (Tiraçci Āṅgīrasa, or Dyutāna Māruti ; to Indra)

tād vidiḍḍhi yāt ta indro jújoṣat stuhī suṣṭutīm nāmasā vivāsa,
ūpa bhūsa jaritar mā ruvaṇyaḥ ṣṛāvāyā vācam kuvīd aṅgā védāt.

Prima facie 5.83.1 ought to be the original source of the pāda. See the opening paragraphs of Part 2, chapter 4.

5.83.5^d (Atri Bhāuma ; to Parjanya)

yāsyā vraté pṛthivī nānamīti yāsyā vraté ṣaphāvaj jārbhur̥ti,
yāsyā vratā oṣadhīr viṅvārūpāḥ sā naḥ parjanya māhi ṣārma yacha.

10.169.2^d (Çabara Kākṣivata ; to Gāvah)

yāḥ sārūpā virūpā ékarūpā yāsām agnīr iṣṭyā nāmāni véda,
yā āṅgīrasas tāpasehá cakruṣ tābhyāḥ parjanya māhi ṣārma yacha.

We may presume that 10.169.2^d echoes the fine Parjanya hymn. The relation of Parjanya to cattle is, of course, through the plants which they must eat to prosper ; see 5.83.4, 5, 10 ; 10.169.1.

[5.83.9^d, yāt kīm ca pṛthivyām ādhi : 8.49.7^b ; 50(Val.2).7^b, yād vā pṛthivyām ādhi (8.50.7^b, divī).]

[5.85.8^c, téna viṅvasya bhūvanasya rájā : 3.46.2^c ; 6.36.4^d, éko viṅvasya, &c. ; 9.97.56^b, sómo viṅvasya, &c. ; 10.168.2^d, asyā viṅvasya, &c.]

[5.85.6^b, mahīm devāsya nákir á dadharṣa ; 6.7.5^b, mahāny agne nákir, &c.]

5.85.7^b, sákhāyaṃ vā sādām íd bhrátaraṃ vā : 1.185.8^b, sákhāyaṃ vā sādām íj jāspatīm vā.

[5.85.7^d, yāt sīm ágaç cakr̥mā çīçrāthas tát : 1.179.5^c ; 7.93.7^c, yāt sīm ágaç cakr̥mā tát sú mṛlatu (7.93.7^c, mṛla).]

5.85.8^b (Atri Bhāuma ; to Varuṇa)

kitavāso yād riripūr ná divī yād vā ghā satyām utá yān ná vidmā,
sārvā tá ví ŷya çithiréva devādhā te syāma varuṇa priyāsah.

10.139.5^o (Viṣvāvasu Devagandharva ; to Viṣvāvasu)
viṣvāvasur abhī tán no gr̥ṣātu divyó gándharvo rájaso vimánaḥ,
yád vā ghā satyám utá yán ná vidmá dhīyo hinvánó dhīya ín no avyāḥ.

For the possible relationship of 10.139.5 with an itihāsa in PB. 6.9.22, and its meaning, see Geldner, *Ved. Stud.* lii. 51, 54.

5.86.2^c (Atri Bhāuma ; to Indrāgni)

yá p̥tānāsu duṣṭārā yá vájeṣu ṣraváyyā,
yá páñca carṣañír abhī ndrāgní tá havāmahe.]

☞ 1.21.3^b

7.15.2^a (Vasiṣṭha Māitravaruṇi ; to Agni)

yāḥ páñca carṣañír abhī niṣasáda dáme-dame,
[kavír gr̥hápatis yúvā.]

☞ 1.12.6^b

9.101.9^o (Nahusa Mānava ; to Pavamāna Soma)

yá ójiṣṭhas tám á bhara pávamāna ṣraváyyam,
yāḥ páñca carṣañír abhī rayím yéna vānāmahāi.

Cf. also under 1.86.5.—See Muir, *OST.* i. 178.

5.86.2^d : 1.21.3^b ; 6.60.14^d, indrāgní tá havāmahe.

5.86.4^a : 5.66.3^a, tá vām eṣe ráthanām.

5.86.4^{b+c} (Atri Bhāuma ; to Indra and Agni)

[tá vām eṣe ráthanām,] indrāgní havāmahe,
páti turásya rádhaso vidvánsá girvanastamā.

☞ 5.66.3^a

6.60.5^b (Bharadvāja ; to Indra and Agni)

ugrá vighanínā mrdhá indrāgní havāmahe,
[tá no m̥ṣāta Id̥ṣe.]

☞ 1.17.1^c

6.44.5^b (Çaṁyu Bārhaspatya ; to Indra)

yám vardháyantíd girāḥ pátiṁ turásya rádhasaḥ,
tám ín nv āsya ródasi [deví çūṣman saparyataḥ.]

☞ 6.44.5^d

Cf. indrāgní tá havāmahe under 1.21.3^b.

5.86.6^{c+e} (Atri Bhāuma ; to Indra and Agni)

evéndrāgnibhyām áhāvi havyam çuṣyam gh̥rtám ná pūtám ádrībhiḥ,
tá sūriṣu çrávo br̥hád rayím gr̥ṣātsu didh̥rtam ísam gr̥ṣātsu didh̥rtam.

8.12.4^b (Parvata Kaṇva ; to Indra)

imám stómam abhíṣṭaye gh̥rtám ná pūtám adrivaḥ,
yéna nú sadyá ójasá vavákṣiṭha.

8.13.12^b (Nārada Kaṇva ; to Indra)

[indra çaviṣṭha satpate,] rayím gr̥ṣātsu dhārāya,
[çrávaḥ sūribhyo am̥tām vasutvanām.]

☞ 8.13.12^a

☞ 7.81.6^a

Ludwig, 748, translates 5.86.6 as follows : 'So ward Indra und Agni das havyam ausgerufen, kraftdarstellendes gh̥rta, durch der staine [soma pressende] tätigkeit geheiligt, &c.' Grass-

mann: 'So wurde kräft'ger Opfertguss von Steinen, reiner Butter gleich, dem Indra, Agni ausgepresst, &c.' Grassmann takes áhavi in the sense of ásavi; in this way he is able to make ádribhiḥ depend upon áhavi. But I do not believe that áhavi ádribhiḥ go together, or that they mean 'was pressed by the stones'. Ludwig ignores the comparison in ná, and separates the expression gṛtám ná pítám ádribhiḥ which on its face would seem to mean 'like ghee purified by the ádri'. But what part the ádri may have played in purifying ghee escapes my knowledge. Soma is páripūto ádribhiḥ in 1.135.2, but not ghee. The parallel of 8.12.4 may help to clear the difficulty: '(Receive) this song of praise, purified like ghee, O thou whose is the press-stone, that thou mayest help; that (song of praise) by which now at once thou hast waxed in strength.' See 6.10.2, gṛtám ná úci matáyah pavante 'like pure ghee the prayers flow purified'. The expression gṛtám ná pítám (súpítam), in comparisons, also 3.2.1; 4.10.6; 5.12.1. This suggests the following translation for 5.86.6^{ab}: 'Thus for Indra and Agni a solid offering was offered—like purified ghee—accompanied by the (pressing of soma) by the press-stones.' This preserves the parallelism between the two pádas without interfering with the natural construction of either.

Oldenberg, RV. Noten, p. 368, is also struck by the difficulty of ádribhiḥ in 5.86.6, and, like myself, doubts whether ghee was ever purified by press-stones. Whatever may be the true sense of 5.86.6 we may be pretty sure that its author had in mind the previously existing expression gṛtám ná pítám adriṅah.

5.87.2^d (Evayāmarut Ātreya; to Maruts)

prá yé jātá mahiná yé ca nú svayám prá vidmánā bruváta evayāmarut,
krátvá tát vo maruto nádhñse çávo dāná mahná tát eṣám ádhrṣṭaso nádrayah.

8.20.14^d (Sobhari Kāṇva; to Maruts)

tán vandasva marútas tán úpa stuhi tésám hí dhúnñmā,
aráñām ná caramás tát eṣám dāná mahná tát eṣám.

We may render 5.87.2: 'They who are born with might, and who now themselves manifest themselves with wisdom (or, by wise works)—evayāmarut; that might of yours, (coupled) with skill, O Maruts, is not to be assailed;—that (strength) of theirs coupled with liberality and greatness.' I agree with Grassmann; Lanman, JAOS. x. 533; Johansson, Bezz. Beitr. xx. 89, note; and Oldenberg, ZDMG. lxiii. 290, in regarding dāná as instrumental (probably of dāmán). As regards 8.20.14 Grassmann seems to me on the right track: 'Verehre, preise diese Maruts; denn sie sind laut rauschend Rades Speichen *gleich*, von denen *keine* je die letzte ist, so sind auch sie an Gaben und an Macht.' Yet in this rendering ná in arāñām ná caramás does double service, once as 'gleich' and once as 'keine'. Accordingly I would modify Grassmann, 'Praise, laud these Maruts! For among these impetuous gods (there is) no last spoke; that (strength, sáhas, supplied from the preceding stanza) is theirs, that (strength) with liberality and greatness is theirs.' That is to say, the impetuous Maruts rush on continuously like the spokes of the rolling wheel none of which is last. Differently, Ludwig, 702; Neueste Arbeiten, p. 41; Max Müller, SBE. xxxii. 401; Pischel, Ved. Stud. i. 101. The interpretation of 8.20.14 being after all not quite certain, we can do no more than suspect that its last, rather loosely attached páda, is added secondarily, the author being reminded of it by the ending tát eṣám in the penultimate páda.

5.87.5^e (Evayāmarut Ātreya; to Maruts)

svanó ná vó 'mavān rejayad vṛṣā tveṣó yayis taviṣá evayāmarut,
yéná sáhanta ṛñjāta svárocīṣa stháraçmāno hiraṇyáyāḥ sváyudhása iṣmīṇaḥ.

7.56.11^a (Vasiṣṭha; to Maruts)

sváyudhása iṣmīṇaḥ suniṣká utá svayám tanvaḥ çumbhamānaḥ.

The hieratic word iṣmīn occurs, as far as I know, only four times, all in the Rig-Veda. Yaska deals with the word in Nirukta 4.16, to no purpose. All Western authorities, as far as I know,

of them, derive the word from the root *iṣ* 'impel', or from the noun *iṣ* 'strength', and translate by something like 'hasting', 'driving', or 'forceful'. Under such construction *iṣmīnaḥ* in 7.56.11 is badly coordinated with its surroundings, because it is preceded and followed by words designating the war-like or personal equipment of the Maruts. I think it can be made plain that the word is shortened from **iṣu-min* 'armed with arrows', that, therefore, it is a perfect equivalent of *iṣumant*. For the omission of *u* before *m* I may simply refer to Wackernagel, *Altindische Grammatik*, i. p. 59, with the additional remark that the loss of *u* before *m* seems therefore to be organic, just as is the loss of *u* before *v*.

In RV. 5.52.16 the created Maruts are said to call upon their father Rudra, *ādha pitāram iṣmīnaḥ rudrām vocanta gīkvasaḥ*. The translation 'stormy' suits Rudra of course; still better, however, is 'armed with arrows'; see *rudrāya kṣipreṣave* 'for Rudra who has swift arrows' in RV. 7.46.1; *rudrāḥ sviṣūḥ* 'Rudra who has strong arrows' in RV. 5.42.11. In the Ṣatarudriya sections of the Yajur-Vedas we have *namas tigmeṣave*, and *namas tikṣeṣave*, both, of course, referring to Rudra; see my Vedic Concordance in that order. In AV. 1.19.3 we have *rudrāḥ ṣaravyāyātān amitrān vī vidhyatu*, 'May Rudra with a volley of arrows hit our enemies'; cf. also RV. 10.125.6; AV. 15.5.5. Rudra's missile (*rudrāya hetīḥ*) is dreaded in every book of the literature. A typical expression is, *rudrāya hetīḥ pāri vo vṛnaktu*, TS. 1.1.1.1, et al. (see Concordance). Rudra is really the typical archer (*āstar*) of the Veda, AV. 6.93.1; RV. 10.64.8. The archer is described as *iṣumant*, of course, RV. 2.42.2; cf. AV. 20.127.6. The equation *iṣmīn = iṣumant* follows automatically.

Otherwise *iṣmīn* is an attribute of the Maruts. They are described as *svāyudhāsa iṣmīnaḥ*, 'having strong weapons and armed with arrows', in RV. 5.87.5; 7.56.11; as *vācīmanta iṣmīnaḥ*, 'armed with axes and arrows', in 1.87.6. But in 5.57.2 they are *vācīmanta ṛṣṭimānto . . . sudhānvāna iṣumantaḥ*, 'armed with axes, spears, bows, and arrows',¹ and so again *iṣmīn = iṣumant*. Cf. also RV. 5.53.4 (*dhānvasu* by the side of *vācīṣu*); 8.20.4, 12. It is scarcely necessary to say that *iṣmīnaḥ* and *iṣumantaḥ* are metrical doublets, and that of the two *iṣmīnaḥ* is the secondary formation, as, e. g. *ojasvin : ojasvant*; *bhrājasvin : bhrājasvant*.² Stems in *-vin* and *-min* are primarily and in the main *-vant* and *-mant* stems modulated as *-in* stems.

Of the two forms of the repeated *pāda* that in 5.87.5 is apparently primary, *sunīṣkāḥ* being added from some such connexion as 4.37.4^b.—The word *sthāraçmāno* in 5.87.5 (for which, last, Oldenberg, RV. Noten, p. 369) suggests *sthīrā* 'with firm reins'; perhaps with a kind of haplology from *sth(ir)āraçmānaḥ* (cf. 6.67.1). I do not think that *tiṣṭhanti raçmānaḥ* would mean anything in Sanskrit.—For 5.87.5 cf. Geldner, Ved. Stud. iii. 32.

¹ Cf. in the Ṣatarudriya, *nama iṣumadbhyo dhanvāyibhyaṣ* (or, *dhanvāyibhyaṣ*) *ca*; see Concordance.

² See Concordance, under *indrājasvinn*, and *sūrya bhrājiṣṭha*.

REPEATED PASSAGES BELONGING TO BOOK VI

[6.1.2^a, ádha hótá ny ástdo yájryān: 5.1.5^d, 6^a; 6.1.6^b; 10.52.2^b, all closely similar pádas; see under 5.1.5^d.]

6.1.4^o: 1.72.3^c, námāni cid dadhire yajñīfyāni.

[6.1.6^b: see under 6.1.2^a.]

6.1.8^a, viçám kavīm viçpátīm çāçvatīnām: 3.2.10^a, viçám kavīm viçpátīm mánuṣṭr iṣaḥ; 5.4.3^a, viçám kavīm viçpátīm mánuṣṭmām.

6.1.9^b (Bharadvāja Bārhaspatya; to Agni)

só agna ije çaçamé ca márto yás ta ánaṭ samídihā havýádātīm,
yá áhutīm pári védā námobhir víçvét sá vāmá dadhate tvótah.

10.122.3^d (Citramahas Vāsiṣṭha; to Agni)

saptá dhāmāni pariyānn ámartyo dáçad dáçúṣe sukfte māmahasva,
suvíreṇa rayīnāgne svābhúvā yás ta ánaṭ samídihā táim juṣasva.

For 6.1.9^o cf. 1.31.5^o, yá áhutīm pári védā vāsatkṛtim.

[6.1.10^b, námobhir agne samídhotá havýāih: 7.63.5^d, námobhir mitrávaruṇotá havýāih.]

6.1.10^c (Bharadvāja Bārhaspatya; to Agni)

asmá u te máhi mahé vidhema [námobhir agne samídhotá havýāih,] ~~cf.~~ cf. 6.1.10^b
védi sūno sahaso gīrbhír uktháir á te bhadráyam sumatáu yatema.

6.13.4^a (The same)

yás te sūno sahaso gīrbhír uktháir yajñáir márto níçitīm vedyánaṭ,
víçvaīm sá deva práti váram agne dhatté dhānyam pátyate vasavyāih.

Ludwig, *Der Rig-Veda*, vi. 94^a, emends vedyánaṭ (Padap. vedyá ánaṭ) to védyánaṭ = védyá ánaṭ. Previously in his Translation, 379, he rendered 6.13.4^{ab}, 'der, o sohn der kraft, mit liedern und ukthas, mit opfer am altare deine schärfe zu stande gebracht hat'. His emendation seems to me to be correct, his rendering on the road to correctness. Both védi in 6.1.10 and emended védyā in 6.13.4 are instrumentals, 'by means of the védi (altar)'. The words are coordinate with all the instrumentals (samídihā, &c.; gīrbhīḥ, &c.) in the two stanzas. Translate 6.1.10^{cd}, 'by means of the altar, O son of strength, by means of our songs and hymns of praise, may we thy kindly favour attain!' Translate 6.13.4^{ab}, 'the mortal that hath effected thy awakening, O son of strength (Agni), by means of songs, hymns of praise, sacrifice, and the altar'. Differently as regards vedyánaṭ, but without regard to the parallel, Roth, *ZDMG.* xlvi. 679; Geldner, *Ved. Stud.* ii. 182. Cf. also Oldenberg, *RV. Noten*, I. 375.

6.1.11^a (Bharadvāja Bārhaspatya ; to Agni)

á yás tatántha ródasi ví bhásá çrávobhiç ca çravasyàs tárutraḥ,
bṛhádmbhir vājai sthávirebhir asmé revádbhir agne vitarám ví bhāhi.

6.4.6^b (The same)

á súryo ná bhānumádbhir arkáir ágne tatántha ródasi ví bhásá,
citró nayat pári támānsy aktāḥ çocīṣā pátmann auçijó ná dīyan.

6.1.12^{c+d} (Bharadvāja Bārhaspatya ; to Agni)

nrvád vaso sádam íd dhehy asmé bhūri tokáya tánayāya paçvāḥ,
pūrvír iṣo bṛhatír árēaghā asmé bhadrá sāuçravasāni santu.

9.87.9^c (Uçanas Kāvya ; to Pavamāna Soma)

utá sma ráçim pári yāsi gónām índreṇa soma sarátham punānáḥ,
pūrvír iṣo bṛhatír jiradāno çikṣā çaelvas táva tá upaṣṭút.

6.74.2^d (Bharadvāja ; to Soma and Rudra)

sómārudrá ví vṛhataḥ víçucim ámivā yá no gáyam āvivéça,
|áré bādhetām nírṭim parácáir| asmé bhadrá sāuçravasāni santu.

☞ 1.24.9^c

For 9.87.9^d cf. the pádas beginning with çikṣā çaelvas under 1.62.12.

6.2.9^b: 5.9.4^d, ágne paçúr ná yávase.

6.2.10^a: 4.9.5^a, vési hy ádhvartiyatám.

6.2.11 = 6.14.6 (Bharadvāja Bārhaspatya ; to Agni)

áchā no mitramaho deva deván ágne vocaḥ sumatím ródasyoḥ,
vihí svastím suksitím divó nṛṇ dviṣo ánhānsi duritá tarema tá tarema
távávasā tarema.

6.15.15^c (Vitahavya Āngirasa, or Bharadvāja ; to Agni)

|abhí práyānsi súdhitāni hí khyó, ní tvā dadhita ródasi yájadhyāi,

☞ 6.15.15^a

ávā no maghavan vājasātāv ágne víçvāni duritá tarema tá tarema távā-
vasā tarema.

6.4.3^d: 2.20.5^d, áçnasya cic chiçnathat purvyāni.

6.4.6^b: ágne tatántha ródasi ví bhásá: 6.1.11^a, á yás tatántha ródasi ví bhásá.

6.4.8^d; 10.7^b; 12.6^d; 13.6^d; 17.15^d; 24.10^d, mādema çatāhimāḥ suvirāḥ.

6.5.1^b (Bharadvāja Bārhaspatya ; to Agni)

huvé vaḥ sūnūm sáhaso yúvānam ádroghavācam matíbhír yáviṣṭham,
yá invati dráviṇāni práçetā víçvāvarāni puruváro adhrúk.

6.22.2^d (Bharadvāja ; to Indra)

tám u nah̄ pūrve pitáro návagvāḥ saptá viprāso abhī vājáyantah̄,
nakṣaddābhām táturim̄ parvateṣṭhām ádroghavācam̄ matibhiḥ çavi-
ṣṭham.

Translate 6.5.1, 'I call for you the son of might, the youth ; him whose word is not false, the youngest (I call) with prayers, &c.' The modulation of the repeated páda is interesting : yáviṣṭham for Agni (see Maconell, Vedic Mythology, p. 91) ; çaviṣṭham for Indra. Çavaśi is Indra's mother ; see the author in ZDMG. xlviii. 548, and cf. çaviṣṭha in Grassmann's Lexicon. The word ádroghavācam̄ does not determine the prior place of the repeated páda. Though Indra is depicted in the Brāhmaṇas as a good deal of a liar, still in the Rig-Veda this epithet is assigned not only to him (as a sort of *lucus a non lucendo*), but also to Agni ; see Bergaigne, iii. 181, 187. On the other hand the repetition of the line settles definitely the meaning and government of matibhiḥ. Ludwig, 546, takes matibhiḥ çaviṣṭham in 6.22.2^d together in the sense of 'gedankenstärksten'. This is disproved by the parallel words matibhir̄ yáviṣṭham in 6.5.1^b. This cannot mean 'gedankenjüngster'. Translate 6.22.2, 'Him our Fathers of yore . . . (have called) with their prayers, him whose word is not false, the strongest.' Cf. Grassmann, i. 253.

[6.5.5^a, yás te yajñéna samídha ya uktháih̄ : 4.4.7^b, yás tvā nityena havīṣā yá uktháih̄.]

[6.6.7^c, candráṁ rayīm̄ puruvíraṁ bṛhántam̄ : 4.44.6^a, nú no rayīm̄, &c.]

[6.7.5^b, mahány agne nákir̄ á dadharṣa : 5.85.6^b, mahīm̄ devásya nákir̄, &c.]

6.7.7^a, ví yó rájānsȳ ámimīta sukrátuh̄ : 1.160.4^c, ví yó mamé rájasi sukratnyáya.

Cf. 6.8.2^c.

[6.7.7^b, vāiçvanaró ví divó rocaná kavīḥ : 9.85.9^b, árūrucad ví divó, &c.]

6.8.2^a : 1.143.2^a, sá jáyamānah̄ paramé vyòmani ; 7.5.7^a, . . . vyòman.

[6.8.2^c : vȳ àntáriksam̄ amimīta sukrátuh̄ : 6.7.7^a, ví yó rájānsī ámimīta sukrátuh̄.]

6.8.6^a, asmákam̄ agne maghávatsu dhāraya : 1.140.10^a, asmákam̄ agne maghávatsu dīdīhi.

[6.8.7^{ab}, ádabdhebbhis̄ táva gopábhir̄ iṣṭe 'smákam̄ páhi trīṣadhasṭha sūrīn̄ : 1.143.8^{cd}, ádabdhebbhir̄ ádṛpītebbhir̄ iṣṭé 'nimīṣadbhiḥ̄ pári páhi no jáḥ.]

6.10.1^d : 7.17.4^a, svadhvará karati jātavedāḥ ; 3.6.6^d ; 7.17.3^b, svadhvará kṛṇuhi jātavedāḥ.

[6.10.6^d, ávīr̄ vājasya gādhyasya sātáu : 6.26.2^b, mahó vājasya, &c.]

[6.11.5^a, vṛījé ha yán námasā barhír̄ agnáu : 7.2.4^b, prá vṛījate námasā, &c.]

[6.11.6^b, devébbhir̄ agne agnībhir̄ idhanāḥ : 6.12.6^b, víçvebbhir̄ agne, &c.]

6.12.4^b (Bharadvāja Bārhaspatya; to Agni)
 sásmákebhīr etári ná çuśáir agní ştave dáma á jātávedāḥ,
 drvanno vanván krátvā nárvosráḥ pitéva jarayáyi yajñáih.

7.12.2^b (Vasiṣṭha Māitrāvaruṇi; to Agni)
 sá mahná víçvā durityáni sáhván agní ştave dáma á jātávedāḥ,
 sá no rakṣiṣad durityád avadyád asmán grṇatá utá no maghónaḥ.

For 6.12.4^{ab} cf. 5.41.10^o, grṇitá agnir etári ná çuśáih; for sundry points in the same stanza, Neisser, *Bezz. Beitr.* xlii. 293; xx. 39; Oldenberg, *Prol.* 464; *RV. Noten*, I. 374.

[6.12.6^b, víçvebhīr agne agníbhīr idhánāḥ: 6.11.6^b, devébhīr agne, &c.]

6.13.4^a, yás te suno sahaso gr̥bhīr uktháih: 6.1.10^o, védi suno, &c.

6.14.2^c, agním hótāram iḷate: 1.128.8^a, agním hótāram iḷate vásudhitim; 5.1.7^b,
 agním hótāram iḷate námobhiḥ.

Cf. 3.20.2^b, ágne hótāram iḷate; 8.43.20^o, váhniḥ hótāram iḷate.

6.14.6 = 6.2.11.

6.14.6^o = 6.2.11^o; 6.15.15^o, tá tarema távávāsā tarema.

6.15.3^{bte} (Vítahavya Āngirasa, or Bharadvāja; to Agni)
 sá tvám dáksasyāvṛkó vṛdhó bhūr aryáḥ párasyaántarasya tárusaḥ,
 rāyáḥ suno sahaso mártyeṣv á chardír yacha vítahavyāya saprátho bharádvājāya sapráthaḥ.

10.115.5^b (Upastuta Vārṣṭihavya; to Agni)
 sá íd agníḥ káñvatamaḥ káñvasakhāryáḥ párasyaántarasya tárusaḥ,
 agníḥ pátu gr̥nató agníḥ surín agnir dadātu téśām ávo nah.

6.16.33^a (Bharadvāja; to Agni)
 bharádvājāya sapráthaḥ çárma yacha sahantya,
 ágne váreṇyam vásu.

I have indicated previously (under 1.48.15) what I regard as the explanation of the enigmatic r of chardís. In the period of the composition of the hymns the word could only have been chadís. The metre of the verses points to chadís, instead of chardís, in all critical positions: 1.48.15; 8.9.1; 18.21; 27.4; 67.6; 71.14. Grassmann (as after him others) outlines the problem very neatly in his *Lexicon*, s. v.: 'chardís, wofür wahrscheinlich überall chadís zu lesen ist, da sämtliche metrisch entscheidenden Stellen die Kürze der ersten Silbe fordern und keine deren Länge begünstigt. Das r scheint in die spätere Redaction durch Missverständnis hineingedrungen.' For other discussions see Oldenberg, *ZDMG*. lv. 312, and the literature there cited.

What, now, is the nature of this 'misunderstanding', and is it really such? Grassmann's statement is very well as soon as we substitute for misunderstanding the linguistic term 'contamination'. The poets of the Rig-Veda knew only the word chadís 'cover'. Like other words of this semantic class the word meant both 'cover' (in the physical sense) and 'protection'; cf., e.g., váрма, 'armour', and 'protection'. In the more concrete sense of 'cover' chadís occurs in *RV.* 10.85.10, and it endures in the sense of 'cover', 'roof', in later times; e.g. *AV.* 3.7.3, down to *Kathāsaritsāgara* 2.49. In the abstract sense of 'protection' the

word blended with, or was contaminated by *çarma* 'protection', taking its *r* from that word. Again in that form the word endures clear through to Pāli *chadi* (Childers' Lexicon), and *Māhārāṣṭri Prakrit chadī* (Jacobi, *Erzählungen*, p. 76, l. 32). The contamination obviously took place in the time that passed between *Rig-Veda* composition and *Rig-Veda* redaction. At the time of the redaction the word for 'protection' had so definitively assumed the form *chardis* that the *diakeuasts* had to substitute it for the poets' *chadis*, metre *contradictio*. The old word *chadis* had completely sloughed that meaning.

That all this is indeed so, is rendered probable by the intimate and persistent synonymy of *çarma* and *chardis*. Thus the line, *BV. 7.52.2^b*, *çarma tokāya tānayāya gopāḥ*, is echoed in the formula, *chardis tokāya tanayāya yacha*, *TB. 1.1.7.1*; *ApÇ. 5.12.1*. In *BV. 1.114.5^d* both words occur together, *çarma vārma chardir asmābhyam yaṅsat*. Almost every qualifying expression that is used with *çarma* is also used with *chardis*; e.g. *trivārūtha* 'offering threefold safety', or, *varūthyā*, 'offering safety'; or *vārūtha* by the side of each:

{ *çarma no yaṅsan trivārūtham*, 10.66.5
 { *savitā çarma yaohatv asmé trivārūtham*, 4.53.6
 { *sā naḥ çarma trivārūtham vi yaṅsat*, 8.42.2
 { *çarmanā nas trivārūthena pāhi*, 5.4.8
trivārūtham maruto yanta naç chardīḥ, 8.18.21

Cf. also *MS. 2.8.7^d*: *III.4*; *KS. 17.6*; *TA. 2.5.2*.

{ *çarma . . . varūthyam tād asmāsu vi yantana*, 8.47.10
 { *bḥaspātīḥ çarma . . . no yamad varūthyam*, 5.46.5
chardir yād vām varūthyam, 6.67.2

{ *bhāvā vārūtham . . . maghāvadbhyaḥ çarma*, 1.58.9
 { *çarma no yantam āmavad vārūtham*, 4.55.4
 { *śchidraṁ çarma yachata . . . vārūtham*, 8.27.9
yād vaḥ . . . vārūtham āsti yac chardīḥ, 8.67.6

Or again, adjectives for 'broad' go with both nouns: *urū*, *ṛthū*, and especially *saprāthaḥ*:

{ *yachā naḥ çarma saprāthaḥ*, 1.22.15
 { *saprāthaḥ çarma yacha saḥantya*, 6.16.33
 { *chardir yacha vitāhavyāya saprāthaḥ*, 6.15.3
 { *saprāthaḥ chardir yantam śdābhyam*, 8.5.12

urv āsmā śditīḥ çarma yaṅsat, 4.25.5
 { *prā no yachatād avṛkām ṛthū chardīḥ*, 1.48.15
 { *prāsmāi yachatam avṛkām ṛthū chardīḥ*, 8.9.1.

As regards other adjectives, or other related connexions, the following pairs or groups speak for themselves:

durādharmaṁ gṛṇatē çarma yaṅsat, 6.49.7
ādhrṣtam chardir yād vām, 6.67.2
bhāvā . . . maghavan maghāvadbhyaḥ çarma, 1.58.9
chardir yacha maghāvadbhyaç ca māhyam ca, 6.46.9 (cf. 7.74.5; 8.5.12)
çarma tokāya tānayāya gopāḥ, 7.52.2
śdhā smā yacha tanvè tāne ca chardīḥ, 6.46.12.

On the character and frequency of lexical contaminations see the author, *American Journal of Philology*, xvi. 410.

6.15.6^d, 6^e, *devō devēsu vānate hī vāryam* (6^e, no *dūvaḥ*).

6.15.7^o (*Vitahavya Āṅgīrasa*, or *Bharadvāja*; to *Agni*)
sāmiddham agnīm samīdhā girā gṛṇe çūcim pāvakām purō adhvare dhruvām,
vīpraṁ hōtāraṁ puruvāram adrūhaṁ kavīm sunnāir imahe jātavedasam.

8.44.10^a (Virūpa Āṅgīrasa ; to Agni)
vīpraṁ hótāraṁ adrūhaṁ dhūmāketuṁ vibhāvasuṁ,
yajñānaṁ ketuṁ imahe.

6.15.12 (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni) =

7.4.9 (Vasiṣṭha Māitravaruṇi ; to Agni)
tvām agne vanuṣyató ní páhi tvām u naḥ sahasāvann avadyát,
sám tvā dhvasmanvād abhy ètu páthaḥ sám rayí sṛphayáyyaḥ sahasrí.

Cf. Oldenberg, ZDMG. liv. 606 ; RV. Noten, I. 376.

6.15.15^a (Vītahavya Āṅgīrasa, or Bharadvāja ; to Agni)
abhí práyāñsi súdhitāni hí khyó ní tvā dadhita ródasī yájadhyāi,
ávā no maghavan vājasātāv āgne víçvāni duritá tarema t́ tarema távāvāsā
tarema.] 6.2.11^e

10.53.2^b (Devāḥ ; to Agni)
árādhi hótā niṣáda yájryān abhí práyāñsi súdhitāni hí khyát,
yájamahāi yajñíyān hánta devān ílamahā ídyān ájyena.

See under 1.135.4 for two very similar pádas

6.15.15^e: 6.2.11^e = 6.14.6^e, t́ tarema távāvāsā tarema.

6.16.2^c: 5.26.1^c ; 8.102.16^c, á devān vakṣi yáksi ca.

6.16.5^b, dívodāsāya sunvaté: 4.30.20^c, dívodāsāya daçúṣe ; 6.31.4^d, dívodāsāya
sunvaté sutakre.

[6.16.7^a, tvām agne svādhyāḥ : 8.19.17^a ; 43.30^a, té ghéd agne svādhyāḥ.]

6.16.7^c: 1.15.7^c ; 5.21.3^d, yajñéṣu devām ílate.

6.16.9^a: 1.14.11^a, tvām hótā mánurhitāḥ.

6.16.9^b (Bharadvāja ; to Agni)
tvām hótā mánurhito, vāhnir āsá vidúṣṭaraḥ, 1.14.11^a
agne yáksi divó víçāḥ.

7.16.9^b (Vasiṣṭha Māitravaruṇi ; to Agni)
sá mandráyā ca jihváyā vāhnir āsá vidúṣṭaraḥ,
agne rayín maghāvadbhyo na á vaha havýádātīm ca sūdāya.

6.16.10^a, ágna á yāhi vītāye: 5.51.5^a, vāyav á yāhi vītāye.

6.16.15^c, dhanamjayám ráṇe-raṇe: 1.74.3^c, dhanamjayó ráṇe-raṇe.

[6.16.20^a, sá hí víçvāti párthivā: 6.45.20^c, sá hí víçvāni párthivā.]

6.16.22^b: 5.52.4^b, stóman yajñám ca dhṛṣṇuyá.

6.16.24—] *Part 1 : Repeated Passages belonging to Book VI* [280

6.16.24^b : 1.14.3^e, adityān mārutaṁ gaṇām.

[6.16.28^a, agnīs tigména çocīṣā : āgne tigména, &c. ; see under 1.12.12.]

6.16.29^b : 1.78.1^b ; 6.16.36^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.29^c (Bharadvāja ; to Agni)

suvīraṁ rayīm ā bhara jātavedo vicarṣaṇe,
jahí rākṣāṁsi sukrato.

☞ 1.78.1^b

9.63.28^c (Nidhruvi Kaçyapa ; to Soma Pavamāna)

punānāḥ soma dhārayé,ndo viçvā āpa srídhah,
jahí rākṣāṁsi sukrato.

☞ 9.63.28^a

6.16.30^{ab} (Bharadvāja ; to Agni)

tvām naḥ pāhy āṁhaso jātavedo aghāyatāḥ,
rákṣā no brahmaṇas kave.

7.15.15^{ab} (Vasiṣṭha Maitrāvaruṇi ; to Agni)

tvām naḥ pāhy āṁhaso dóṣāvastar aghāyatāḥ,
dívā náktam adābhya.

6.16.33^a : 6.15.3^e, bharadvājāya saaprāthah.

6.16.35^c (Bharadvāja ; to Agni)

gārbhe mātūḥ pitūḥ pitā vididyutāno aksāre,
sídann ṛtāsya yónim ā.

9.32.4^c (Çyāvāçva Ātreya ; to Soma Pavamāna)

ubhé somāvacākaçan mrgó na taktó arhasi,
sídann ṛtāsya yónim ā.

9.64.11^c (Kaçyapa Mārīca ; to Soma Pavamāna)

urmír yās te pavitra ā devāvīḥ paryākṣarat,
sídann ṛtāsya yónim ā.

Cf. ṛtāsya yónim āsadam, under 3.62.13^c.

6.16.36^b : 1.78.1^b ; 6.16.29^b ; 8.43.2^b, jātavedo vicarṣaṇe.

6.16.40^c : 5.9.3^d, viçām agnīm svadhvarām.

6.16.44^b, abhí práyāṁsi vitāye : 1.135.4^b, abhí práyāṁsi súdhitāni vitāye.

6.16.44^c : 1.14.6^c, ā devān sómapṛtaye.

6.16.46^c : 4.3.1^b, hótāraṁ satyayājāṁ ródasyoh.

6.16.46^d, uttānāhasto nāmasā vivāset : 3.14.5^b, uttānāhastā nāmasopasādya ;
10.79.2^d, uttānāhastā nāmasādhi vikṣú.

[6.16.47 : 10.91.14. The stanzas are closely related : see note to 5.6.5.]

6.16.47^a : 5.6.5^a, á te agna ṛcā havīḥ.

6.18.2^a (Bharadvāja ; to Indra)

sá yudhmáh sátvā khajakṣt samádvā tuvimrakṣó nadanumán ṛjīṣī,
bṛhádrenuḥ ḥyāvano mánuṣṇām ékaḥ kṛṣṇmám abhavat sahāvá.

7.20.3^a (Vasiṣṭha ; to Indra)

yudhmó anarvá khajakṣt samádvā ḥúraḥ satrasād janúsem ásālah,
vy ása índraḥ pftanáḥ svója, ádhā víḥvaṁ ḥatruyántam jaghána.

☞ 7.20.3^c

Cf. 8.1.7^c : all old formulas describing Indra's fighting qualities ; they offer no basis for chronological discrimination.

[6.18.12^c, náśya ḥatruṇ ná pratimánam asti : 4.18.4^c, nahí nv áśya pratimánam ásti.]

6.19.1^d (Bharadvāja ; to Indra)

mahán índro nṛvád á carṣaniprá utá dvibárhā amináh sáhobhīḥ,
asmadryāḡ vāvṛdhe víryāyorūḥ pṛthūḥ súkṛtaḥ kartḥbhir bhūt.

7.62.1^d (Vasiṣṭha ; to Sūrya)

ut sūryo bṛhád areīṅśy aḥret purú víḥvā jānima mánuṣṇām,
samó divá dadṛḥe rócamaṇāḥ krátvā kṛtāḥ súkṛtaḥ kartḥbhir bhūt.

Ludwig, 543, renders 6.19.1^d, 'weiten raum erfüllend war er günstig gestimmt von den dienstverrichtenden priestern'. But 7.62.1^d exhibits quite a different sense. Here Ludwig, 113, quite correctly, 'mit einsicht geschaffen ward er wolbeschaffen gemacht von denen die ihn schufen'. Therefore 6.19.1^d means 'wide and broad was he, well fashioned by the creators'. Cf. Grassmann, i. 249, and 350.

6.19.2^b : 3.32.7^b, bṛhántam ṛṣvám ajáram yúvānam ; 6.49.10^c . . . ajáram suṣum-nám.

6.19.3^b : 3.54.22^b ; 5.4.2^d, asmadryāḡ sám mimīhi ḥráváṇsi.

6.19.5^d, samudré ná síndhavo yádamānāḥ : 3.36.7^a, samudréṇa síndhavo, &c.

[6.19.7^c, yéna tokásya tánayasya sātáu : 4.24.3^d ; 7.82.9^d, náras tokásya tánayasya sātáu (7.82.9^d, sātīṣu).]

6.19.8^{b+c} (Bharadvāja ; to Indra)

á no bhara vṛṣṇam ḥuṣmam índra dhanaspftam ḡḡuvāṅsam sudákṣam,
yéna váṅsāma pftanásu ḥatruṇ távotibhir utá jāmīnṛ ajāmīn.

10.47.4^b (Saptagu Āṅgīrasa ; to Indra Vāikuṅṭha)

sanádvājam vipravīram tárutram dhanaspftam ḡḡuvāṅsam sudákṣam,
dasyuhānam pūrbhīdam índra satyám asmábhyam citram vṛṣṇam
rayīm dah.]

☞ refrain, 10.47.1^d—8^d

8.60.12^a (Bharga Prāgātha; to Agni)

yéna vánsāma pñtanāsu çārdhataś tāranto aryá ādicāh,
sá tvām no vardha prāyasā çacivaso jīnvā dhiyo vasuvidāh.

We may render 6.19.8: 'Bring to us thy fiery strength, O Indra, that conquereth (for us) wealth, is strong, and full of power, by which with thy helps we shall conquer in battle the enemy that is of our kin and the enemy that is not of our kin.' The second pāda occurs again in a litany each of whose stanzas ends with the refrain, *asmābhyam citram vñṣanam rayim dāh* (10.47.1^d-8^d); the rigmarole nature of this hymn prepares for the conclusion that the expression, *dhanaspñtam çūçuvānsam sudākṣam*, was composed to qualify çūṣmam in 6.19.8, and not rayim in the refrain at 10.47.4: rayim dhanaspñtam is rank tautology. The epithets *dasyuhānam pūrbhīdam* are also epithets which really fit something else than rayim (cf. Hillebrandt, *Ved. Myth.* iii. 270, note 2).—For 6.19.8^a, &c., cf. 9.90.3^a, *āśālah sāvān pñtanāsu çātrūn*; for the refrain 10.47.1^d-8^d, cf. *Vedic Concordance*, under *asmābhyam citram*.

6.19.9^d (Bharadvāja; to Indra)

ā te çuṣmo vñṣabhā etu paççād óttarād adharād ā purástāt,
ā viçvāto abhi sám etv arvān índra dyumnām svārvad dhehy asmé.

6.35.2^d (Nara Bhāradvāja; to Indra)

kārhi svit tād índra yān nñbhīr nñn vñrāir vñrān nñlāyāse jāyājīn,
tridhātu gā ādhi jāyāsi gōṣv índra dyumnām svārvad dhehy asmé.

6.19.11 = 3.47.5.

6.20.5^a: 4.28.2^d, mahó druhó āpa viçvāyu dhāyi.

6.20.6^b: 5.30.8^b, çiro dāsāsya námucer mathāyan.

6.20.10^c: 1.174.2^b, saptā yāt pūraḥ çārma çāradīr dārt.

6.20.12 = 1.174.9.

[6.21.10^b, *jaritāro abhy ārcanty arkāih*: see under 6.50.15.]

6.22.2^d, *ādroghavācam matībhiḥ çaviṣṭham*: 6.5.1^b, *ādroghavācam matībhir yāviṣṭham*.

6.23.3^a (Bharadvāja; to Indra)

pātā sutām índro astu sómam pranenír ugró jaritāram utí,
kártā vñráya súṣvaya u lokām ḷdātā vāsu stuvaté kirāye cit,
cf. 6.23.3^d

6.44.15^a (Çainyu Bārhaspatya; to Indra)

pātā sutām índro astu sómam ḷhántā vñtrām vājreṇa mandasānāh,
cf. 4.17.3^c

gántā yajñām parāvātaç cid āchā vāsur dhīmām avitā kārúdhāyāh.

In marking the two words *kirāye*, in 6.23.3, and *kārúdhāyāh* 'nourishing poets', in 6.44.15, I have indicated my belief that *kirī* means 'poet'. Pischel, *Ved. Stud.* i. 216 ff., following Ludwig, *Der Rig-Veda*, vi. 105, takes *kirī* to mean 'miserable, poor', and contends

that the word nowhere means 'poet'. Why not here in 6.23.3, where the antithesis between *virāya sūsvaye* and *stuvaté kirāye cit* is positively fundamental? The rich gentleman who presses the soma and 'yea the poet who has only his praise to give to the gods'—that is what *stuvaté kirāye cit* means—are contrasted most effectively (cf. 7.97.10). So also in 1.31.13 *rātāhavyāḥ* 'he who gives the offering', and *kiréç cin mántram* 'the poet with his mantra only'. In 2.12.6, *coditá . . . yó brahmāno nādhamānasya kiréḥ*, means, '(Indra) who promotes the needy Brahman poet'. The word *kirí* has the side meaning of 'poor' only in so far as the poets of the Veda are constitutionally and congenitally poor. Such economic status of the Brahman poet and priest is described in AV. 7. 103: 'What gentleman (*kaśtriya*) desirous of improving his condition will get us (the priests) out of this wretched plight? Who desireth to sacrifice, who to give baksheesh? Who shall gain long life with the gods?'¹ Cf. the *kāravo alpasvāḥ*, 'poets lean of purse', in GB. 1.3.17; Vāit. 24.20. I am sure that in this way the word *kirí* in the sense of 'poet', with the implication that poets, in contrast with their employers, are, as a rule, poor men, will be finally placed upon solid ground. And so *kirí* and *kāru* and *kistá*, all from the *set*-root *kari* 'praise' (cf. *kirti* 'act of praising', IE. type *kṛtí-*), need not to be separated etymologically, and, *yás tvā hrđá kirīṇā mānyamāno . . . jōhavīmi* in RV. 5.4.10, means, 'I, who remember thee with heart full of praise, fervently call upon thee.' Geldner, in his RV. Glossary, under *kirí*, remarks that *Sāyana* takes *kirí* in the sense of 'poet'. Geldner believes in *Sāyana* more than I do; it would have been well to have listened to him here, not because *Sāyana* knows anything special about the word, but because it is antecedently impossible that a Hindu could err in what is, after all, obviously a case of primary derivation from a familiar root.—For 6.44.15^b cf. the closely related *pādas*, *vādhīd* (*vādhīm*) *vṛtrām vājreṇa mandasānāḥ*, under 4.17.3; for 6.23.3^d cf. 7.97.10^c, *dhattām rayīm stuvaté kirāye cit*.

[6.23.3^d, *dāta vāsu stuvaté kirāye cit*: 7.97.10^c, *dhattām rayīm stuvaté*, &c.]

6.23.7^c: 3.53.3^c, *édām barhír yājamānasya sīda*.

6.23.9^b: 2.14.10^b, *sómebhir im ṛṇatā bhojām indram*.

6.24.9^d, *aktór vyuṣṭāu páritakmyāyam*: 5.30.13^d, *aktór vyuṣṭāu páritakmyāyāḥ*.

6.25.4^c (Bharadvāja; to Indra)

çūro vā çūram vanate çātrāis tanūrūcā tárusi yát kṛṇvāite,
toké vā goṣu tánaye yád apsu ví krāndasi urvārasu brāvāite.

6.66.8^c (Bharadvāja; to Maruts)

ṇāsya vartá ná tarutá nv āsti, māruto yám ávatha vājasātāu, ~~or~~ 1.40.8^c
toké vā goṣu tánaye yám apsu sá vrajám dārtā párye ádha dyóḥ.

For 6.25.4 see Neisser, Bezz. Beitr. vii. 223; Oldenberg, RV. Noten, p. 384.

6.25.9^c: 1.177.5^c; 10.89.17^c, *vidyāma vāstor ávasā gṛṇántāḥ*.

6.25.9^{cd} (Bharadvāja; to Indra)

evá na spṛdhaḥ sám ajā samátsv indra rārandhí mithatír ádevih,
vidyāma vāstor ávasā gṛṇánto bharadvājā utá ta indra nūnám.

¹ See Bloomfield, The Atharva-Veda, p. 77. For needy Brahmins see further RV. 6.44.10; 8.80.3; 10.24.3.

10.89.17^{cd} (Reṇu Vaiṣvāmitra ; to Indra)

evá te vayám indra bhuñjatínám ḷvidyáma sumatnám návānám,
~~6~~ 1.4.3^o
 vidyáma vástor ávasā gṛṇánto viṣvāmitrá utá te indra nūnám.

For the chronology of these stanzas see under 1.4.3. Note that the latter half of each is rendered discordantly by both Ludwig (549 and 644) and Grassmann (i. 257 and ii. 372).

[6.26.2^b, mahó vājasya gádhyasya sātáu : 6.10.6^d, ávīr vājasya, &c.]

6.26.3^d (Bharadvāja ; to Indra)

tvám kavím codayo 'rkásātáu tvám kútsāya çuṣṇám dáçúṣe vark,
 tvám çiro amarmāṇaḥ párahann atithigvāya çáṅsyaṁ kariṣyán.

7.19.8^d (Vasiṣṭha Māitrāvaruṇi ; to Indra)

priyāsa it te maghavann abhiṣṭāu náro madema çarané sákhāyah,
 ní turvāçam ní yádvaṁ çitthy atithigvāya çáṅsyaṁ kariṣyán.

For points in 6.26.3 see Pischel, *Ved. Stud.* i. 141 ; Oldenberg, *RV. Noten*, p. 384.

6.26.4^b, ávo yúdhyaṁtaṁ vṛṣabhám dáçadyum : 1.33.14^b, právo, &c.

6.27.1, 2 : see page 8.

6.27.3^a (Bharadvāja ; to Indra)

nahí nú te mahimāṇaḥ samasya ná maghavan maghavattvāsyā vidmá,
 ná rádhaso-rádhaso nūtanasyéndra nákir dadṛça indriyám te.

10.54.3^a (Brhaduktha Vāmadevya ; to Indra)

ká u nú te mahimāṇaḥ samasyāsmát pūrva ṣṣayó 'ntam āpuḥ,
 yán mātāraṁ ca pitāraṁ ca sákám ájanayathās tanvaḥ svāyāḥ.

6.28.7^c, má va stená içata mághaçānsaḥ : 2.42.3^c, má na stená içata mághaçānsaḥ,

6.28.7^d, pári vo hetí rudrásya vṛjyāḥ : 2.33.14^a, pári ṇo hetí rudrásya vṛjyāḥ ;
 7.84.2^c, pári ṇo hélo várūnasya vṛjyāḥ.

6.29.3^{cd} (Bharadvāja ; to Indra)

çriyé te páda dúva á mimikṣur dhṛṣṇúr vajrí çavasā dáksīṇāvān,
 vāsāno átkam surabhím dṛçé kám svār ṇá nṛtav iṣiró babbūtha.

10.123.7^{cd} (Vena Bhārgava ; to Vena)

ḷurdhvó gandharvó ádhi náke asthāt, pratyán citrá bíbhrad asyáyudhāni,
~~6~~ 9.85.12^a
 vāsāno átkam surabhím dṛçé kám svār ṇa náma janata priyāni.

Bergaigne, ii. 39 ; iii. 66 ; Hillebrandt, *Ved. Myth.* i. 432, connect gandharvá-vená with the moon, correctly, it seems to me. The fitness of the second hemistich of 10.123.7 in connexion with gandharvá is clear, whether we undertake a naturalistic explanation or not.

If the Gandharvas are mere heavenly 'sports', the statement that they 'put on scented garments beautiful to look upon' is perfectly satisfactory. Equally good is the same description in connexion with Indra, the 'Dancer'. Von Schroeder, *Mysterium und Mimus*, p. 38 ff., has placed in the right light Indra's epithet *nṛtū*. It would seem therefore that the repeated words in the two stanzas belong to the sphere of gay, high life. Their formulaic character prevents us from guessing in which place they were used first. For 6.29.3 cf. Neisser, *Bezz. Beitr.* xix. 290; v. Schroeder, *ibid.* 39.

6.30.4^c: 3.32.11^a; 4.19.2^c, áhann áhim pariçáyānam árṇah.

[6.30.5^d, sákām sūryam janāyan dyām usāsam : 1.32.4^c, át sūryam, &c.]

6.31.4^d, dīvodāsya sunvaté sutakre : 4.30.20^c, dīvodāsya dāçuše ; 6.16.5^b, dīvodāsya sunvaté.

[6.32.1^b, mahé virāya tavāse turāya : 6.49.12^a, prá virāya prá tavāse turāya.]

6.32.4^b : 4.22.3^b, mahó vājebhir mahádbhiç ca çuṣmāih.

6.33.2^d (Çunahotra Bhāradvāja ; to Indra)
tvām hīndrāvase vīvāco hāvante carṣaṇāyah çūrasātāu,
tvām viprebhir ví pañīr açayas tvōta it sánitā vājam árvā.

7.56.23^d (Vasiṣṭha ; to Maruts)
bhūri cakra marutaḥ pītryāny ukthāni yā vaḥ çasyānte purā cit,
marūdbhir ugrāḥ pñtanāsu śālḥā marūdbhir it sánitā vājam árvā.

6.33.5^c (Çunahotra Bhāradvāja ; to Indra)
nūnām na indrāparāya ca syā bhāvā mṛṇikā utā no abhiṣṭāu,
itthā gṛṇānto mahīnasya çārman divi syāma pārye goṣātamāh.

6.68.8^c (Bharadvāja ; to Indra and Varuṇa)
nū na indrāvaruṇā gṛṇānā prñktām rayīm sāuçravasāya devā,
itthā gṛṇānto mahīnasya çārdho 'pó ná nāvā duritā tarema.]

6.68.8^d

Translate 6.33.5: 'Now, O Indra, and in the future be thou merciful to us, and (engaged) in our aid! Singing here in the protection of the mighty (god) may we most abundantly obtain cattle on the decisive day (of battle)!' This translation, in essential accord with Ludwig, 556, and Grassmann, throws light upon the meaning of the repeated pāda. Ludwig, 737, translates 6.68.8^c, 'hier besingend des grossartigen [reichtums] zuversicht, mögen wir wie auf einem schiffe über unglück hinwegkommen'; Grassmann, 'in Wahrheit preisend des Gewalt'gen Stärke, durchfahren Noth wir, wie den Strom im Schiffe'. The parallelism between the repeated pādas, and the obvious sense, show that çārdhas like çārman is locative (cf. Schmidt, *Pluralbildungen*, 305, note), 'singing here in the trust of the mighty (god) may we cross misfortune as waters with a ship'. For Indra is the friend of those that praise, gṛṇātām āpiḥ, 6.45.17. Now the singular mahīnasya in a dīvavatya-hymn makes it probable that 6.33.5 is the mother pāda.—Oldenberg, *RV. Noten*, p. 390, takes mṛṇiké in 6.33.5 in the sense of 'im erbarmen'; cf. Bartholomae, *Bezz. Beitr.* xv. 241 note.

6.35.2^d; 6.19.9^d, indra dyumnām svārvad dhehy asmé.

6.36.4^d: 3.46.2^c, éko viçvasya bhúvanasya rája.

6.40.4^c (Bharadvāja ; to Indra)

á yāhi çaçvad uçatá yayathéndra mahá mánasā somapéyam,
úpa bráhmāni çṛṇava imá nó 'thā te yajñās tanvè váyo dhāt.

7.29.2^d (Vasiṣṭha Maitravaruṇi ; to Indra)

bráhmaṇ vīra bráhmakṛtiṁ juṣāṇò 'rvācīno háribhir yāhi túyam,
asmīnī ū śú sāvane mādayasv, ópa bráhmāni çṛṇava imá naḥ.

☞ 2.18.7^d

Cf. several items beginning with upa brahmāni in my Vedic Concordance.—For mánasā in 6.40.4^b cf. Max Müller, SBE. xxxii. 188.

6.40.5^d: 4.34.7^b, sajóṣāḥ páhi girvaṇo marúdbhiḥ.

[6.41.3^c, etám píba hariva sthātar ugra : 1.33.5^c, prá yád divó hariva, &c.]

6.42.2^b (Bharadvāja ; to Indra)

ém enaṁ pratyétana sómebhiḥ somapátamam,
ámatrebhir rjīṣīṇam índraṁ sutébbhir indubhiḥ.

8.12.20^b (Parvata Kāṇva ; to Indra)

yajñébbhir yajñávāhasaṁ sómebhiḥ somapátamam,
hótrābbhir índraṁ vāvrdhur vy ānaçuh.

6.43.1^c–4^c, ayám sá sóma indra te sutáh píba.

6.44.1^{cd}–3^{cd}, sómaḥ sutáh sá indra té 'sti svadhāpate mádaḥ.

6.44.5^b, pátiṁ turásya rádhasaḥ : 5.86.4^b, páti turásya rádhasaḥ.

6.44.5^d (Çaṁyu Bārhaspatya ; to Indra)

yám vardháyantíd girah pátiṁ turásya rádhasaḥ,
tám ín nv ása ródasī deví çúṣmaṁ saparyataḥ.

☞ 5.86.4^b

8.93.12^b (Sukakṣa Āṅgīrasa ; to Indra)

ádhá te ápratiṣkutaṁ deví çúṣmaṁ saparyataḥ,
ubhé suçīpra ródasī.

[6.44.9^d, dhánasya sātáv asmán avidḍhi : 1.110.9^a, vājebhir no vājasātāv avidḍhi.]

Cf. 2.30.8.

6.44.10^d (Çaṁyu Bārhaspatya ; to Indra)

indra túbhyam ín maghavann abhūma vayám dātré harivo má ví venah,
nákir ápir dadṛçe martyatrá kim aṅgá radhracódanaṁ tvāhuḥ.

8.80.3^c (Ekadyu Nāudhasa ; to Indra)

kim aṅgá radhracódanaḥ suvānásyāvitéd asi,
kuvit sv indra naḥ çákah.

Pischel's captivating treatment of the word radhrá, Ved. Stud. i. 124 ff., seems to establish for it the meaning 'miserable' and 'stingy'. Yet I cannot withhold my doubts about this

word, though they lead in the very opposite direction ; cf. also Ludwig, Ueber die neuesten Arbeiten, pp. 31, 133 ff. I am attracted by the flawlessly clear expression *codā rādho maghōnām*, which calls upon *Uṣas* in 1.48.2, and upon *Sarasvatī* in 7.96.2 : 'Inspire thou the liberality of the patrons (of the sacrifice)!' In 7.74.4 *Uṣas* is typified as the heavenly patroness of the sacrifice, because she ushers in the sacrificial day. *Uṣas* is called *Dakṣiṇā*, 'Baksheeah', for the same reason, in 6.64.1, *ābhūd u vāsvi dākṣiṇā maghōni* ; cf. 1.123.1, 5. In 7.74.4 the words *codāya rādho grṇatē maghoni*, 'Inspire, O liberal goddess, liberality towards the poet!' are again addressed to *Uṣas*. For all this see my Religion of the Veda, p. 68 ff. Similarly *Indra* is *pātis turāsya rādhasaḥ* in 6.44.5 ; *Indrāgni*, *pāti turāsya rādhasaḥ* in 5.86.4 ; see also 8.68.7.

It does not seem to me possible to separate the expressions *codā rādhaḥ*, or *codāya rādhaḥ*, from those which contain the root *cod* in juxtaposition with the adjective *radhrā*. In 2.30.6 *Indra* and *Soma* are addressed as *radhrāsya stho yājamānasya codāu*. Does not this mean, 'Ye two are the inspirers of the liberal sacrificer', rather than, 'Ye two are the inspirers of the stingy sacrificer' ? I question whether a Vedic Brahman could get himself to speak of a stingy *yājamāna*, because the word *yājamāna* is itself a guarantee of the piety, i.e. the liberality of the person so named. The thing is not impossible, but for the Veda it is a contradiction in terms. *Ēo īṣo* the *yājamāna* does sacrifice (*yājamānaḥ sunvān*) ; see 5.26.5 ; 6.54.6 : 60.15 : 8.14.3, &c. In 10.49.1 *Indra* declares boastfully that he was the inspirer of the *yājamāna*, and that, on the other hand, he had discomfited the non-sacrificer. Here the word for non-sacrificer is *āyajvan* (cf. 8.31.18) :

*ahām bhuvanā yājamānasya coditā
āyajvanāḥ sākṣi viśvaamin bhāre.*

The passage strengthens my feeling that *yājamāna* is so benign or optimistic a word as to exclude the attribute 'stingy' by the side of it. The Veda has a plenty of words for the impious non-sacrificer : *paṇi*, *aṅradhā*, *āpṇat*, *ayajñā*, *āyajyu*, *āditsant*, *āravan*, *kṛṣā*, *ādāçuri*, *āyajvan*, *āsuvant*, *kavāri*, *ādāçvas*, *āsuvī*, &c., not to speak of *ādevayu*, *ādevayant*, *anindrā*, &c. Note particularly the *revān ādāçuriḥ* who neglects to be liberal (*pramamārṣa maghāttaye*), in 8.45.15. I cannot imagine any of them used as the attribute of a *yājamāna*, no matter how much the latter might fall short of satisfying the exacting desires of the priests. Such then is the reason why it seems to me that *radhrāsya stho yājamānasya codāu* means, 'Ye two are the inspirers of the liberal sacrificer'.

Once again, some priestly gentleman who is not making a sufficient income speaks to *Indra* with some petulance in 6.44.10, the first of the two stanzas quoted above : 'O *Indra*, liberal god, we have always relied particularly (id) upon thee to give, O thou who drivest the bay steeds! De not disregard us! (But) among men there is not in evidence any one who befriends us. Why then forsooth do they call thee inspirer of the liberal (sacrificer)?' That is to say, it is *Indra's* duty to furnish the goods. This he does by influencing men, presumably liberal men. But he is neglecting his duty now, so as to endanger his title of 'inspirer of the pious liberal patron'. It seems to me most natural that a Brahman whose business was slack would think first of all of the habitually liberal, and that *radhrā* is here about the same kind of a person as the *ksatriya* in AV. 7.103 ; see its rendering under 6.23.3.

The same logic applies to *Indra* in 10.24.3 :

*yās pātir vāryāṇām āsi radhrāsya coditā,
indra stotṛṇām avitā dviṣo naḥ pāhy āhhasaḥ.*

'Thou, who art the lord of choice riches, who dost inspire the liberal giver, who helpest, O *Indra*, the singer, do thou protect us from hateful penury !'

And so the second stanza quoted above, namely 8.80.3 (cf. 6.45.17 ; 52.3) : 'How now, thou that inspirest the liberal giver, helpest him that presses the soma, thou, surely, wilt help us, O *Indra* !'

But the following two passages seem to me to clinch the sense of *radhrā* as 'liberal giver'. 2.12.6 :

yó radhráya coditá yaḥ kṛcásya yó brahmáño nádhamānasya kīrēḥ,
yuktágrāvño yó 'vitá suciprāḥ sutásomasya sá janāsa indrah.

'The beautifully bearded god that inspireth the liberal and the stingy;¹ that inspireth the needy Brahman poet; that helpeth him who operates the press-stones and extracts the soma—he, O folks, is Indra.'

Here I seem to feel that kṛcā is the opposite of radhrá, and identical with áditsan paññ, in 6.53.3, revāñ ádācuriḥ in 8.45.15, and the host of other words for impious, stingy men, well hated in the Veda, whose property (védas) is taken from them and given to the pious instead (see 1.81.9; 8.45.15).

The other passage is 2.34.15: yáyā radhrám párayatháty áñho yáyā nidó muñcátha vanditáram, arvāci sá maruto yá va útiḥ, 'Near is that help of yours, O Maruts, with which ye pass the liberal sacrificer across misfortune, and release the poet from discomfiture.' Is it not natural to see in the pair radhrá and vanditár the usual pair in behalf of whom the gods exercise their help and care, namely the yájamāna and the Brahman poet? The numerous passages in which occurs the verb par and its causative páraya, either with or without the prepositions áti, úd, nis, and pári, are generally engaged in requesting the gods to save 'us' from evil, &c. (e.g. 1.106.1 fg.; 7.23.2). It is understood, of course, that 'us' means either the liberal sacrificer or the hymn-singing priest. Thus 4.2.8: tám áñhasaḥ píparo dācṡvāsam, 'thou didst help the pious man out of straits'; and, 3.20.4, párasad vícṡvāti duritá grñántam, 'may he ferry the singer across all trouble'. Cf. also expressions like sucṡtasam tirāc cid áñhaḥ supáthā nayanti in 7.60.6. It seems to me that the dācṡván and the grñán in these two passages are the true parallels respectively of radhrá and vanditár, in 2.34.15, and that radhrá means 'liberal (sacrificer)'. In a confessedly sensitive theme like the present it is not unimportant to note that, if we translate here radhrá by 'miserable', we disturb this pervading parallelism in the Veda:

yáyā radhrám párayatháty áñho
yáyā nidó muñcátha vanditáram.

And it is not amiss to observe that the Vedic poets are more concerned with their own and their patrons' welfare, than with the happiness of the deserving poor.

There is not a single radhrá-passage in the Veda which does not gain by this interpretation of the radhrá; but it must be admitted that áradhra does not yield up its secret under our construction of radhrá. See, in addition to the Lexicons, Bergaigne, *Études sur le Lexique du Rig-Veda*, p. 150; Pischel, l. c.; Ludwig, *Über die neuesten Arbeiten*, pp. 31, 134.

6.44.11^c, pūrvīḥ ṭa indra niṣṡidho jāneṣu: 3.51.5^a, pūrvī asya niṣṡidho mártyeṣu.

6.44.14^{b+d} (Çaṁyu Bārhaspatya; to Indra)

asyá máde purú varpānsi vidván índro vṛtrāny apratí jaghána,
tám u prá hoṣi mádhumantam asmāi sómañ víráya cipiṛṇe píbadhyāi.

7.23.3^d (Vasiṣṡha Maitravaruṇi; to Indra)

yujé rátham gavéṣanam háribhyam úpa bráhmāni jujuṣānam asthuh.
ví bādhiṣṡa syá ródasi mahitvéndro vṛtrāny apratí jaghanván.

8.32.24^b (Medhātithi Kaṁva; to Indra)

ádhvaryav á tú hí ṡiñcá sómañ víráya cipiṛṇe,
bhārā sutásya pitáye.

¹ kṛcā 'stingy', somewhat like German 'karg', which means both 'meagre' and 'stingy'.

6.44.15^a: 6.23.3^a, pātā sutām indro astu sómam.

[6.44.15^b, hánta vṛtrám vájreṇa mandasānāḥ: 4.17.3^o; 10.28.7^o, vādhd (10.28.7^o, vādhdm) vṛtrám, &c.]

6.44.16^d, vy āsmád dvéṣo yuyávad vy ánhah: 2.33.2^o, vy āsmád dvéṣo vitarám vy ánhah.

[6.44.17^a, oná mandāno jahí çūra çátrun: 10.112.1^o, hársasva hántave çūra çátrun.]

6.44.18^b: 1.102.4^o, asmábhyaṁ máhi (1.102.4^o, indra) várivaḥ sugám kah (1.102.4^o, krdhi).

6.44.18^c: 1.100.11^o, apám tokásya tánayasya jeṣé.

6.44.19^a, á tvā hárayo vṛṣaṇo yujánāḥ: 3.43.6^a, á tvā brhánto hárayo yujánāḥ.

[6.44.20^b, ghṛtapruṣo nórmaýo mádantaḥ: 10.68.1^o, giribhrájo nórmaýo, &c.]

6.44.21^b (Çam̐yu Bārhaspatya; to Indra)

vṛṣāsi divo vṛṣabhāḥ pṛthivyā vṛṣā síndhūnām vṛṣabhā stíyānām,
vṛṣṇe ta indur vṛṣabha pīpāya svādú rāso madhupēyo várāya.

7.5.2^b (Vasiṣṭha Māitrāvaruṇi; to Vaiçvānara)

ṽpṛṣṭo divi dhāyy agniḥ pṛthivyām, netā síndhūnām vṛṣabhā stíyānām,

☞ 1.98.2^a

sá mānuṣir abhí viço ví bhāti vaiçvānaró vāvṛdhāno váreṇa.

It would seem reasonable to suppose that the repeated páda is prior in the Indra stanza, 6.44.21. Cf. apám netā in the nivid to Indra, ÇÇ. 8.17 (RV. 2.12.7), whereas no statement of this sort occurs in the nivid to Agni Vaiçvānara, ÇÇ. 8.22. In 9.74.3 Soma Pavamāna is vṛṣāpām netā, embracing the variants in the repeated páda above.

[6.44.23^b, ayám sūrye adadhāḥ jyótir antáh: 10.54.6^a, yó ádadhāḥ jyótiṣi jyótir antáh.]

6.45.8^{ab} (Çam̐yu Bārhaspatya; to Indra)

māhír asya prāṇítayaḥ pūrvír utá práçastayaḥ,
náśya kṣiyanta útáyah.

8.12.21^{ab} (Parvata Kāṇva; to Indra)

māhír asya prāṇítayaḥ pūrvír utá práçastayaḥ,

vīçvā vāsūni daçūṣe vy ànaçuḥ.

8.40.9^b (Nābhāka Kāṇva; to Indra and Agni)

pūrvís ṭa indrópamātayaḥ pūrvír utá práçastayaḥ sūno hinváśya harivaḥ,

vāsvo vīrāsyaṽpço yá nú sādhanā no dhīyo ṽnābhantām anyaké same.]

☞ refrain, 8.39.1^b ff.

Cf. bhadrá utá práçastayaḥ, 8.19.19^o; and, ásann utá práçastayaḥ, 8.45.33^b.

6.45.8^a: 1.176.3^a, yásya vīçvāni hástayaḥ.

37 [m.o.s. 20]

[6.45.10^b, indra vājānām pate : 1.29.2^c, cīprin vājānām pata.]

6.45.10^c (Çaṁyu Bārhaspatya ; to Indra)

tām u tvā satya somapā [indra vājānām pate,]
śhūmahī çravasyávaḥ.

cf. 1.29.2^c

8.24.18^b (Viçvamanas Vāiṣṭya ; to Indra)

tām vo vājānām pátim śhūmahī çravasyávaḥ,
āprāyubhir yajñébhīr vāvṛdhēnyam.

Of the páda, juhūmāsi çravasyávaḥ, 8.52(Val.4).4^d, under 1.4.1.

6.45.17^c (Çaṁyu Bārhaspatya ; to Indra)

yó gṛnatām íd āsithāpīr utí çivāḥ sákha,
sá tvām na indra mṛṣaya.

8.80.2^c (Ekadyū Nāudhasa ; to Indra)

yó naḥ çāçvat purāvítthāmṛdhro vājasātaye,
sá tvām na indra mṛṣaya.

The repeated páda occurs also in the form tvām (tuām) na indra mṛṣaya in 8.80.1^c. No doubt a conscious rhetorical variation.

[6.45.20^a, sá hí viçvāni párthivā : 6.16.20^a, sá hí viçvāti párthivā.]

[6.45.22^b, puruhūtāya sátvane : 8.45.21^b, purunṛmṇāya sátvane.]

[6.45.25^a, imá u tvā çatakrate : 8.92.12^a, vayám u tvā, &c.]

6.45.25^c (Çaṁyu Bārhaspatya ; to Indra)

[imá u tvā çatakrate,] bhí prá ṇonuvur girāḥ,
indra vatsám ná mātáraḥ.

cf. 6.45.25^a

8.95.1^d (Tiraçci Āngirasa ; to Indra)

á tvā giro rathír ivásthuḥ sutéṣu girvaṇaḥ,
abhí tvā sám anūṣaténdra vatsám ná mātáraḥ.

Cf. gávo vatsám ná mātáraḥ, 9.12.2^b; abhí vatsám ná dhenávaḥ, 9.13.7^b, and vatsám gávo ná dhenávaḥ, 6.45.28^c. See next item but one.

6.45.27 = 3.41.6.

6.45.28^c (Çaṁyu Bārhaspatya ; to Indra)

imá u tvā suté-sute náksante girvaṇo girāḥ,
vatsám gávo ná dhenávaḥ.

9.12.2^b (Devala Kāçyapa ; to Soma Pavamāna)

abhí viprā anūṣata gávo vatsám ná mātáraḥ,
[indram sómasya pitāye.]

cf. 1.16.3^c

Cf. 9.100.7^c, vatsám jātām ná dhenávaḥ, and under 6.45.25^c, and 9.104.2^c.—The tertium comparationis in 9.12.2 is wanting, though it can be readily supplied from anūṣata (namely, girāḥ). Clearly the páda is there secondary; and clearly it is primary in 6.45.28.

6.45.29^a: 1.5.2^a, purūtamañ puruñám.

6.45.30^b (Çamyu Bārhaspatya ; to Indra)
asmākam indra bhūtu te stómo váhiṣṭho ántamaḥ,
asmán rāyē mahé hinu.

8.5.18^b (Brahmātithi Kaṇva ; to Aṣvins)
asmākam adyá vām ayám stómo váhiṣṭho ántamaḥ,
yuvábhyañ bhūtv aṣvinā.]

☞ 8.5.18^c

Translate 6.45.30, 'Our song of praise, O Indra, shall be thy most beloved, best conveyance; -us promote to great wealth!' Cf. Neisser, Bezz. Beitr. xviii. 305; Oldenberg, ZDMG. L. 432. St. 6.5.18 is closely parallel, 'This our song of praise, shall be to-day your most beloved, best conveyance; yours it shall be, O Aṣvins!' Aufrecht in the preface to his second edition of the Rig-Veda, p. xvi, remarks anent 8.5.18^c: 'dazu der klägliche schluss, yuvábhyañ bhūtv aṣvinā.' He does not notice that this páda also is repeated in 8.26.16: váhiṣṭho vām hávanám stómo dūtó huvañ narā, yuvábhyañ bhūtv aṣvinā: 'The best conveying of calls, the song of praise, as messenger shall call you hither, O ye two heroes; yours it shall be, ye Aṣvins!' I agree with Aufrecht as to the 'kläglicher schluss' in 8.5.18: that stanza is mere patchwork, imitating closely in its first distich 6.45.30, and repeating the third páda of 8.26.16.—Cf. 8.1.3^a, asmākam bráhmédám bhūtu te.

6.45.32^c (Çamyu Bārhaspatya ; to Bṛbu Takṣan)
yāsya vāyóṛ iva dravád bhadrá rātiḥ sahasrīñi,
sadyó dānāya máñhate.

10.62.8^d (Nabhānediṣṭha Mānava ; Sāvārṇer danastutih)
prá nūnám jayatam ayám mánuṣ tókmeva rohatu,
yāñ sahasrañ çatāṣvañ sadyó dānāya máñhate.

Of these two dānastuti stanzas, each of which is in its way effective, 10.62.8 seems to me a facile, modernized version of 6.45.32 (cf. Fischel, Ved. Stud. ii. 115 bottom).

6.45.33^{ab} (Çamyu Bārhaspatya ; to Bṛbu Takṣan)
tát sú no víṣve aryá á sádā gṛñanti kāravaḥ,
bṛbūñ sahasradātamañ súriñ sahasrasátamam.

8.94.3^{ab} (Bindu Āñgirasa, or Putadakṣa Āñgirasa ; to Maruts)
tát sú no víṣve aryá á sádā gṛñanti kāravaḥ,
marūtaḥ sōmapītaye.]

☞ 1.23.10^c

The two stanzas illustrate with peculiar force the instability of translations made without reference to parallels. Grassmann renders 6.45.33, 'Darum rühmen stets alle unsre treuen Sānger den Bṛbu, der am meisten schenkt, den Fürsten der am meisten schenkt'. This differs, *to caele*, from his rendering of 8.94.3, 'Drum laden unsre Sānger auch, die treugesinntten alle, stets, die Marutschar zum Somatrunk'. Ludwig, 568, renders 6.45.33: 'immer singen alle sānger über diese [tat] des frommen, Bṛbu den grōsten geber von tausenden, den Sūri den grōsten empffānger [dafür] von tausenden.' But, 703, he translates 8.94.3: 'das singen uns alle die frommen vor, immerdar die ruhmesānger, "die Marut den Soma zu trinken".' Geldner, Ved. Stud. iii. 78, seems to me to have the right sense of the repeated hemistichs. They contain an antithesis between the (not rich) poets and the wealthy ari:

'That do all men, from poor poets to wealthy (patrons), ever praise', &c. Literally, 'poor poets up to the wealthy patron'. Both hemistichs are followed by anacluthic statements; that of 8.94.3 is clearly preferable and prior to that of 6.45.33. Antecedently it is likely that the dānastuti is patterned after the Marut stanza, unless, indeed, the distich is an old formula, original in neither stanza. For other treatments of aryá á see Max Müller, SBE. xxxii. 410 (on old lines); Borgaigne, *Études sur le Lexique*, p. 167; Pischel, ZDMG. xl. 124; Oldenberg, *ibid.* liv. 175.—The cadence gr̥ṇanti kāravaḥ also at 2.43.1^a; 8.46.3^c; 54(Val. 6).1^b (see under 8.46.3).

6.46.8^b (Çaṁyu Bārhaspatya; to Indra)

yáḥ satráhá vícaraṇir índraṁ tám hūmahe vayám,
sáhasramuska túvinṛmṇa sátpate ṽbhávā samátsu no vṛdhé.] ❧ cf. 5.9.7

8.51(Val. 3).5^b (Çruṣṭigu Kāṇva; to Indra)

yó no datá vásúnām índraṁ tám hūmahe vayám,
vidmá hy ása sumatím návīyasím ḡámema gómati vrajé.] ❧ 8.46.9^d

For 8.51(Val. 3).5^c cf. under 1.4.3^b.—For vícaraṇi see my remark under 2.5.4.

[6.46.8^d, bhávā samátsu no vṛdhé: 5.9.7^c: 10.7^c; 16.5^c; 17.5^c, utáidhi pṛtsú no vṛdhé.]

6.46.4^c (Çaṁyu Bārhaspatya; to Indra)

bádhase jánān vṛṣabhéva manyúna ghr̥ṣáu ml̥há r̥c̥sama,
asmákam bodhy avitá mahādhané tanúṣv apsú sūrye.

7.32.25^c (Vasiṣṭha; to Indra)

párá ṇudasya maghavann amitrán ṽsuvédā no vásu kṛdhi,] ❧ 6.48.15^c
asmákam bodhy avitá mahādhané bhávā vṛdháh sákhmām.

In 6.46.4^a vṛṣabhéva is vṛṣabhá iva.—The phrase, asmákam bodhy avitá, occurs in sundry other connexions; see under 7.32.11.

6.46.7^a (Çaṁyu Bārhaspatya; to Indra)

yád indra náhuṣīṣv áñ ójo nṛmṇám ca kṛṣṭīṣu,
ṽyád vā páñca kṣitnām dyumnám á bhara,] satrá vícṽvāni páunsiyā. ❧ 5.35.2^c

8.6.24^b (Vatsa Kāṇva; to Indra)

ṽutá tyád ácṽvānyam,] yád indra náhuṣīṣv á,
ágre vikṣú pradīdayat. ❧ 5.6.10^d

Cf. under 5.6.10^d, and 5.32.2^c. See Muir, OST. i. 180.

6.46.7^c, yád vā páñca kṣitnām dyumnám á bhara: 5.35.2^c, yád vā páñca kṣitnām.

[6.46.9^c, chardír yacha maghávadbhyaç ca máhyaṁ ca: 9.32.6^b, maghávadbhyaç ca máhyaṁ ca.]

Cf. the cadence maghávāno vayám ca, 1.73.8; 136.7; 143.13; 7.87.5.

6.47.7^b (Garga Bhāradvāja ; to Indra)

indra práṇaḥ puraetéva paçya prá no naya pratarám vásyo ácha,
bháva suparó atiparayó no bháva sūntir utá vāmāntiḥ.

10.45.9^o (Vatsapri Bhālandana ; to Agni)

yás te adyá kṛṇávad bhadrācoce 'pūpám deva ghr̥tāvāntam agne,
prá tám naya pratarám vásyo áchābhi sumnám devābhaktam yaviṣṭha.
8.71.6^c (Suditi Āṅgīrasa, and Purumiḥa Āṅgīrasa ; to Agni)
tvám rayīm puruvīram āgne dāçuse mártāya,
prá no naya vásyo ácha.

That the páda 8.71.6^c is stunted and secondary is not to be doubted (see Part 2, chapter 2, class B 9), so that Arnold's suggestion, Vedic Metre, p. 314, to read nayā is superfluous.

6.47.12 (Garga Bhāradvāja ; to Indra) =

10.131.6 (Sukīrti Kakṣivata ; to Indra)

indraḥ sutráṃ svávān ávobhiḥ ḥsumṛṇīkó bhavatu viçvāvedāḥ,
bádhatām dvéço ábhayām kṛṇotu ḥsuvíryasya pátayah syāma,
4.1.20^d
4.51.10^d

For the character of this and the next stanza see Arnold, VM., p. 44; Oldenberg, RV. Noten, p. 396. The two stanzas seem to me to be more original, and in better connexion, in the sūtrāmaṇī hymn, 10.131. Cf. Bloomfield, JAOS. xv. 146 ff.

6.47.12^b = 10.131.6^b, sumṛṇīkó bhavatu viçvāvedāḥ: 4.1.20^d, sumṛṇīkó bhavatu
jātāvedāḥ.

6.47.12^d = 10.131.6^d; 4.51.10^d; 9.89.7^d; 95.5^d, suvíryasya pátayah syāma.

6.47.13^{ab} = 10.131.7^{ab}: 3.1.21^{od}; 59.4^{od}, tásya vayām sumatáu yajñíyasyápi
bhadre sāumanasé syāma; 10.14.6^{od}, téçām vayām sumatáu yajñí-
yānām ápi bhadre sāumanasé syāma.

6.47.13^d (Garga Bhāradvāja ; to Indra) =

10.131.7^d (Sukīrti Kakṣivata ; to Indra)

tásya vayām sumatáu yajñíyasyápi bhadre sāumanasé syāma,
sá sutráṃ svávān indro asmé ārác cid dvéçāḥ sanutár yuyotu.

7.58.6^c (Vasiṣṭha ; to Maruts)

prá sá vāci suṣṭutír maghónām idám suktám marúto juçanta,
ārác cid dvéço vṛṣaṇo yuyota ḥyūyām pāta svastibhiḥ sádā nah.ḥ
refrain, 7.1.20^d ff.

10.77.6^d (Syumaraçmi Bhārgava ; to Maruts)

prá yád váhadhve marutaḥ parákád yūyām mahāḥ saṃváraṇasya vásvaḥ,
vidánāso vasavo rádhyasyārác cid dvéçāḥ sanutár yuyota.

Can one doubt reasonably that . . . vṛṣaṇo yuyota is epigonal to . . . sanutár yuyota?—For 10.77.6 cf. Oldenberg, RV. Noten, p. 365.

[6.47.20^c, bhāspate prā cikitsā gaviṣṭāu : 1.91.23^d, ubhāyebhyaḥ prā, &c.]

[6.47.28^d, déva ratha prāti havyā gr̥bhāya : 1.91.4^d, rájan soma prāti, &c.]

[6.48.1^c, prā-pra vayám amftam jātávedasam : 8.74.5^a, amftam jātávedasam.]

6.48.3^c (Çaṁyu Bārhaspatya ; to Agni)

vṛṣā hy agne ajāro mahān vibhāsy arcīṣā,
ájasreṇa çociṣā çóçucac chuce sudṛṣṭibhiḥ sú dīdihī.

7.5.4^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

táva tridhātu pṛthivī utá dyāur váiçvānara vratám agne sacanta,
tvám bhāṣā ródasi á tatanthájasreṇa çociṣā çóçucānaḥ.

6.48.6^c (Çaṁyu Bārhaspatya ; to Agni)

á yāḥ papráu bhānūnā ródasi ubhé dhūména dhāvate divī,
tirás támō dadṛça úrmyāsv á çyāvāsv aruśó vṛṣā çyāvā aruśó vṛṣā.

7.9.2^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

sá sukrátur yó ví dúraḥ paṇínám punānó arkám purubhójasam naḥ,
hótā mandró viçám dāmūnās tirás támō dadṛçe rāmyāpām.

In the Nighanṭu i. 7 úrmyā and rāmyā are listed successively among the twenty-three names for 'night'.—For 6.48.6^c see Oldenberg, RV. Noten, p. 398.

6.48.8^c (Çaṁyu Bārhaspatya ; to Agni)

viçvāsām gr̥hāpatir viçám asi tvám agne mānusṣām,
çatám pūrbhír yaviṣṭha pāhy áñhasaḥ sameddhāram çatám himā stotṛbhyo yé
ca dádati.

7.16.10^d (Vasiṣṭha Maitrāvaruṇi ; to Agni)

yé rádhānsi dádaty áçvyā maghá kāmēna çrávaso mahāḥ,
tān áñhasaḥ pipṛhi partṛbhiḥ tvám çatám pūrbhír yaviṣṭhya.

For the metre of the repeated pádas see Part 2, chapter 2, class B 8.

6.48.15^c (Çaṁyu Bārhaspatya ; to Maruts, or Liṅgoktadevatāḥ)

tveçám çárdho ná mārutaṁ tuviṣvāny anarvānam pūṣānam sám yáthā çatá,
sám sahásrā kárisac çarṣaṇibhya án āvir gūlhá vásu karat suvédā no vásū
karat.

7.32.25^b (Vasiṣṭha ; to Indra)

pārā ṇudasva maghavann amitrān suvédā no vásū kṛdhi,
asmákam bodhy avitā mahādhané, bháva vṛdhāḥ sákhmām. 6.46.4^c

6.48.16^c (Çaṁyu Bārhaspatya ; to Pūṣan)

á mā pūṣann úpa drava çānsiṣām nú te apikarṇā aghṛṇe,
aghā aryó árātayaḥ.

6.59.8^b (Bharadvāja ; to Indra and Agni)
 indrāgni tápanti māghā aryó árātayah,
 āpa dvésānsy á kṛtam yuyutám sūryād ádhi.

In 6.48.16 the repeated páda is very loose, and aghá is rather forced as predicate, whereas it is well put as attribute in 6.59.8. For aryó árātayah see last Geldner, Ved. Stud. iii. 90.

6.49.1^{c+d} (Rjicvan Bhāradvāja ; to Viṣve Devāh)
 stuśé jánam suvratám návyasibhir gṛbhír mitrávaruṇā sumnayántā,
 tá á gamantu tá ihá çruvantu suksatrāso varuṇo mitró agniḥ.

10.15.5^o (Çaṅkha Yāmāyana ; to the Fathers)
 úpahūtāḥ pitaráḥ somyāso barhiṣyēṣu nidhīṣu priyēṣu,
 tá á gamantu tá ihá çruvantv ádhi bruvantu tē 'vantv asmān.

6.51.10^o (The same as 6.49.1)
 té hi çreṣṭhavarcaśas tá u nas tiró viçvāni duritá náyanti,
 suksatrāso varuṇo mitró agnir ṛtádhitayo vakmarājasatyāḥ.

For çruvantu see Ved. Stud. i, p. vi, note.—For 6.49.1^d cf. ṛtāvāno varuṇo mitró agniḥ under 7.39.7, and other citations in the note there.

6.49.4^a, prá vayúm áchā bṛhatí manīśá : 3.33.5^o, prá síndhum áchā bṛhatí manīśá.

6.49.5^{od} : 1.183.3^{od}, yéna narā nāsatyēṣayádhyāi vartír yāthás tánayāya tmāne
 ca ; 1.184.5^o, yātám vartís tánayāya tmāne ca.

6.49.10^c, bṛhāntam ṛṣvám ajáram suṣumnám : 3.32.7^b ; 6.19.2^b, bṛhāntam ṛṣvám
 ajáram yuvānam.

[6.49.12^a, prá virāya prá tavāse turāya : 6.32.1^b, mahé virāya tavāse turāya.]

[6.49.18^a, yó rájánsi vimamé párvhivāni : see under 1.160.4.]

6.49.14^b, tát párvatas tát savitá cáno dhāt : 1.107.3^b, tad aryamá tat savitá, &c.

6.50.4^b, 15^c, adyá (15^c, gná) hutāso vásavó 'dhrṣṭāḥ.

6.50.7^d (Rjicvan Bhāradvāja ; to Viṣve Devāh, here Āpah)
 omānam āpo mānuṣir āmrktaṁ dhāta tokāya tánayāya çám yóḥ,
 yuyám hí ṣṭhā bhiṣájo mātṛtamā viçvasya sthātúr jágato jánitṛḥ.

7.60.2^o (Vasiṣṭha : to Mitra and Varuṇa)
 eṣá syá mitrávaruṇā nṛcákṣā ubhé úd eti sūryo abhí jmán,
 viçvasya sthātúr jágataç ca gopá ṛjú mārteṣu vṛjiná ca páçyan.]

cf. 4.1.17^d

10.63.8^b (Gaya Plāta ; to Viṣve Devāh)
 yá içire bhūvanasya práçetaso viçvasya sthātúr jágataç ca mántavaḥ,
 té nah kṛtád ákrtád énasas páry adyá devāsaḥ pipṛtá svastāye.

Of. 4.53.6.—For 7.60.2 cf. Bartholomae, Bezz. Beitr. xv. 26 ff.—Note the correspondence of 6.50.13^c with 10.64.10^b, under 6.50.13.

[6.50.8^a, á no devāḥ savitā trāyamāṇāḥ : 7.35.10^a, çam no devāḥ, &c.]

6.50.8^d, vyūrṇutē dāçuṣe vāryāṇi : 5.80.6^c, vyūrṇvatī dāçuṣe vāryāṇi.

[6.50.9^a, utā tvām sūno sahaso no adyā : 1.58.8^a, śchidrā sūno, &c. ; 4.2.2^a, ihā tvām sūno, &c.]

6.50.13^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

utā syā devāḥ savitā bhāgo no 'pām nāpād avatu dānu pāpriḥ,
tvāṣṭā devébhīr jānibhīḥ sajóṣā dyāur devébhīḥ pṛthivī samudrāḥ.

10.64.10^b (Gaya Plāta ; to Viçve Devāḥ)

utā mātā bhaddivā çṛnotu nas tvāṣṭā devébhīr jānibhīḥ pitā vācaḥ,
ṛbhukṣā vājo rāthaspātīr bhāgo raṇvāḥ çānsaḥ çaçamāṇasya pātu naḥ.

6.50.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

evā nāpāto māma tāsya dhībhīr bhārédvājā abhy ārcanty arkāḥ,
ḡnā hutāso vāsavo 'dhr̥ṣṭā, viçve stutāso bhūta yajatraḥ.

☞ 6.50.4^b

7.23.6^b (Vasiṣṭha Māitravaruṇi ; to Indra)

evéd indram v̄ṣaṇām vājrabāhum vāsiṣṭhāso abhy ārcanty arkāḥ,
ḡsā na stutó virāvad dhātu gōmad, ḡnyām pāta svastībhīḥ sādā naḥ.

☞ c : 1.190.8^c ; d : refrain, 7.1.20^d ff.

Cf. the pādas 5.29.12^b, dāçagvāso abhy ārcanty arkāḥ, and 6.21.10^b, jaritāro abhy ārcanty arkāḥ. See for this class of correspondences our remarks in the Introduction, p. 9.

6.51.2^c : 4.1.17^d ; 7.60.2^d, ṛjū mārtesu v̄rjinā ca pāçyan.

6.51.5^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

dyāus pitāḥ pṛthivi mātār ādhrug āgne bhrātar vasavo m̄ṛlātā naḥ,
viçva ādityā adite sajóṣā ḡasmābhyaṁ çārma bahulām vī yanta.

☞ 5.51.5^d

10.63.17^b = 10.64.17^b (Gaya Plāta ; to Viçve Devāḥ) *

evā platēḥ sūnūr aviv̄rdhad vo viçva ādityā adite manīṣī,
içānāso nāro āmartyenāstāvi jāno divyó gāyena.

6.51.5^d, asmābhyaṁ çārma bahulām vī yanta : 5.55.9^b, asmābhyaṁ çārma bahulām vī yantana.

6.51.7^{ab} (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)

mā va éno anyākṛtaṁ bhujema mā tát karma vasavo yāc cāyadhve,
viçvasya hí kṣāyatha viçvadevāḥ svayām ripus tanvaṁ ṛṛiṣṭa.

7.52.2^{cd} (Vasiṣṭha ; to Ādityas)

mitrás tán no vāruṇo māmahanta çārma tokāya tánayāya gopāḥ,
mā vo bhujemānyājātam éno mā tát karma vasavo yāc cāyadhve.

[6.51.8^b, námo dadhāra pṛthivīm utá dyám : 3.59.1^b, mitró dadhāra, &c.]

6.51.10^c: 6.49.1^d, suksatráso várupo mitró agníh.

6.51.15^a: 1.15.2^c; 8.7.12^a; 83.9^a, yūyám hí ṣṭhá sudānavaḥ.

6.51.15^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Maruts)
 yūyám hí ṣṭhá sudānava, indrajyeṣṭhā abhidyavaḥ,
 kártā no ádhvann á sugám gopá amá.

☞ 1.15.2^c

8.83.9^b (Kusidin Kāva ; to Viçve Devāḥ, here Maruts)
 yūyám hí ṣṭhá sudānava, indrajyeṣṭhā abhidyavaḥ,
 adhā cid va utá bruve.

☞ 1.15.2^c

Cf. under 1.15.2^c.

6.51.16^b (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ)
 ápi pánthām aganmahi svastigám anehásam,
 yéna viçvāḥ pári dviṣo vṛnákṭi vindáte vāsu.

8.69.16^e (Priyamedha Āṅgīrasa ; R̥kṣāçvamedhayor danastutih)
 á tú suçipra dampate rátham tiṣṭhā hiranyáyam,
 ádha dyuḥsám sacevahi sahārapādam aruṣám svastigám anehásam.

Ludwig, 218, renders anehásam in 6.51.16 by 'den unangefeindeten'; at 612, to 8.69.16, by 'der ohne gleichen'. Cf. Bergaigne, *Études sur le Lexique*, p. 76 ff.

6.52.3^d: 3.30.17^d, brahmadviṣe tápuṣim hetīm asya.

6.52.5^b: 10.59.4^b, páçyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam
 uccárantam ; 7.104.24^d, má te dṛçan sūryam uccárantam ; 10.59.6^c,
 jyók paçyema sūryam uccárantam.

6.52.7^a = 2.41.7^a: 1.3.7^b, viçve devāsa á gata.

6.52.7^b = 2.41.13^b, çṛṇutá ma imám hávam : 8.73.10^b, çṛṇutám ma imám hávam.

6.52.12^a, imám no agne adhvarám : 5.4.8^a, asmákam agne adhvarám juṣasva ;
 7.42.5^a, imám no agne adhvarám juṣasva.

6.52.12^c (R̥jiçvan Bhāradvāja ; to Viçve Devāḥ, here Agni)
 imám no agne adhvarám, hótar vayunaçó yaja,
 cikitván dáivyaḥ jánam.

☞ 5.4.8^a

8.44.9^c (Virūpa Āṅgīrasa ; to Agni)
 samidháná u santya çukraçoca ihá vaha,
 cikitván dáivyaḥ jánam.

Ludwig, 219, renders 6.52.12, 'disz unser opfer, O Agni, bring nach seinen einzelnen werken dar, denkend an das göttliche volk.' Grassmann, 'Dies unser Opfer bring dar, o Priester Agni, kunstgerecht, aufmerkend auf der Götter Schar.' These translations of the

third páda seem plausible, especially when we remember that Agni knows the races or births of the gods: 3.4.10; 4.2.8; 27.1; 6.15.13; 52.12, &c. (see the author, *JAOS.* xvi. 16; Bergaigne, i. 40). And yet the páda is construed differently in 8.44.9. Here á vaha governs dáivyañ jánam, and oikítván is intransitive: 'Kindled, O holy (god) of bright flame, do thou intelligently bring hither the divine folk.' After all I am disposed to think that the repeated páda is to be translated similarly in 6.52.12, 'do thou, O Hotar, intelligently sacrifice to the divine folk!' For the construction of yaj with two accusatives see the Lexicons.

6.52.13^d (R̥jiçvan Bharadvāja; to Viçve Devāḥ)
viçve devāḥ çṛutémám hávam me yé antárikṣe yá úpa dyávi s̥thá,
yé agnijihvá utá vā yájatrā āśádyāsmín barhīṣi mādayadhvam.

6.68.11^d (Bharadvāja; to Indra and Varuṇa)
indrāvaruṇā mádhumattamasya ṽṛṣṇaḥ sómasya vṛṣṇā vṛṣethām,
cf. I.108.3^b

idám vām ándhaḥ párisiktam asmé āśádyāsmín barhīṣi mādayethām.
10.17.8^c (Devaçravas Yāmāyana; to Sarasvatī)
sārasvatī yá sarátham yayátha svadhábhīr devī pitṛbhīr mādanti,
āśádyāsmín barhīṣi mādayasvānamívá íṣa á dhehy asmé.

AV. 18.1.42^c; 4.46^c read mādayadhvam in their version of RV. 10.17.8^c. Ludwig, *Kritik*, pp. 25, 52, is much impressed with this reading; he regards mādayadhvam as infinitive, the original reading which the author of the RV. stanza turned into the lectio facillior mādayasva, because it is unlikely that anybody should have changed the simple reading mādayasva to mādayadhvam. But mādayadhvam addresses itself anacoluthically to both Sarasvatī and the Fathers; it is a loose utilization of the páda in the form in which it occurs in RV. 6.52.13^d, and once more in the funeral stanzas of the AV. itself, namely 18.3.20^d. At the best it is little more than a solecism, certainly not of any morphological significance.

6.52.16^a, ágniṛparjanyaḥ ávatam̐ dhīyam̐ me: 2.40.5^a, sómāpūṣaṇāv ávatam̐ dhīyam̐ me.

6.52.17^a: 4.6.4^a, stīrṇé barhīṣi samidhāné agnāu.

6.53.5^b, 7^b, árayā (7^b, pañínám) h̥fdayā kave.

6.53.5^c–7^c, áthem̐ asmábhyaḥ randhaya.

6.53.7^a, 8^d, á rikha kikirá kṛṇu.

6.53.10^b (Bharadvāja; to Pūṣan)
utá no goṣāñīm̐ dhīyam̐ açvasám̐ vājasám̐ utá,
ṽnṛvát kṛṇuhi vitáye,
cf. I.13.2^c

9.2.10^b (Medhatithi Kāṇva; to Soma Pavamāna)
goṣá indo nṛṣá asy açvasá vājasá utá,
átmá yajñásya pūrvyáh.
cf. 3.11.3^b

Prima facie the Pūṣan stanza commends itself as the original of the two imitative stanzas.

6.54.8^b (Bharadvāja ; to Pūṣan)
pūṣann ānu prā gá ihi yájamānasya sunvatáḥ,
asmákam stuvatám utá.

6.60.15^b (Bharadvāja ; to Indra and Agni)
índrāgni ṛṇutám hávam yájamānasya sunvatáḥ,
vitám havyány á gataim píbataim somyám mádhu.]

6.60.15^d

Cf. yájamānāya sunvatá, under 5.26.5^a, and see p. 9.

6.54.8^c (Bharadvāja ; to Pūṣan)
ṛṇvántam pūṣānam vayám ıryam ānaṣṭavedasam,
ıçānam rāyá imahe.

8.26.22^b (Viçvamanas Vāiçaṣva, or Vyaçva Āngirasa ; to Vāyu)
tváṣṭur jámātaram vayám ıçānam rāyá imahe,
sutávanto vāyūim dyumná jánasaḥ.

8.46.6^c (Vaça Açvya ; to Indra)
tám índram dánam imahe çavasānam ábhırvam,
ıçānam rāyá imahe.

8.53(Vál.5).1^d (Medhya Kāṇva ; to Indra)
upamám tvā maghónām jyéṣṭham ca vṛṣabhāpām,
pūrbhıtāmarā maghavann indra govıdam ıçānam rāyá imahe.

For 8.26.22 see Hillebrandt, *Ved. Myth.* i. 521.

6.56.2^c (Bharadvāja ; to Pūṣan, here Indra)
utá ghā sá rathıtamaḥ sákhya sátpatir yujá,
ındro vṛtrāni jighnate.

8.17.8^c (Irimbiṭhi Kāṇva ; to Indra)
tuvigrıvo vapódarah subáhūr ándhaso máde,
ındro vṛtrāni jighnate.

Cf. 6.57.3^c ; 8.29.4^b ; 9.1.10^b.

6.57.1^b : 4.31.11^b, sakhyáya svastáye.

6.57.1^c, huvéma vājasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vājasātaye ;
8.9.13^b, huvéya vājasātaye.

6.59.8^c, índrā nv ágnı ávasehá vajrınā : 5.45.4^b, índrā nv ágnı ávase huvádhyai.

6.59.7^{cd} (Bharadvāja ; to Indra and Agni)
índrāgni á hi tanvaté náro dhánvāni bāhvóḥ,
má no asmín mahādhané párā varktaim gáviṣṭıṣu.

8.75.12^{ab} (Virūpa Āngirasa ; to Agni)
má no asmín mahādhané párā varg bhārabhıd yathá,
samvārgam sám rayım jaya.

The sharp modulation of the hemistich in 8.75.12 seems to me secondary and artificial.

Sāyana 'as a porter in the end abandons his burden'. Ludwig, 410, commentary, 'as a porter in the moment of danger throws away property which does not belong to him, whereas its owner defends it with his life.' Cf. Hemacandra's Sanskrit version of the story of Brahma-datta (JSAI. vii. 340): nirvinṇakāmabhogebhyo bhārebhya iva bhārikah.

6.59.8^b: 6.48.16^c, aghā aryó árātayah.

6.59.9^d: 1.79.9^b, rayim̐ viçváyupoṣasam.

6.59.10^b (Bharadvāja ; to Indra and Agni)

indrāgni ukthavāhasā stómēbhir havanaçrutā,

viçvābhir girbhír ā gatam ṽasyá sómasya pitāye.]

☞ 1.22.1^c

8.8.7^d (Sadhvaṅsa Kāṇva ; to Açvins)

ṽdivāç cid rocanād ādhy, ā no gantaṁ svarvidā,

☞ 1.49.1^b

dhībhir vatsapracetasā stómēbhir havanaçrutā.

8.12.23^b (Parvata Kāṇva ; to Indra)

mahāntaṁ mahinā vayāṁ stómēbhir havanaçrutāṁ,

arkāir abhí prá ṇonumaḥ sám ójase.

6.59.10^d: 1.22.1^c; 23.2^c; 4.49.5^c; 5.71.3^c; 8.76.6^c; 94.10^c–12^c, asyá sóm-asya pitāye.

6.60.5^b: 5.86.4^b, indrāgní havāmahe.

6.60.5^c: 1.17.1^c, tá no mṛlāta idḥçe ; 4.57.1^d, sá no mṛlātīdḥçe.

6.60.7^b: 1.11.8^b, abhí stómā anuṣata.

6.60.8^{ab}: 4.47.4^{ab}, yá vām sánti puruṣpḥo niyúto daçúse narā.

6.60.9^b: 1.16.5^b; 21.4^b, úpedāṁ sávanāṁ sutāṁ.

6.60.9^c: 8.38.7^c–9^c, indrāgni sómapiṭaye.

6.60.14^{ab} (Bharadvāja ; to Indra and Agni)

ā no gávyebhir áçvyāir vasavyāir úpa gachatam,

sákhyaṁ devāu sakhyāya çambhúv, indrāgní tá havāmahe.]

☞ 1.21.3^b

8.73.14^{ab} (Gopavana Ātreya, or Saptavadhri Ātreya ; to Açvins)

ā no gávyebhir áçvyāiḥ sahásrāir úpa gachatam,

ṽantí śád bhūtu vām ávaḥ.]

☞ refrain, 8.73.1^c–18^c

Translate 6.60.14, 'Come hither with treasures of kine and horses! The friends, the gods, beneficent for friendship, Indra and Agni, them do we call.' The first distich, repeated with a single change from vasavyāir to sahásrāir strains after greater effect, secondarily of course; aside from that the two stanzas taken by themselves do not betray their relative dates. But 8.73.15 continues:

mā no gávyebhir áçvyāiḥ sahásrebhir áti khyatam,
antí śád bhūtu vām ávaḥ.

'Do not overlook us with thousands of kine and horses, &c.' Here the later versifier has betrayed himself by his bathos. Cf. the parallel relation of 1.162.1^{ab} to 5.41.2^{ab} (under 1.162.1).—The hymn 6.60 shares two pádas with 1.21; see next item.

6.60.14^d: 1.21.3^b; 5.86.2^d, indraññi tá havāmahe.

6.60.15^b: 6.54.6^b, yājamānasya sunvatāh.

6.60.15^d: 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b, pībatañ somyāñ mādhu; 8.24.13^b, pībāti somyāñ mādhu.

6.61.3^a: sárasvati devanīdo ní barhaya; 2.23.8, bhāspate devanīdo ní barhaya.

6.61.4^b: 1.3.10^b, vājebhir vājīnīvatī.

6.61.5^b: 1.40.2^b, upabrūtē dhāne hitē.

6.61.7^a (Bharadvāja; to Sarasvatī)
utá syá naḥ sárasvatī ghorá hiraṇyavartaniḥ,
vṛtraghnī vaṣṭi suṣṭutīm.

7.95.4^a (Vasiṣṭha; to Sarasvatī)

utá syá naḥ sárasvatī juṣāṇōpa ḥavat subhāga yajñe asmīn,
mitājñubhir namasyāir iyaná rayá yujá cid úttarā sākhibhyaḥ.

For 6.61.7 cf. 2.1.11.

6.61.9^a, sá no víçvā áti dvīṣaḥ: 5.25.9^c, sá no víçvā áti dvīṣaḥ.

[6.61.11^{ab}, apaprūsi párthivāny urú rájo antárikṣam: 1.81.5^a, á papraū párthivāñ
rájah.]

6.63.2^d, ná yát páro nántaras tuturyát: 2.41.8^a, ná yát páro nántaraḥ.

[6.63.4^b, prá rātīr eti jūrñīni gṛtāci: 4.6.3^a, yatá sujūrñī rātīni gṛtāci.]

Cf. under 3.19.2.

6.63.7^b, abhī práyo nāsatyā vahantu: 1.118.4^d, abhī práyo nāsatyā váhanti.

6.63.7^c (Bharadvāja; to Aṣvins)

á vām váyo 'çvāso váhiṣṭhā abhī práyo nāsatyā vahantu,
prá vām rátho mánojavā asarjīśāḥ pṛkṣá iṣidho ánu pūrvíḥ.

cf. 1.118.4^d

7.68.3^a (Vasiṣṭha; to Aṣvins)

prá vām rátho mánojavā iyarti tíro rájānsy aṣvīnā çatótīḥ,
asmábhyañ sūryāvasū iyanāḥ.

For 6.63.7 see Oldenberg, RV. Noten, p. 408.

6.64.6 = 1.124.12.

6.66.1^d, sakṛc chukráñ duduhe pṛçñir údhaḥ: 4.3.10^d, vṛṣā çukráñ duduhe
pṛçñir údhaḥ.

6.66.8^a, náśya vartá ná tarutá nv ásti : 1.40.8^c, náśya vartá ná tarutá mahādhané.

[6.66.8^b, māruto yám ávatha vājasātau : 10.35.14^a; 63.14^a, yám devāso ávatha vājasātau.]

6.66.8^c, toké vā góśu tánaye yám apśú : 6.25.4^c, toké vā góśu tánaye yád apśú.

6.66.11^b rudrásya sunúm havásá vivāse : 1.64.12^b . . . havásá ḡṛṇImasi.

[6.67.10^a, ví yád vácām kistáso bhárate : 7.72.4^b, prá vām bráhmāṇi káravo bharante.]

[6.68.2^b, ḡṛāṇām čaviṣṭhá tá hí bhūtám : 7.93.2^a, tá śānasí čavasāná hí bhūtám.]

[6.68.4^d: dyáuḡ ca pṛthivi bhūtām urví : 10.93.1^a, máhi dyāvāpṛthivi bhūtām urví.]

6.68.4^d is metrically defective ; cf. Arnold, VM., p. 308.

6.68.6^b, rayím dhatthó vásumantām purukśúm : 4.34.10^b, rayím dhatthá, &c. ; 7.84.4^b, rayím dhattām, &c. ; 4.49.4^b, rayím dhattām čatagvīnam ; 1.159.5^d, rayím dhattām vásumantām čatagvīnam.

6.68.8^c, íthá ḡṛānto mahínasya čárdhaḡ : 6.33.5^c, íthá ḡṛānto mahínasya čárman.

6.68.8^d (Bharadvāja ; to Indra and Varuṇa)

nú na indrávaruṇa ḡṛāná pṛñktám rayím śaučravasáya devā,
[íthá ḡṛānto mahínasya čárdho, 'pó ná nává duritá tarema. ☞ 6.35.5^c

7.65.3^d (Vasiṣṭha ; to Mitra and Varuṇa)

tá bhūrīpačav áṇṛtasya sétu duratyétu ripáve mártvāya,
ṛtāya mitrávaruṇa pathá vām apó ná nává duritá tarema.

Cf. 8.83.8 ; 97.15.

6.68.11^b : 1.108.3^b, vṛṣṇaḡ sómasya vṛṣāná vṛṣethām.

6.68.11^d, asádyāsmín barhīśi mādayethām : 6.52.13^d, . . . mādayadhvam ; 10.17.18^c, . . . mādayasva.

6.69.4^d, 7^d, úpa bráhmāṇi čṛṇutam gíro (7^d, hávam) me.

6.70.3^c (Bharadvāja ; to Dyāvāpṛthivyāu)

yó vām ṛjāve krámanāya rodasi mártó dadáča dhiṣṇe śá śádhati,
prá prajābhir jāyate dhármaṇas pári yuvóḡ siktá viśurūpāni sávrata.

8.27.16^c (Manu Vāivasvata; to Viçve Devāḥ)

prá sá kśáyaṁ tirate ví mahír iṣo yó vo várāya dáçati, ☞ 7.59.2^{cd}
 prá prajābhir jāyate dhármaṇas páry [áriṣṭaḥ sárva edhate.] ☞ 1.41.2^c

10.63.13^b (Gaya Plāta; to Viçve Devāḥ, here Ādityas)

[áriṣṭaḥ sá mártō viçva edhate] prá prajābhir jāyate dhármaṇas pári, ☞ 1.41.2^c

yám ādityāso náyathā sunítibhir áti viçváni duritá svastáye.

Cf. under 1.41.2.—For dhīṣaṇe in 6.70.3^b see Hillebrandt, *Ved. Myth.* i. 176.

6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;

6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ; 7.38.1^a, úd u ṣyá devāḥ savitá yayāma.

6.71.8^d (Bharadvāja; to Savitar)

ádabdhebhīḥ savitāḥ payúbhiḥ ṭvám çivébhir adyá pári páhi no gáyam,
 híraṇyajihvaḥ suvitáya návyase rákṣā mákir no agháçāṁsa içata.

6.75.10^d (Payu Bhāradvāja; Liṅoktadevatāḥ)

bráhmaṇasaḥ pitāraḥ sómyasaḥ çivé no dyāvāpṛthiví anehásā,
 puṣá nah pátu duritád ṛtāvṛdho rákṣā mákir no agháçāṁsa içata.

For the repeated páda cf. under 1.23.9.

6.71.4^a, úd u ṣyá devāḥ savitá dāmūnāḥ: 2.38.1^a, úd u ṣyá devāḥ savitá sávāya;

6.71.1^a, úd u ṣyá devāḥ savitá hiranyáya; 7.38.1^a, úd u ṣyá devāḥ savitá yayāma.

6.72.2^d (Bharadvāja; to Indra and Soma)

índrasomā vāsáyatha uṣásam út sūryaṁ nayatho jyótiṣā sahā,
 úpa dyám skambháthu skámbhanenáprathatam pṛthivím mātáraṁ ví.

10.62.3^b (Nābhānediṣṭha Mānava; to Viçve Devāḥ, or Aṅgirasāṁ stutih)

yá ṛténa sūryam árohayan divy áprathayan pṛthivím mātáraṁ ví,
 suprajāstvám aṅgirasō vo astu práti grbhñta mānavám sumedhasāḥ.

Translate 6.72.2, 'O Indra and Soma, ye make Uṣas shine, ye lead forth the Sun with his light; ye have supported the sky with its support, have spread out Mother Earth.' And 10.62.3, 'They who in accordance with divine law did make the Sun rise in the heavens, did spread out Mother Earth,—abundant offspring, O Aṅgiras, be yours, show favour, O ye wise ones, to the son of man (Manu).' Cf. Hillebrandt, *Ved. Myth.* ii. 30, note. In this hymn the Aṅgiras, mythical priests of yore, typify the priests of the present time; they seem to be extolled by a present-day sacrificer who describes himself as a son of Manu. This condones for the apparent nonsense in suprajāstvám aṅgirasō vo astu. Even so the repeated páda, áprathayan, &c., is obviously secondary as compared with 6.72.2. For in the latter stanza the notion of spreading out the earth is contrasted normally and effectively with that of supporting the sky, as in 1.62.5; 2.15.2; 3.31.12; 4.42.4; 6.17.7; 7.86.1; 8.89.5; 10.65.4. The spreading of the earth in 10.62.3 is one half of the familiar idea, transplanted from the sphere of the real gods to semi-divine beings who are in reality human beings.

[6.72.4^a, *indrāsoma pakvām amāsv antāḥ* : 2.40.2^o, *abhyām indraḥ pakvām amāsv antāḥ*.]

6.72.5^b, *apatyasācam grūtyam rarāthe* : 1.117.23^d, *apatyasācam grūtyam rarātham*.

6.73.1^d (Bharadvāja ; to Brhaspati)

yó adribhít prathamajá r̥tāvā bḥhaspátir āngirasó havīṣmān,
dvibárhajmā prāgharmasát pitá na á ródasi vṛṣabhó roravíti.

10.8.1^b (Triçiras Tvāṣṭra ; to Agni)

prá ketúnā bḥhatá yāty agnir á ródasi vṛṣabhó roravíti,
divác cid antāñ upamāñ úd anaḥ apām upāsthe mahiṣo vavardha.

For 6.73.1 cf. Hillebrandt, *Ved. Myth.* i. 411 ; Oldenberg, *RV. Noten*, p. 415.—For the repeated páda cf. 3.55.17^a ; 4.58.3^o ; 7.101.1^d.

6.74.1^o : 5.1.5^o, *dáme-dame saptá rātnā dādhanā* (5.1.5^o, *dādhanā*).

6.74.1^d (Bharadvāja ; to Soma and Rudra)

sómārudrā dhārāyethām asuryam prá vām iṣṭáyó 'ram açnuvantu,
[dáme-dame saptá rātnā dādhanā] çám no bhūtam dvipāde çám cātuṣ-
pade. 5.1.5^o

7.54.1^d (Vasiṣṭha ; to Vāstoṣpati)

vāstoṣ pate práti jānihy asmān svāveçó anāmivó bhava naḥ,
yāt tvémahe práti tán no juṣasva çám no bhava dvipāde çám cātuṣpade.

10.85.43^d (Surya Savitri ; to Surya)

á naḥ prajám janayatu prajāpatir ājarasāya sám anaktv aryamā,
ádurmañgalih patilokām ā viça çám no bhava dvipāde çám cātuṣpade.

10.85.44^d (The same)

āghoracakṣur āpatighny edhi çivā paçúbhyaḥ sumānāḥ suvárcaḥ,
vīrasúr devākāmā syoná çám no bhava dvipāde çám cātuṣpade.

10.165.1^d (Kapota Nairṛta ; Kapotopahatau prāyaçcittam)

dévaḥ kapóta iṣitó yád ichán dntó nīrṛtyā idám ājagāma,
tāsmā arcāma kṛṇāvāma nīskṛtīm çám no astu dvipāde çám cātuṣpade.

It is entirely likely that the version of this ancient formulaic páda in 10.165.1 with astu is later than the forms with bhū. The páda is used very extensively throughout the rest of the literature ; see my *Vedic Concordance* under çám na edhi, çám no astu, çám no bhava, çám no bhavantu, and çám no bhūtam ; and cf. *RV.* 1.114.1 ; 157.3 ; 5.81.2 ; 9.69.7 ; 10.37.11.

6.74.2^o, *aré bādhetām nīrṛtīm parācāih* : 1.24.9^o, *bādhasva duré nīrṛtīm*, &c.

6.74.2^d : 6.1.12^d, *asmé bhadrá sūçravasāni santu*.

[6.74.4^c, prá no muñcatam várūṇasya páçāt : 10.85.24^a, prá tvā muñcāmi várūṇasya páçāt.

6.75.10^d: 6.71.3^d, mákir no aghāçānsa 1çata.

6.75.12^d (Payu Bhāradvāja ; to Arrows)

fjrite pári vr̥ndhi nó 'çmā bhavatu nas tanūh,
sómo ádhi bravitu nó 'ditih çárma yachatu.

6.75.17^d (Payu Bhāradvāja ; Liṅgoktadevatāh)

yátra baṇāḥ sampātanti kumará viçikhá iva,
tátra no bráhmaṇas pátir áditih çárma yachatu viçváha çárma yachatu.

8.47.9^b (Trita Āptya ; to Ādityas)

áditir na uruṣyatv áditih çárma yachatu,

mátá mitrásya reváto 1'ryamṇó várūṇasya cāneháso va utáyah suútáyo va
utáyah.] ☛ d: 1.136.2^e; ef: refrain, 8.47.1^{ef}—18^{ef}

REPEATED PASSAGES BELONGING TO BOOK VII

7.1.13^{ab}, pāhī no agne rakṣāso ājuṣṭat pāhī dhūrtér áraruṣo aghāyóh; 1.36.15^{ab},
pāhī no agne rakṣāsah pāhī dhūrtér áravṇah.

7.1.20 = 7.1.25 (Vasiṣṭha Māitravaruṇi; to Agni)
nú me bráhmāṇy agna úc chaçádhi tvám deva maghávadbhyaḥ suṣūdah,
rátáu syāmoháyāsa á te yūyám pāta svastibhiḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

On the significance of this repetition as showing that the hymn is to be divided after
7.1.20, see Oldenberg, Prol., p. 142.

7.1.20^d, 25^d; 3.10^d; 7.7^d, 8^d; 9.6^d; 11.5^d; 12.3^d; 13.3^d; 14.3^d; 19.11^d; 20.10^d;
21.10^d; 22.9^d; 23.6^d; 24.6^d; 25.6^d; 26.5^d; 27.5^d; 28.5^d; 29.5^d;
30.5^d; 34.25^d; 35.15^d; 36.9^d; 37.8^d; 39.7^d; 40.6^d; 41.7^d; 42.6^d;
43.5^d; 45.4^d; 46.4^d; 47.4^d; 48.4^d; 51.3^d; 53.3^d; 54.4^d; 56.25^d;
57.5^d; 58.6^d; 60.12^d; 61.7^d; 62.6^d; 63.6^d; 64.5^d; 65.5^d; 67.10^d;
68.9^d; 69.8^d; 70.7^d; 71.6^d; 72.5^d; 73.5^d; 75.8^d; 76.7^d; 77.6^d;
78.5^d; 79.5^d; 80.3^d; 84.5^d; 85.5^d; 86.8^d; 87.7^d; 88.7^d; 90.7^d;
91.7^d; 92.5^d; 93.8^d; 95.6^d; 97.10^d; 98.7^d; 99.7^d; 100.7^d; 101.6^d;
9.90.6^d; 97.3^d, 6^d; 10.65.15^d; 66.15^d; 122.8^d, yūyám pāta svastibhiḥ
sádā nah.

[7.2.4^b, prá vṛñjate námasā barhír agnáu : 6, 11.5^a, vṛñjé ha yán námasā, &c.]

7.2.6^b: 1.186.4^b, uṣásānákta sudúgheva dhenúh.

7.2.8-11 : 3.4.8-11.

7.2.11^b = 3.4.11^b, indreṇa deváih sarátham turébbhiḥ : 5.11.2^c, indreṇa deváih
sarátham sá barhísi; 10.15.10^b, indreṇa deváih sarátham dádhānah.

7.2.11^d = 3.4.11^d: 10.70.11^d, sváhā devá amṛta mādayantām.

7.3.2^c: 1.148.4^c, ád asya váto ánu vāti çocih. See note to 1.148.4^c.

[7.3.6^b, ví yád rukmó ná rócase upaké : 4.10.5^c, çriyé rukmó ná rocata upaké.]

7.3.10^b = 7.4.10^b (Vasishtha Maitravaruni ; to Agni)
 etá no agne sáubhagá didihy ápi krátum sucétasam vatema,
 vígvā stotf̄bhyo gr̄naté ca santu ŷūyám pāta svastib̄hiḥ sádā nah̄.]
 ☞ refrain, 7.1.20^d ff.

7.60.6^c (Vasishtha ; to Mitra and Varuna)
 imé mitró varūno dulābhāso 'cetásam cic citayanti dáksaiḥ,
 ápi krátum sucétasam vátantas tirāç cid ánhāḥ supáthā nayanti.

For ápi vat see Max Müller, SBE. xxxii. 202, 437. It seems that the word has a primary meaning, something like 'obtain', in 7.3.10=7.4.10; but a causative meaning, something like 'furnish' ('cause to obtain'), in 7.60.6. In the latter passage it is parallel to citayanti, also causative. But there is no indication as to the relative order of simple and causative meaning of ápi vat ; see Grassmann's arrangement in his Lexicon.

7.4.2^c (Vasishtha Maitravaruni : to Agni)
 sá gftso agnis tárūnaç cid astu yáto yáviṣṭho ájaniṣṭa mātuh̄,
 sám yó vānā yuváte çucidan bhūri cid ánnā sám id atti sadyāḥ.

10.115.2^b (Upastuta Varṣṭihavya ; to Agni)
 agnir̄ ha náma dhāyi dānn apástamaḥ sám yó vānā yuváte bhāsmanā
 datā,
 abhipramurā juhvā svadhvarā inó ná próthamāno yāvase vṛṣā.

As regards the metrical insufficiency of 7.4.2^c, Arnold, VM. pp. 101, 308, suggests the change of çucidán to çucidantaḥ, to me quite incredible, and not borne out by the parallel datā. The metre of 7.4.2^c is fairly common ; see Oldenberg, Prol. p. 10.—For 10.115.2 see Pischel, Ved. Stud. ii. 97, 112, whose explanation of dānn as 'ruler' seems to me improbable. It looks as if dānn meant 'in the house'.

7.4.4^b (Vasishtha Maitravaruni ; to Agni)
 ayám kavir̄ ákaviṣu prācetā mārteṣv̄ agnir̄ amfto ní dhāyi,
 sá mā no átra juhuraḥ sahasvaḥ sádā tvé sumánasaḥ syāma.

10.45.7^b (Vatsapri Bhālandana ; to Agni)
 uçik̄ pāvako aratih̄ sumedhā mārteṣv̄ agnir̄ amfto ní dhāyi,
 íyarti dhūmám aruṣám bháribhrad̄ úc chukréna çocisā dyām̄ inakṣan.

Ludwig, Der Rig-Veda, iii. 97, thinks that the author of 10.45.7 has borrowed the repeated páda from 7.4.4. But beyond the fact that 10.45 shares several of its pádas with other hymns—no more, however, than many another hymn—there is nothing to indicate the relative chronology of the repetition.

7.4.7^b: 4.41.10^b, nítyasya rāyāḥ pátayaḥ syāma.

7.4.9 = 6.15.12.

7.4.10 = 7.3.10.

7.4.10^b = 7.3.10^b, ápi krátum sucétasam vatema : 7.60.6^c . . . vátantaḥ.

7.5.2^a, *prṣṭó divi dháyy agníḥ pṛthivyám*: 1.98.2^a, *prṣṭó divi prṣṭó agníḥ pṛthivyám*.

7.5.2^b, *netá síndhunām vṛṣabhá stíyānām*: 6.44.21^b, *vṛṣā síndhunām*, &c.

7.5.4^d, *ájasreṇa ṣocíṣā ṣóṣucānaḥ*: 6.48.3^c, *ájasreṇa ṣocíṣā ṣóṣucac chuce*.

7.5.6^d, *urú jyótir janáyann áryāya*: 1.117.21^d, *urú jyótiḥ cakrathur áryāya*.

7.5.7^a, *sá jáyamānaḥ paramé vyòman*: 1.143.2^a; 6.8.2^a, . . . *vyòmani*.

7.6.4^d (*Vasiṣṭha Maitravaruṇi*; to *Vaiçvānara*)

yó apācīne támasi mādantiḥ práciḥ cakára nṛtamah ṣácībhiḥ,
tám iṣānaṁ vásvo agníṁ gr̥ṇiṣé 'nānataṁ damáyantaṁ pṛtanyūn.

10.74.5^b (*Gāuriviti Çaktya*; to *Indra*)

ṣácīva indram ávase kṛṇudhvam ānānataṁ damáyantaṁ pṛtanyūn,
ṛbhukṣānaṁ maghāvānaṁ suvr̥ktīm, bhártā yó vájraṁ náryaṁ puruksūh.

☞ cf. 10.74.5^c

The *Pet. Lex.* and *Grassmann, Lexicon*, s.v. *ṣácivant*, also *Grassmann* in his *Translation*, ii. 360, 915, read *ṣáci va* for *ṣácīva* in 10.74.5^a. Cf. 10.104.3, *dhībhir̥ viçvābhiḥ ṣácyaḥ gr̥ṇānaḥ*, and 8.96.13, *ávat tám indraḥ ṣácyaḥ*. Yet I do not regard the correction as certain, because the instrumental of *ṣáci* in the RV. is always *ṣácyaḥ*, and it would be a curious accident that the solitary form *ṣáci* should happen to be followed by *vas*, so as to produce the confusing effect *ṣácīvas*. We should expect *ṣácivantam indram* for *ṣácīva indram*, and possibly that is precisely what *ṣácīva indram* stands for, *ṣácīva* being a shortened form, to be sure, quite unexpected in the opening of a stanza; cf. *ṣácīva indra*, 1.53.3^a.

7.7.4^d: 4.6.5^b, *agnír mandró mádhuvacā ṛtāva*.

7.7.7 = 7.8.7 (*Vasiṣṭha Maitravaruṇi*; to *Agni*)

nú tvām agna īmahe vasiṣṭhā iṣānaṁ sūno sahaso vásūnām,
iṣāṁ stotṛbhyo maghāvadbhya ānaḍ ṛyūyām pāta svastībhiḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.8.6^c: 2.38.11^c, *ṣám yát stotṛbhya apāye bhāvāti*.

7.8.7 = 7.7.7.

7.9.2^d, *tirás támo dadṛṣe rāmyāṇām*: 6.48.6^c, . . . *dadṛṣa úrmyāsv á*.

7.10.5^a (*Vasiṣṭha Maitravaruṇi*; to *Agni*)

mandráṁ hótāram uṣṭjo yáviṣṭham agníṁ viṣa ṛlate adhvaréṣu,
ṛsá hí ksápāvaṁ ábhavad rayṇám, átandro dutó yajáthāya devān.

☞ 1.70.5^a

10.46.4^a (*Vatsapri Bhālandana*; to *Agni*)

mandráṁ hótāram uṣṭjo námobhiḥ práñcam̐ yajñám netāram adh-
varāṇām,

viṣám akr̥ṇvann aratīm pávakām havyvāham̐ dádható mánuseṣu.

7.10.5^c, sá hí kṣapāvān ábhavad rayñám : 1.70.5^a, sá hí kṣapāvān agní rayñám.

7.11.1^a (Vasishtha Maitravaruni ; to Agni)
mahán asy adhvarásya praketo ná řté tvád amftá mādayante,
á viçvebhiḥ sarátham yáhi deváir ny agne hótá prathamáh sadehá.

10.104.6^d (Aṣṭaka Vaiçvāmitra ; to Indra)

ṽpa bráhmāni harivo háribhyaṁ, sómasya yáhi pitáye sutásya, 1.3.6^b
indra tvā yajñáh kṣámamānam anaḍ dáçvān asy adhvarásya praketaḥ.

There is no reason to question that the repeated páda applied primarily to Agni, and that, therefore, 10.104.6 was composed after 7.11.1. The case parallels the relations of the repeated pádas under 1.1.8, and, again, under 1.44.11.—Cf. 3.10.4^a, also of Agni, sá ketúr adhvarāñám.

[7.11.2^{ab}, tvám řlate ajiráñ dutyāya havīṣmantaḥ sádam in mānuṣāsaḥ : 10.70.3^{ab},
çaçvattamám řlate dutyāya havīṣmanto manusyāso agním.]

7.11.4^d (Vasishtha Maitravaruni ; to Agni)
agnír içe bṛható adhvarásyāgnír viçvasya havīṣaḥ kṛtásya,
krátum hy ása vásavo juṣántáthā devā dadhire havyaavāham.

10.52.3^d (Agni Saucika ; to Devāḥ, here Agni)

ayám yó hótá kír u sá yamásya kám ápy ũhe yát samañjánti devāḥ,
áhar-ahar jāyate māsi-māsy áthā devā dadhire havyaavāham.

Cf. the catenary páda 10.52.4^a, mām devā dadhire havyaavāham, and 10.46.10^a, yám tvā devā dadhiré havyaavāham.

7.12.2^b : 6.12.4^b, agní ṣṭave dáma á jātávedāḥ.

7.13.2^b : 3.6.2^a, á ródasi aprñā jāyamānaḥ : 4.18.5^d ; 10.45.6^b, á ródasi aprñā
jāyamānaḥ.

7.14.1^a : 3.10.3^b, samídḥā jātávedase.

7.14.2^a, vayám te agne samídḥā vidhema : 4.4.15^a, ayá te agne samídḥā vidhema ;
5.4.7^a, vayám te agna uktháir vidhema.

7.14.2^d, vayám deva havīṣā bhadrāçoce ; 5.4.7^b, vayám havyaíḥ pávaka bhadrāçoce.

7.14.3^c (Vasishtha Maitravaruni ; to Agni)
á no devébhír ũpa deváhutim agne yáhi vāsaṭkṛtīm juṣāñáh,
túbhyaṁ devāya dáçataḥ syāma yũyám páta svastíbhiḥ sáda nah.]
☞ refrain, 7.1.20^d ff.

7.17.7^a (The same)

té te devāya dáçataḥ syāma mahó no rátnā ví dadha iyāñáh.

7.15.2^a : 9.101.9^c, yáh páñca carṣañír abhí ; 5.86.2^o, yá páñca carṣañír abhí.

7.15.2^c: 1.12.6^c; 8.102.1^c, kavir gr̥hāpatir yūva.

7.15.8^c, yájiṣṭho havyvāhanah: 1.36.10^b; 1.44.5^d, yájiṣṭham havyvāhana; 8.19.21^c, yájiṣṭham havyvāhanam.

7.15.8^c (Vasiṣṭha Maitravaruṇi; to Agni)
kṣāpa usrāc ca didihi svagnāyas tvāyā vayām,
suvīras tvām asmayūh.

8.19.7^c (Sobhari Kāṇva; to Agni)
svagnāyo vo agnībhiḥ syāma sūno sahasa ūrjām pate,
suvīras tvām asmayūh.

Ludwig, 397, renders 7.15.8, 'nächte und morgen strale hindurch, durch dich sind wir gut mit feuer versehen; du hast gute helden, bist der unarige'. Grassmann, 'Des Nachts und Morgens leuchte du, durch dich sind reich an Feuern wir, du männerreicher unser Freund'. Neither rendering does justice quite to the antithesis in pādas b and c. Translate: 'Shine thou by night and morn. Through thee we have good fire; thou (in return) if devoted to us, hast good men (that is, deservest worshippers).' Cf. Henry, L'Antithèse Védique, p. 9. Like an awkward rehash of the same idea reads 8.19.7: 'May we through thy fires, O son of strength, lord of food, have good fires; thou (in return), if devoted to us, have good men.' Ludwig here renders pāda c much better than in 7.15.8: 'als unser freund hast du [an uns] treffliche männer.' Grassmann, again futilely, and without reference to his thought in 7.15.8: 'Durch unsere Feuer seien wir dir, Agni, lieb . . . du heldenhafter bist uns hold.'—For the superfluous vo in the second stanza see under 1.37.8.—Note that 7.15.6^c = 8.19.21^c.

7.15.10^a: 1.79.12^b, agnī rākṣāṅsi sedhati.

7.15.10^c, çūciḥ pāvakā ídyah: 2.7.4^a, çūciḥ pāvako vāndyah.

7.15.11^b: 1.79.4^b, íçānah sahaso yaho.

7.15.13^b (Vasiṣṭha Maitravaruṇi; to Agni)
ágne rākṣā ṇo áñhasah práti śma deva rīṣataḥ,
tápiṣṭhāir ajáro dāha.

8.44.11^b (Virūpa Āngirasa; to Agni)
ágne ní páhi nas tvām práti śma deva rīṣataḥ,
bhinddhí dvéṣah sahaskr̥ta.

The construction of the repeated pāda is by no means as clear as might be. As regards 7.15.13, Ludwig, 397, 'Agni, schütz uns vor bedrängnis, vor dem schädiger, o gott'; Grassmann, 'Behüt, o Agni, uns vor Noth, o Gott, verbrenn die Schädiger.' As regards 8.44.11, Ludwig, 405, 'Agni, sei hütler über uns, gegen die uns schädigenden'; Grassmann, 'Behüte du, o Agni, uns, o Gott, vor dem Beschädiger.' It is most natural to construe rīṣataḥ as accusative plural governed by práti in both occurrences, 'Against them, O god, that injure us.'—Note the correspondence of 7.16.1^b with 8.44.13^a in the sequel.

7.15.15^{ab}, tvām nah pāhy áñhaso dōṣāvastar aghāyatāḥ: 6.16.30^{ab}, tvām nah pāhy áñhaso jātavedo aghāyatāḥ.

7.16.1^b (Vasiṣṭha Maitravaruni ; to Agni)
 ená vo agním námasorjó nápätam á huve,
 priyám cétisṭham aratím svadhvarám, viçvasya dutám amftam. 1.128.8^b

8.44.13^a (Virüpa Āṅgirasa ; to Agni)
 ūrjó nápätam á huve 'gním pävakáčociṣam,
 asmín yajñé svadhvaré.

7.16.1^c, priyám cétisṭham aratím svadhvarám : 1.128.8^b, priyám cétisṭham aratím
 ny ðrire.

7.16.3^a (Vasiṣṭha Maitravaruni ; to Agni)
 úd asya çocír asthād ájuhvanasya mīlhúṣah,
 úd dhumāso aruṣāso divispfçaḥ sám agním indhate nárah.

8.23.4^a (Viçvamanas Vaiyaçva ; to Agni)
 úd asya çocír asthād dīdiyūso vy ájāram,
 tåpurjambhasya sudyúto ganaçrfyah.

7.16.4^b : 5.26.2^c, deván á vitáye vaha.

7.16.6^b : 1.15.3^c, tvám hí ratnadhá ási.

7.16.9^b : 6.16.9^b, váhnir asá vidúṣtarah.

7.16.10^d, çatám pŕrbhír yaviṣṭhya : 6.48.8^c, çatám pŕrbhír yaviṣṭha pähy áñhasah.

[7.16.11^b, pŕrñám vivasṭy ásicam : 2.37.1^b, ádhvaryavaḥ sá pŕrñám vasṭy ásicam.]

7.16.12^b : 3.11.4^c, váhnim devá akrñvata.

7.16.12^c, dádhāti rátnam vidhaté suvŕryam : 4.12.3^c, dádhāti rátnam vidhaté
 yáviṣṭhah ; cf. under 4.44.4^d.

7.17.3^b : 3.6.6^d, svadhvará krñuhi jatavedah ; 6.10.1^d ; 7.17.4^a, svadhvará karati
 jatavedah.

7.17.4^a : see preceding item.

7.17.7^a, té te deváya dáçataḥ syāma : 7.14.3^c, túbhyaṁ deváya dáçataḥ syāma.

[7.18.12^d, tvayānto ye ámadann ánu tvā : viçve devāso amadann ánu tvā.]

7.18.20^d, áva tmánā brhataḥ çámbaram bhet : 1.54.4^b, áva tmánā dhṛṣatá çám-
 baram bhinat.

7.18.25^a, imám naro marutaḥ saçcatānu : 3.16.2^a, imám naro marutaḥ saçcata
 vfdham.

7.19.4—] *Part 1: Repeated Passages belonging to Book VII* [312

[7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi : 7.22.2^b, yéna vṛtrāṇi haryaçva háñsi.]

7.19.4^d, ásvāpayo dabhítaye suhántu : 4.30.21^a, ásvāpayad dabhítaye.

7.19.8^d : 6.26.3^d, atithigváya çáñsyam karisyán.

7.20.3^a, yudhmó anarvá khajakṛt samádva : 6.18.2^a, sá yudhmáḥ sátva khajakṛt samádva.

7.20.3^c (Vasiṣṭha Maitravaruni ; to Indra)

[yudhmó anarvá khajakṛt samádva, çúraḥ satraśád janūsem áśalḥaḥ, ~~cf~~ 6.18.2^a
vy ása indraḥ pṛtanāḥ svójà ádhā víçvam çatruyāntam jaghána.

10.29.8^a (Vasukra Āindra ; to Indra)

vy ānaḥ indraḥ pṛtanāḥ svójà ásmāi yatante sakhyáya pūrvīḥ,
á smā rátham ná pṛtanāsu tiṣṭha yām bhadráya sumatyá codáyāse.

Ludwig, 572, renders 7.20.3^a, 'Indra trib auseinander die heere, der ser starke'; in 633 he renders 10.29.8^a, 'Indra kam als siger durch die schlachten'. Grassmann, ad 7.20.3^a, 'Indra zerstreute krafterfüllt die Heere'; ad 10.29.8^a, 'die Feinde hat besiegt der starke Indra'. It is incredible that pṛtanāḥ should mean 'armies' and 'battles' both in 10.29.8^a; I do not believe that the word has different meanings in the two stanzae. Grassmann in his Lexicon, col. 854, assumes 'feindliches Heer' for both passages, but the meaning 'battle' suffices everywhere (pṛtanāḥ governed by roots ji and sah: note the common compound pṛtanāśāḥ). Geldner, Ved. Stud. i. 166, renders 10.29.8^a, 'Indra ward Meister in den Kämpfen, der Starke.' I believe that svójàḥ is to be taken pregnantly in both passages, and that they both mean, 'Indra pervaded the battles with his mighty strength': vy ása, 'he threw himself through'; vy ānaḥ, 'he pervaded'; cf. the adjective vyānaçī, which always means 'pervading', 'penetrating', or the like.—For yatante cf. the two rather divergent renderings of Geldner, Ved. Stud. i. 167; iii. 25.

7.20.10 = 7.21.10 (Vasiṣṭha Maitravaruni ; to Indra)

sá na indra tváyatāyā iṣé dhās tmánā ca yé maghāvāno junānti,
vāsivī śú te jaritré astu çaktír [yūyám pāta svastibhiḥ sádā naḥ.]

~~cf~~ refrain, 7.1.20^d ff.

7.21.3^b : 2.11.2^b, páriṣṭhita áhina çúra pūrvīḥ.

[7.21.4^b, ápāñsi víçvā náryāṇi vidván : 4.16.6^a, víçvāni çakró náryāṇi, &c.]

7.21.10 = 7.20.10.

[7.22.2^b, yéna vṛtrāṇi haryaçva háñsi : 7.19.4^b, bhūrīṇi vṛtrā haryaçva hañsi.]

7.22.9^c (Vasiṣṭha Maitravaruni ; to Indra)

yé ca pūrva ṣṣayo yé ca nūtnā indra bráhmāṇi janáyanta víprāḥ,
asmé te santu sakhyá çivāni [yūyám pāta svastibhiḥ sádā naḥ.]

~~cf~~ refrain, 7.1.20^d ff.

10.23.7^d (Vimada Aindra, or others; to Indra)

mākir na enā sakhyā vi yāṣuṣ tāva cendra vimadāsyā ca ṛṣeḥ,
vidmā hi te prāmatim deva jāmivād asmé te santu sakhyā cīvāni.

The anacoluthic relation of the distichs of 7.22.9 contrasts the stanza unfavourably with 10.23.7, which is banal but perfectly concinnate.—Cf. Muir, OST. i. 243.

7.23.3^d, indro vṛtrāny apratī jaghanvān : 6.44.14^b . . . jaghāna.

7.23.4^o : 3.35.1^b, yāhi vāyūr nā niyūto no ācha.

7.23.5^d : 2.18.7^d, asmīn chūra sāvane mādayasva ; 7.29.2^o, asmīn u sū sāvane mādayasva.

[7.23.6^a, evéd indram vṛṣaṇam vājrabāhum : 9.97.4^d, abhīndram, &c.]

7.23.6^b : vāsīṣṭhaso abhy ārcanty arkāih : 6.50.15^b, bharādvajā abhy, &c.

7.23.6^c : 1.190.8^o, sá na stutó vīravād dhātu gómat.

7.24.1^a, yóniṣ ṭa indra sādane akāri : 1.104.1^a, yóniṣ ṭa indra niṣāde akāri.

7.24.2^b : 1.177.3^b, sutāḥ sómah páriṣiktā mádhuni.

7.24.3^a (Vasīṣṭha Māitrāvaruṇi; to Indra)

á no divá á pṛthivyá ṛjīṣinn idām barhīḥ somapéyāya yāhi,
vāhantu tvā hārayo madryāñcam āngṣām áchā tavāsam mádhāya.

8.79.4^b (Kṛtṇu Bhārgava; to Soma)

tvām cittī tāva dáksair divá á pṛthivyá ṛjīṣin,
yāvīr aghāsya cid dvéṣah.

It is easy to see that the trochaic stanza 8.79.4 has truncated the tristubh páda 7.24.3^a for its own purposes, and most unsuccessfully (even if we assume elision of s and crasis before ṛ). There can be no doubt as to the priority of 7.24.3^a; cf. the analogous production of the trochaic páda 1.27.1^o, under 1.1.8. Arnold, VM. p. 314, reads pṛthvyá in 8.79.4^b, but is not aware of the origin of the difficulty.

7.24.4^a (Vasīṣṭha Māitrāvaruṇi; to Indra)

á no víqṽbhir ūtībhiḥ sajóṣā bráhma juṣāṇó haryaṣva yāhi,
vārtvṛjat sthāvirebhiḥ suṅpīrāsmé dádhad vṛṣaṇam ṇṣmam indra.

8.8.1^a (Sadhvaṅsa Kāṇva; to Aṅvins)

á no víqṽbhir ūtībhir ṛṣvinā gáchatam yuvám, ☞ 5.75.3^b
ṛásrā hiraṇyavartani, pībatam somyām mádhu. ☞ c : 1.92.18^b; d : 6.60.15^d

8.8.18^a (The same)

á vām víqṽbhir ūtībhiḥ priyāmedhā ahūṣata, ☞ 1.45.4^b
ṛājantāv adhvārāṇam, ṛṣvinā yāmahūṣiṣu. ☞ 1.1.8^a

8.87.3^a (Dyumnika Vasiṣṭha, or others; to Aṅvins)

á vām víqṽābhír ūtibhīḥ priyāmedhā ahūṣata, ☞ 1.45.4^b

tá vartír yātam úpa vṛktābarhiṣo juṣṭam yajñām dīviṣṭiṣu.

In 7.24.4^a sajōṣāḥ is expletive.—For 8.8.1 see under 1.1.8^a.—The hymns 8.8 and 8.87 share three other pádas; see in the order of them.

7.24.6 = 7.25.6 (Vasiṣṭha Maitravaruṇi; to Indra)

evá na indra vāryasya pūrdhi prá te mahīm sumatīm vevidāma,
iṣam pinva maghāvadbhyaḥ suvīram yūyám pāta svastībhīḥ sádā naḥ.

☞ refrain, 7.1.20^d

7.25.3^c: 4.22.9^d, jahí vādhar vanūso mártasya.

7.25.6 = 7.24.6.

[7.26.5^c, sahasrīṇa úpa no māhi vājān : 1.167.1^d, sahasrīṇa úpa no yantu vājāḥ.]

7.28.5 = 7.29.5 = 7.30.5 (Vasiṣṭha Maitravaruṇi; to Indra)

vocéméd indram maghāvānam enam mahó rāyó rádhaso yád dádan naḥ,
yó árcato bráhmakṛtīm áviṣṭho yūyám pāta svastībhīḥ sádā naḥ.

☞ refrain, 7.1.20^d ff.

7.29.1^a (Vasiṣṭha Maitravaruṇi; to Indra)

ayám sóma indra túbhyaṁ sunva á tú prá yāhi harivas tádokāḥ,
pībā tv asyá súṣutasya cáror, dádo maghāni maghavann iyānāḥ. ☞ 3.50.2^d

9.88.1^a (Uçanas Kāvya; to Pavamāna Soma)

ayám sóma indra túbhyaṁ sunve túbhyaṁ pavate tvám asya pāhi,
tvám ha yám cakṛsé tvám vavrṣá indum mādāya yūjyāya sómam.

7.29.1^c: 3.50.2^d, pībā tv asyá súṣutasya cároh.

[7.29.2^b, arvācno háribhir yāhi túyam : 3.43.3^b, indra deva háribhir, &c.]

7.29.2^c, asmīn ū sú sāvane mādayasva; 2.18.7^d; 7.23.5^d, asmīi chūra sāvane mādayasva.

7.29.2^d: 6.40.4^c, úpa bráhmāṇi çṛṇava imá naḥ.

7.29.5 = 7.28.5 = 7.30.5.

7.30.4^a, vayám té ta indra yé ca deva : 5.33.5^a, vayám té ta indra yé ca nárah.

7.30.5: see preceding item next but one.

7.31.4^a: 3.41.7^a; 10.133.6^a, vayám indra tvāyāvaḥ.

7.31.12^a (Vasiṣṭha Maitravaruṇi; to Indra)

indram vāṇír ánuttamanyum evá satrá rájanam dadhire sáhadhyai,
háryaçvāya barhayā sám āpīn.

8.12.22^c (Parvata Kaṇva ; to Indra)

ḷindram vṛtrāya hāntave, devāso dadhire purāḥ,
indram vāñir anūṣatā sām ójase.

☞ 3.37.5^a

[7.32.2^a, imé hí te brahmakṛtaḥ suté sácā: 10.50.7^a, yé te vipra brahmakṛtaḥ, &c.]

7.32.4^b : 1.5.5^c ; 137.2^b ; 5.51.7^b ; 9.22.3^b ; 63.15^b ; 101.12^b, sómāso dādhyāçirah.

7.32.6^d (Vasiṣṭha ; to Indra)

sá vīró ápratiskuta indreṇa çuçuve nṛbhīḥ,
yás te gabhirá sávanāni vṛtrahan sunóty á ca dhāvati.

8.31.5^b (Manu Vāivasvata ; to the Dāmpati)

yá dámpati sámanasā sunutá á ca dhāvataḥ,
devāso nītyayāçirā.

The repeated páda occurs in a third form, AV. 6.2.1^b, sunotá ca dhāvata. The translation 'rinse' for á dhāv (cf. Hillebrandt, Ved. Myth. i. 145) involves a hysteron proteron, and seems to me doubtful. Cf. Ludwig, 584 and 766, to the two stanzas. The commentary to AV. refers to the act of ádhāvana at the adābhyagraha in relation to ApÇ. 12.8.2, where occurs the verb á dhūnoti. Cf. the author, SBE. xlii. 66, 459 ; Bergaigne, Quarante Hymnes, p. 30.

7.32.8^b (Vasiṣṭha : to Indra)

sunótā somapávne sómam indráya vajriṇe,
pácata paktír ávase kṛṇudhvam ít pṛṇán ít pṛṇaté máyah.

9.30.6^b (Bindu Āngirasa ; to Soma Pavamāna)

ḷsunótā mádhumattamān, sómam indráya vajriṇe,
cáruṁ çárdhāya matsarām.

☞ 9.30.6^a

9.51.2^b (Ucathya Āngirasa ; to Soma Pavamāna)

diváh piyúṣam uttamām sómam indráya vajriṇe,
ḷsunótā madhumattamam.]

☞ 9.30.6^a

Note the inversion of the pádas in 9.30.6^{ab} and 9.51.2^{bc}.

[7.32.10^d, gámat sá gómati vrajé: 1.86.3^e, sá gántā gómati vrajé ; 8.46.9^d
51.(Vāl.3).5^d, gaméma gómati vrajé.]

7.32.11^c (Vasiṣṭha ; to Indra)

gámad vājān vājáyann indra mártyo yásya tvám avitá bhúvah,
asmákān bodhy avitá ráthānām asmákān çūra nṛṇām.

10.103.4^d (Apratiratha Āindra ; to Bṛhaspati)

bṛhaspate pári dryā ráthena raksahámītrān apabádhamānah,
prabhañján sénāḥ pramṛṇó yudhá jáyann asmákam edhy avitá ráthānām.

In the repeated pádas bodhi seems to match the hieratic style of 7.32.11, whereas edhy rather suggests the popular atmosphere (AV. 19.13.8). Cf. the pádas 5.4.9^a, asmákān bodhy avitá tanūnām ; and 6.46.4^a ; 7.32.25^e, asmákān bodhy avitá mahādhané.

7.32.22—] *Part 1: Repeated Passages belonging to Book VII* [316

[7.32.22^a, abhī tvā gūra nonumah: 8.2.15^c, abhī tvām indra nonumah.]

7.32.23^{a,b}, ná tvāvān anyó divyó ná párthivo ná jató ná janīyate: 1.81.5^{cd}, ná tvāvān indra kác caná ná jató ná janīyate.

7.32.25^b, suvédā no vásu krdhi; 6.48.15^e, suvédā no vásu karat.

7.32.25^c: 6.46.4^c, asmákam bodhy avitá mahadhané.

[7.33.7^b, tīsrāḥ prajā áryā jyótiragrāḥ: 7.101.1^a, tīso vácaḥ prá vada jyótiragrāḥ.]

7.33.9^c, 12^c, yaména tatām paridhm̄ váyantah (12^c, vayīśyān).

7.34.17^a: 5.41.16^d, má nó 'hir budhnyò risé dhāt.

7.34.22^b: 5.46.8^c, á ródasi varuṇānī çṛṇotu.

7.34.25^b (Vasiṣṭha; to Viçve Devāḥ)=

7.56.25 (Vasiṣṭha; to Maruts)

tán na índro váruṇo mitró agnīr ápa óṣadhīr vanīno juṣanta,
çárman syāma marútām upásthe yūyám pāta svastībhiḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

10.66.9^b (Vasukarṇa Vasukra; to Viçve Devāḥ)

dyāvāpṛthivī janayann abhī vratāpa óṣadhīr vanīnāni yajñīyā,
antárikṣam svār á paprur ūtāye váçam devāsas tanvī ní māmṛjuh.

For the general relation of 7.34 to 7.56 see Oldenberg, Prol. pp. 96, note 3, 200, note 5, and our p. 16. The cadence, váruṇo mitró agnīḥ, is frequent; see under 7.39.7.

[7.35.10^a, çām no devāḥ savitá tráyamāṇah: 6.50.8^a, á no, &c.]

7.35.14^d (Vasiṣṭha; to Viçve Devāḥ)

ādityā rudrá vásavo juṣante dām bráhma kriyámāṇam návīyah, ☞ cf. 3.8.8^a
çṛṇvántu no divyāḥ párthivāso gójātā utá yé yajñīyāsaḥ.

10.53.5^b (Agni Saucika; to Devāḥ)

pāñca jánā máma hotrám juṣantām gójātā utá yé yajñīyāsaḥ,
pṛthivī nah párthivāt pātva áñhaso 'ntárikṣam divyāt pātva asmán.

Ludwig, 1, renders 7.35.14^{ab}, 'hören sollen uns die himmlischen, die irdischen, die rindgeborenen, welche opferwürdig.' He does not explain 'rindgeborenen'. Grassmann, 'erhören uns die Luft-geborenen Götter und die im Himmel und auf Erden wohnen.' Bergaigne, Quarante Hymnes, p. 56: 'Qu'ils nous écoutent, ceux qui sont dignes du sacrifice, ceux du ciel, ceux de la terre, et ceux qui sont nés de la vache.' In his note he explains vache as 'cloud', thus, apparently, referring to the well-known threefold division of the gods into terrestrial, atmospheric, and heavenly gods. In 1.139.11 there are mentioned eleven gods in heaven (divī), eleven upon earth (pṛthivyām), and eleven dwelling in the waters (apsukṣitah); cf. 6.52.13; 7.35.11; 10.49.2; 10.65.9. It would seem natural to identify this statement with that of 7.35.14. The affair is, however, not quite as simple as that: in 6.50.11 we have a list of divyāḥ párthivāso gójātā ápyah, which would seem to show that

gójāta is something different and additional to āpya-apsukṣīt. Ludwig, 217, renders consistently 'rindgeboren', but here Grassmann, i. 281, takes a jump from 'luftgeboren' (7.35.14) to 'licht-geboren'. In 10.63.2 the gods are divided in, yé sthā jātā āditer adbhyaś pári yé pṛthivyāḥ. Since āditi takes the place here of dyú we may assume the usual partition (cf. Bergaigne, iii. 90), and we must forego the obvious temptation to identify gó with āditi; cf. Oldenberg, Religion des Veda, p. 206. Hillebrandt, Vedische Mythologie, iii. 98, note 2, concludes that the expression gójātā āpyāḥ means tautologically 'born from the waters'. In 4.40.5 the mystic haṁsāḥ gūcīśāt has a long list of epithets among which figure in succession abjā gojāḥ. Bergaigne, i. 231, seems to render the expression ábjā gojāḥ as a whole—I do not know whether intentionally or not—by 'né des eaux'. This would seem to show that he had in this instance arrived at a conclusion similar to Hillebrandt's. But there is no reason for depriving the two expressions each of their individual meaning: gójātā āpyāḥ are 'water divinities born of the atmospheric clouds', epithet of the atmospheric gods (ántarikṣā, antarikṣya, antarikṣasād, or antarikṣasthāna); cf. AV. 10.9.12; Nirukta 7.5. Similarly ábjā gojāḥ in 4.40.5, 'water-born, cloud-born'.

As regards 10.53.5, Ludwig, 986, renders, 'die fünf geschlechter sollen gefallen an meinem hotram haben, auch die vom rinde geborenen, die götter des opfers,' &c. Grassmann, ii. 340, offers a third translation for gójāta: 'Die fünf Geschlechter, die Gestirn-entsprossen, die heil'gen mögen meinen Trank geniessen.' Bergaigne, ii. 139, has shown that the Veda is well acquainted with the conception of five races of gods, on the top of the more familiar five races of men. In st. 10.53.4 we have similarly úrjāda utā yajñīyāsaḥ pañca jānā máma hotrām juṣadhvam. The word yajñīyāsaḥ in both stanzas shows that the pañca jānāḥ are fitted out with attributes of the gods, are in fact the gods. Hence I do not doubt that gójātā utā yé yajñīyāsaḥ in 10.53.5^b is a fragment derived from 7.35.14, whose gójātā figures, in a system, as the epithet of the atmospheric gods in connexion with the celestial and terrestrial gods. For the history of Rig-Veda interpretation it is interesting to note that Grassmann in his fine note on 7.35.14, vol. i, p. 583, remarks: 'gójātās bedeutet hier die aus den Wassern der Atmosphäre (he should have said, more precisely, 'clouds of the atmosphere') geborenen Götter, was daraus erhellt, dass den divyās und pārvivāsas sonst immer die āpyās, apsuksītas, adbhyaś pári jātās u.s.w. parallel gestellt werden.' Yet in 6.50.11 he renders gójāta by 'Lichtgeboren', without comment; and in 10.53.5 which repeats the very páda of 7.35.14 he has 'Gestirn-entsprossen', again without comment. Nevertheless, Grassmann was a truly great interpreter of the Rig-Veda, led astray in this instance by his inadequate apparatus, rather than by deficient insight into Vedic thought and expression.

7.35.15^{b+c} (Vasishtha; to Viṣve Devāḥ)

yé devānām yajñīyā yajñīyānām mánor yájatrá amftā ṛtajñāḥ,

té no rāsantām urugāyām adyā ŷyuyām pāta svastībhiḥ sādā nah. |

☞ refrain, 7.1.20^d ff.

10.65.14^b (Vasukarṇa Vasukra; to Viṣve Devāḥ)

viṣve devāḥ sahā dhībhiḥ púramdhyā mánor yájatrá amftā ṛtajñāḥ,

rātiśāco abhiśācaḥ svarídaḥ svār gíro bráhma suktām juṣerata.

10.65.15^c = 10.66.15^c (The same)

devān vāsishtho amftān vavande yé viṣvā bhūvanābhiḥ pratasthūḥ,

té no rāsantām urugāyām adyā ŷyuyām pāta svastībhiḥ sādā nah. |

☞ refrain, 7.1.20^d ff.

Translate 7.35.15, 'The reverend gods who are to be revered, worshipped by man (or Manu), immortal, knowing the ṛta, shall to-day give us wide scope;—do ye ever with well-being protect us.' And 10.65.14, 'May all the gods together with the (goddesses) Dhī ('Pious Thought') and Puraṁdhi, (the gods) worshipped by man, immortal, knowing the

ṛta; they who attend to gifts, who visit (the sacrificer), who find heaven, may they enjoy heaven, songs, prayer and hymn.' We are left in no doubt as to the relative chronology of the two stanzas, because the entire second distich of 7.35.15 is repeated in the next stanza (15) of 10.65 under peculiar circumstances; here the direct reference to Vasiṣṭha, the author of 7.35.15, and the refrain pāda d (yūyām pāta, &c.) which belongs to the Vasiṣṭhas, leave no doubt that 10.65.14, 15 are sheer imitations of that stanza. Note that 10.65.14^b also = 7.35.15^b, and that the words dhībhīḥ, rātiśācaḥ, and abhiśācaḥ occur together also in 7.35.11, and not again together in any other place.

[7.36.2^d, jānaṁ ca mitrō yatati bruvanāḥ: 3.59.1^a, mitrō jānān yatayati bruvanāḥ.]

7.37.5^d (Vasiṣṭha; to Viṣṇu Devāḥ)

sānitāsi pravāto dāḡuṣe cid yābhīr víveṣo haryaḡva dhībhīḥ,
vavanmā nū te yūjyābhīr ūtī kadā na indra rāyā á daḡasyeḡ.

8.97.15^c (Rebha Kācyapa; to Indra)

tān ma ṛtām indra ḡra citra pātva apó ná vajrin duriṭāti paṛsi bhūri,
kadā na indra rāyā á daḡasyer viḡvāpsnyasya sprhayāyyasya rājan.

Pāda 8.97.15^b is freakish, bhūri at the end being a gloss; cf. Oldenberg, *Prolegomena* 77 ff.; Grassmann, i. 566; Arnold, *VM.* p. 208. We may assume the priority of 7.37.5.

7.38.1^a, ūd u ṣyā devāḥ savitā yayāma: 2.38.1^a, ūd u ṣyā devāḥ savitā sāvāya;
6.71.1^a, ūd u ṣyā devāḥ savitā hiraṇyāyā; 6.71.4^a, ūd u ṣyā devāḥ
savitā dāmūnāḥ.

7.38.1^b (Vasiṣṭha; to Savitar)

ūd u ṣyā devāḥ savitā yayāma, hiraṇyāyīm amātiṁ yām āḡiḡret, ~~cf.~~ 2.38.1^a
nūnām bhāḡo hávyo mānuṣebhir ví yó rātnā purūvāsura dādhatī.

3.38.8^b (Prajāpatiṛ Vāiḡvāmitra, or others; to Indra [?])

tād in nv āsya savitūr nākir me hiraṇyāyīm amātiṁ yām āḡiḡret,
á suṣṭutī rōdasi viḡvaminvė āpīva yōṣā jānimāni vavre.

7.38.6^b (Vasiṣṭha; to Savitar (6^{ab}), and Savitar or Bhaga (6^{cd}))

ānu tān no jāspātiṛ mānsiṣṭa rātnam devāsya savitūr iyānāḥ,
bhāḡam ugrō 'vase jōhaviti bhāḡam ānugro ādha yāti rātnam.

7.52.3^b (Vasiṣṭha; to Adityas)

turanyāvó 'ngiraso naksanta, rātnam devāsya savitūr iyānāḥ,

pitā ca tān no mahān yājatro viḡve devāḥ sāmānaso juṣanta. ~~cf.~~ 7.42.1^a

Ludwig, 138, renders 7.38.6^{ab}, 'das möge für uns der herr der geschlechter gönnen angefleht, [nämlich] des gottes Savitar freude'; the same author, 123, renders 7.52.3^{ab}, 'die stürmischen Aṅgiras erlangten freude flehend von Savitar dem gotte.' There is no good reason for taking iyānāḥ in 7.38.6^b passively; see Grassmann, i. 335, 342.

[7.38.8^d, trptā yāta pathibhir devayānāḥ: 4.37.1^b, devā yāta, &c.; cf. under 1.183.6.]

7.39.4^a (Vasishtha ; to Viçve Devāḥ)

té hí yajñéṣu yajñíyāsa ūmāḥ sadhástham viçve abhí santi devāḥ,
tán adhvará uçató yakṣy agne çruṣṭí bhágam násatyā púramñhim.

10.77.8^a (Syumaraçmi Bhārgava ; to Maruts)

té hí yajñéṣu yajñíyāsa ūmā adityéna námñā çāmbhaviṣṭhāḥ,
té no 'vantu rathatúr maníṣām mahāç ca yāmann adhvaré cakānāḥ.

For ūmāḥ see Fischel, Ved. Stud. i. 223 ff. In the çrāuta ritual ūmāḥ is a designation of a class of Fathers, AB. 7.34.1 ; ÇÇ. 7.5.22 ; Vait. 20.7. Some texts have avamāḥ in its place, PB. 1.5.9 ; LÇ. 2.5.14 ; 3.2.11. These ūmāḥ-avamāḥ pitarāḥ are contrasted with ūrvāḥ-āurvāḥ pitarāḥ, and kāvyāḥ pitarāḥ in the sequel of these texts. For 10.77.8 cf. Hillebrandt, Ved. Myth. iii. 322.

7.39.7^{bc} = 7.40.7^{bc} (Vasishtha ; to Viçve Devāḥ)

nū ródasī abhiṣṭute vásiṣṭhāir ṛtāvāno várūṇo mitró agñíḥ,
yāchantu candrá upamám no arkám yūyám pāta svastíbhīḥ sádā naḥ.
☞ refrain, 7.1.20^d ff.

7.62.3^{bc} (Vasishtha ; to Mitra and Varuṇa)

ví naḥ sahásraṁ çurúdhō radantv ṛtāvāno várūṇo mitró agñíḥ,
yāchantu candrá upamám no arkám á naḥ kámaṁ pūpurantu stāvānāḥ.

For pāda b cf. suksatrāso várūṇo mitró agñíḥ, under 6.49.1, and, tán na indro várūṇo mitró agñíḥ, under 7.34.25 ; also 1.3.38 ; 3.4.2 ; 5.49.3.

[7.40.1^c, yád adyá devāḥ savitá suvāti : 5.42.3^d, candráni devāḥ savitá suvāti.]

[7.40.4^c, suhāvā devy áditir anarvá : 2.40.6^c, ávatu devy, &c.]

Cf. TB. 3.1.1.4.

7.40.5^b, viṣṇor eṣásya prabhṛthé havírbhīḥ : 2.34.11^b, viṣṇor eṣásya prabhṛthé havāmahe.

7.40.7 = 7.39.7.

[7.41.5^b, téna vayám bhágavantaḥ syāma : 1.164.40^b, átho vayám, &c.]

7.41.7 = 7.80.3 (Vasishtha ; to Uṣas)

áçvāvātir gómatir na uṣāso virávatīḥ sádam uchantu bhadrāḥ,
ghṛtám dúhānā viçvátāḥ prápítā yūyám pāta svastíbhīḥ sádā naḥ.
☞ refrain, 7.1.20^d ff.

[7.42.1^a, prá brahmāṇo āngiraso naksanta ; 7.52.3^a, turanyávō 'ngiraso naksanta.]

7.42.3^a (Vasishtha ; to Viçve Devāḥ, here Agni)

sém u vo yajñám mahayan námobhīḥ prá hótā mandró ririca upaké,
yájasva sú purvanika deván á yajñíyām arámatim vavṛtyāḥ.

7.61.6^a (Vasiṣṭha ; to Mitra and Varuna)

sám u vām yajñám mahayám námobhir huvévám mitravarunā sabádhaḥ,
prá vām mánmāny řcāse návāni kṛtāni bráhma juṣasann imāni.

For 7.61.6 cf. Fischel, *Ved. Stud.* i. 43.

7.42.5^a, imām no agne adhvarám juṣasva : 5.4.8^a, asmákam agne adhvarám
juṣasva ; 6.52.12^a, imām no agne adhvarám.

7.44.1^c, indram víṣṇuṁ pūṣānam bráhmaṇas pátim : 5.46.3^c, huvé víṣṇuṁ, &c.

7.44.1^d (Vasiṣṭha ; Liṅgoktadevatāḥ)

dadhikráṁ vaḥ prathamám ačvinósasam agnir̥ sámiddham bhágam útāye huve,
[indram víṣṇuṁ pūṣānam bráhmaṇas pátim,] ádityān dyāvāpṛthiví apāḥ
svāḥ. ☞ 5.46.3^c

10.36.1^d (Luça Dhānāka ; to Viṣve Devāḥ)

uśásánakta brhatí supéçasā dyāvaksāmā várūno mitró aryamá,
indram huve marútaḥ párvatān apá ádityān dyāvāpṛthiví apāḥ svāḥ.

Very neatly the tautological and senseless repetition of apāḥ in 10.36.1^d betrays that stanza as secondary; the last páda is obviously borrowed from 7.44.1; the cadence, marútaḥ párvatān apāḥ is from 5.46.3^b. The three stanzas involved are related; see under 5.46.3. Cf. Max Müller, *SBE.* xxxii. 250.

7.44.2^b : 4.39.5^b, udírāṇā yajñám upaprayántaḥ.

[7.44.5^b, řtāsya pánthām ánvetavá u : 1.24.8^b, sūryāya pánthām, &c.]

7.45.1^c : 1.72.1^b, háste dádhāno náryā purúṇi.

[7.45.3^d, martabhójanam ádha rāsate naḥ : 1.114.6^c, rāsva ca no amṛta marta-
bhójanam.]

7.46.1^c : 2.21.2^b, áṣālhāya sáhamānāya vedhāse.

7.46.4^a, má no vadhi rudra má párá dāḥ : 1.104.8^a, má no vadhiṛ indra má párá
dāḥ.

7.47.3^b, devír devānām ápi yanti páthaḥ : 3.8.9^d, devá devānām, &c.

[7.47.3^c, tá indrasya ná minanti vratāni : 7.76.5^c, té devānām ná, &c.]

[7.47.3^d, sindhubhyo havayám ghṛtāvaj juhota : 3.59.1^d, mitráya havayám, &c.]

7.49.1^d—4^d, tá ápo devír ihá máṁ avantu.

7.50.1^d—3^d, má máṁ pádyena rápasā vidat tsáruḥ.

7.52.2^{od}, má vo bhujemānyájātam éno má tát karma vasavo yác cayadhve :
6.51.7^{ab}, má va éno anyákṛtaṁ bhujema má tát, &c.

[7.52.3^a, turāṇyāvó 'ngiraso nakṣanta : 7.42.1^a, prá brahmāṇo āngiraso nakṣanta.]

7.52.3^b, rátnaṁ devásya savitúr iyanáḥ : 7.38.6^b, rátnaṁ devásya savitúr iyanáḥ.

7.53.1^a prá dyáva yajñáḥ ṛṭhiví námobhiḥ : 1.159.1^a, prá dyáva yajñáḥ ṛṭhiví ṛtāvídha.

7.54.1^d : 10.85.43^d, 44^d, čám no bhava dvipáde čám cátuspade ; 6.74.1^d, čám no bhutaṁ, &c. ; 10.165.1^d, čám no astu, &c.

7.55.1^b (Vasiṣṭha ; to Vastospati)
amivahá vāstospate víčvā rūpāny āvičan,
sákhā sučéva edhi naḥ.

8.15.13^b (Goṣuktin Kāṇvāyana ; to Indra, here Soma)
áram kṣáyāya no mahé víčvā rūpāny āvičan,
┌indram jáitrāya harṣayā čácpátim.┐
9.25.4^a (Dṛḥhacyuta Āgastya ; to Soma Pavamāna)
víčvā rūpāny āvičan punāno yāti haryatáḥ,
yátrāmftāsa ástate.

8.15.13^c

Translate 7.55.1, 'O Vastospati (Lord of the home), that destroyest disease, entering all forms, be thou our very kind friend.' And 9.25.4, 'Entering all forms, purifying himself, delightful, he goes where the immortals sit.' In both stanzas the expression 'entering all forms' means 'assuming all (beautiful) forms', and there is no possibility of deciding where a thing so simple and natural originated. Cf. Bergaigne, i. 176, 191 ; ii. 161 ; Hillebrandt, Ved. Myth. i. 211. The páda in its third recurrence, at 8.15.13, is not so simple. Ludwig, 593, 'bereit in unsere hohe wohnung sind alle gestalten eingegangen, Indra will ich den herrn der kraft erfreuen zum sige'. Ludwig renders āvičan the participle, as though it were āvičan, the imperfect third plural in a principal clause ; cf. his note. Grassmann, i. 559, relegates the stanza to the appendix, because it interferes with the strophic arrangement of the hymn ; he translates : 'Zum Heile für unsern grossen Wohnsitz dich in alle Gestalten kleidend, begeistere den Indra, den Herrn der Kraft, zum Siege.' He does not tell to whom the stanza is addressed, nor undertake to say how such a stanza happens to be addressed to Indra, or, at least, to figure in an Indra hymn. Bergaigne, ii. 161, note 3, thinks that the stanza is addressed to Indra, but he notes the anacoluthon of the third páda which is inevitable under that construction. But why to Indra ? The stanza is plainly addressed to Soma : 'Assuming all (beautiful) forms, prepared for our great dwelling (i.e. fit to make our dwelling great), do thou inspire the Lord of Strength to victory.' Just as víčvā rūpāny āvičan belongs to Soma, and figures fittingly in the Soma stanza 9.25.4 (cf. also 9.28.2), so also, as it should, does indram jáitrāya harṣayā čácpátim recur in the form, apparently simpler and more primary, indram jáitrāya harṣayan, in the Soma stanza 9.111.3. For mahé kṣáyāya see 9.109.3. There is not the slightest flaw to the theory that 8.15.13 is a Soma stanza, and it seems indeed to have been soldered together from familiar Soma motifs by a later hand, but by no means necessarily a hand later than that of the poet of 8.15 as a whole.

7.55.2^d (Vasiṣṭha ; Prāvāpinyah [sc. ṛcaḥ], an Upaniṣad)
yád arjuna sārameya datáḥ pičāṅga yáchase,
viva bhrājanta ṛṣṭāya úpa srákveṣu bāpsato ní ṣú svapa.

41 [n.o.s. 10]

8.72.15^a (Haryata Prāgātha ; to Agni, or Haviṣām stutih)
 ūpa srākveṣu bāpataḥ kṛṇvaté dharūṇaṁ divi,
 indre agnā nāmāḥ svāḥ.

Translate 7.55.2, 'When, O white-brown Sārameya (dog), thou doest show thy teeth, then, as it were, spears shine in the maw of thee biting—sleep thou deeply.' Cf. Pischel, *Ved. Stud.* ii. 55 ff.; Foy, *KZ.* xxxiv. 257; Oldenberg, *ZDMG.* lxi. 823. Pischel, p. 58, renders bāpataḥ here by 'knurrend', though admitting 'verzehrend', 'fressend', as meaning of the word on p. 63. On p. 58, he regards this repetition as an instructive example, showing that the same words do not have the same sense everywhere. The same words, taken singly, of course not, though even in this matter we may remember Bergaigne's warning against splitting up too much. But the same pāda, that is a more ticklish matter. My investigations in repeated pādas show that they have, as a rule, the same value, wherever they occur. He translates 8.72.5 (p. 59), 'Wenn ihn (die Presssteine) im Maule zermalmt haben, machen sie ihn (that is, Soma) zum Tragefeiler am Himmel. Verehrung sei Indra, Agni, Svar.' In the line of Pischel's own thought we could but translate: 'They that eat him in their maws make (or build) support in heaven.' But I see no reason to take it for granted that bāpataḥ are the ādrayaḥ, or press-stones, because the verb in question is used of things other than the press-stones as well; see Pischel, *ibid.* p. 63; Aufrecht, *KZ.* xxxiv. 459. The subject of kṛṇvaté seems to be the same as that of the preceding stanza, 8.72.14, namely the substances added to soma (milk, &c.), of which it is there said that they know their own belongings as a calf its mother; that is, they know that they belong to Soma: té jānata svām okyām sām vatsāso nā mātṛbhiḥ. The hymn 8.72, as a whole, is obscure and mystically ritualistic, but it will be safe to translate 8.72.15 verbally: 'in the maw of consuming (soma) they (the ingredients of the soma mixture) create support in heaven.—To Indra, Agni obeisance, light.' Now in 9.73.1 it seems to me we have the true parallel to the pāda 8.72.15^a. The first distich of the former stanza reads: srākve drapsāya dhāmataḥ sām asvarann ṛtāsyā yonā sām aranta nābhayaḥ. Grassmann renders aptly, though not literally: 'Im Schlund des Tropfens welcher gährt, in Opfers Schoos vereinten strömend jetzt verwandte Tränke sich.' One thing is certain, it is a question in this stanza, as well as in 8.72.14, 15, of soma and his admixtures (cf. Grassmann's introductions to the two hymns); bāpataḥ as well as dhāmataḥ is genitive singular, applied to soma as consuming, or amalgamating with himself his admixtures. In this way ūpa srākveṣu bāpataḥ means 'in the maw of him that bites', in both of its occurrences (cf. e.g. bhāsmanā datā, 10.115.2). I can discover no conclusive criterion which points out the relative dates of the two stanzas, but the metaphoric character of the repeated pāda in 8.72.15 rather points to its secondary origin.

7.55.3^{cd}, 4^{cd}, stotṛṇ indrasya rāyasi kīṁ asmān duchunāyasi nī sū svapa.

[7.55.7^a, sahasraçrṅgo vṛṣabhāḥ : 5.1.8^c, sahasraçrṅgo vṛṣabhās tādojāḥ.]

7.56.11^a, svāyudhāsa iṣṁīṇaḥ suniṣkāḥ : 5.87.5^e, svāyudhāsa iṣṁīṇaḥ.

7.56.23^d, marūdbhir it sānītā vājam ārvā : 6.33.2^d, tvōta it sānītā vājam ārvā.

7.56.25 = 7.34.25.

7.56.25^b = 7.34.25^b, āpa oṣadhīr vanīno juṣanta : 10.66.9^b, āpa oṣadhīr vanīnāni yajñīyā.

7.57.4^{b+d} (Vasiṣṭha ; to Maruts)

ḍdhak sā vo maruto didyūd astu yād va āgaḥ puruṣātā kārama,
 mā vas tāsyām āpi bhūmā yajatrā asmé vo astu sumatīç cāniṣṭhā.

10.15.6^d (Çaṅkha Yāmāyana ; to Pitarah)

ācyā jānu daksīnató niśādyemām yajñām abhī gr̥ṇta viçve,
mā hinsīṣta pitarah kēna cin no yād va āgaḥ puruṣātā kārāma.

7.70.5^d (Vasishtha ; to Açvins)

çuçruvāṅsā cid açvinā puruṇy abhī brāhmāṇi cakṣathe ḥṣṇām,
pr̥tī prā yātām vāram ā jānāy_āsmé vām astu sumatiç cāniṣṭhā.

cf. 7.65.4^c

Cf. 4.12.4 ; Oldenberg, SBE. xlv. 305 ; Geldner, Ved. Stud. iii. 106.

[7.57.7^a, ā stutāso maruto viçva utī : 5.43.10^d, viçve ganta maruto viçva utī ;
10.35.13^a, viçve adyā maruto viçva utī.]

7.58.3^d (Vasishtha ; to Maruta)

br̥hād vāyo maghāvadbhyo dadhāta jújoṣann in marūtaḥ suṣtutīm nah,
gató nādhvā ví tirāti jantūm prā ṇa spār̥hābhir útībhis tireta.

7.84.3^d (Vasishtha ; to Indra and Varuṇa)

kr̥tām no yajñām vidāthesu cārum kr̥tām brāhmāṇi sūriṣu praçastā,
ūpo rayir devājuto na etu prā ṇa spār̥hābhir útībhis tīretam.

For 7.58.3 cf. Oldenberg, RV. Noten, p. 402.

7.58.6^c, ārāc cid dvēṣo vṛṣaṇo yuyota : 6.47.13^d = 10.131.7^d, ārāc cid dvēṣaḥ
sanutār yuyotu : 10.77.6^d, ārāc cid dvēṣaḥ sanutār yuyota.

7.59.2^a : 1.110.7^c, yuṣmākām devā āvasāhani priyé.

7.59.2^{cd} (Vasishtha ; to Maruts)

yuṣmākām devā āvasāhani priyā, Ijānās tarati dvīṣaḥ,
prā sá kṣāyam tirate ví mahír iṣo yó vo várāya dāçati.

cf. 1.110.7^c

8.27.16^{ab} (Manu Vāivasvata ; to Viçve Devāḥ)

prā sá kṣāyam tirate ví mahír iṣo yó vo várāya dāçati,
prā prajābhir jāyate dhármaṇas páry, ar̥iṣtaḥ sārva edhate.

cf. c : 6.70.3^c ; d : 1.41.2^c

7.60.2^c, viçvasya sthātúr jágataç ca gopāḥ ; 6.50.7^d, viçvasya sthātúr jágato
jánitriḥ ; 10.63.8^d, viçvasya sthātúr jágataç ca mántavaḥ.

7.60.2^d : 4.1.17^d ; 6.51.2^c, ṛjū márteṣu vṛjinā ca páçyan.

[7.60.3^a, áyukta saptá haritāḥ sadhāsthāt : 1.115.4^c, yadéd áyukta haritāḥ, &c.]

[7.60.3^d : see under 4.2.18^{ab}.]

7.60.4^a, úd vām pr̥kṣāso mádhumanta asthuḥ : 4.45.2^a, úd vām pr̥kṣāso mádhuma-
manta irate.

7.60.4—] *Part 1: Repeated Passages belonging to Book VII* [324

7.60.4^b: 5.45.10^a, á súryo aruhac chukráṃ árṇaḥ.

7.60.4^d: 1.186.2^b, mitró aryamá várūṇaḥ sajóṣaḥ.

[7.60.5^d, çagmásaḥ putrá áditer ádabdhāḥ: 2.28.3^c, yūyám naḥ putrá aditer ádabdhāḥ.]

7.60.6^c, ápi krátum sucétasāṃ vātantaḥ: 7.3.10^b = 7.4.10^b, . . . vatema.

[7.60.11^b, vājasya sātāu paramāsya rāyāḥ: 4.12.3^b, agnir vājasya paramāsya rāyāḥ.]

7.60.11^d, urú ksáyasya cakrire sudhātu: 1.36.8^b, urú ksáyasya cakrire.

7.60.12 = 7.61.7 (Vasiṣṭha; to Mitra and Varuṇa)

iyám deva puróhitir yuvábhyām yajñéṣu mitrávaruṇāv akāri,
viçvāni durgā pipṛtām tīró no yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.61.1^c, abhí yó viçvā bhūvanāni caṣṭe: 1.108.1^c, abhí viçvāni bhūvanāni caṣṭe.

[7.61.4^a, çānsā mitrásya várūṇasya dhāma: see under 1.152.4^d.]

7.61.6^a, sám u vām yajñām mahayām námobhiḥ: 7.42.3^a, sám u vo yajñām mahayan námobhiḥ.

7.61.7 = 7.60.12.

7.62.1^d, krátvā kr̥tāḥ sukṛtāḥ kartṛbhir bhūt: 6.19.1^d, urúḥ pṛthúḥ sukṛtāḥ kartṛbhir bhūt.

7.62.3^{bc} = 7.39.7^{bc} = 7.40.7^{bc}, ṛtvāno várūṇo mitró agniḥ, yāchantu candrá upamām no arkām.

7.62.4^a: 4.55.1^b, dyāvabhumi adite trāsthām naḥ.

7.62.5^d: 1.122.6^a, çrutām me mitrávaruṇā hávemā.

7.62.6 = 7.63.6 (Vasiṣṭha; to Mitra and Varuṇa)

nú mitró várūṇo aryamá nas tmāne tokāya várivo dadhantu,
sugā no viçvā supáthāni santu yūyám pāta svastibhiḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

[7.63.4^b, dūrēarthas tarāṇir bhrájamānaḥ: 10.88.16^d, áprayuchan tarāṇir, &c.]

7.63.5^c (Vasiṣṭha, to Sūrya (5^a), and to Mitra and Varuṇa (5^b))

yātrā cakrúr amṛtā gātúm asmāi çyenó na díyann ānv eti páthāḥ,
práti vām sūra údite vidhema námobhir mitrávaruṇotá havýāiḥ.] ☞ cf. 6.1.10^b

7.65.1^a (Vasishtha ; to Mitra and Varuna)
 prāti vām sūra údite sūktāir [mitrām huve vārunam putādakṣam,]
 yāyor asuryam ākṣitam jyēṣṭham viçvasya yāmann acīta jigatnú.
 7.66.7^a (Vasishtha ; to Adityas)
 prāti vām sūra údite mitrām gṛiṣe vārunam,
 aryamānam riçādasam.

From the point of view of metre 7.66.7^a would seem to be afterborn, as also indeed 7.66.7^b. But see Oldenberg, Prol. p. 11. Note also, in the same stanza, the discrepancy between dual vām and the three Ādityas, as a type of irregular ekaçeṣa, which, however, has its parallels in the Rig-Veda. In 7.65.1 vām refers, as it should, to two Ādityas, which makes it seem that 7.66.7^{ab} is a *tour de force* version of 7.65.1^{ab}.—Of. under 7.66.4.

[7.63.5^d, námobhir mitrāvaruṇotá havýāih : 6.1.10^b, námobhir agne samidhotá havýāih.]

7.63.6 = 7.62.6

[7.64.1^d, rája suksatrá vāruno juṣanta : 2.27.2^b, mitró aryamá vāruno juṣanta.]

7.64.5 = 7.65.5 (Vasishtha ; to Mitra and Varuna)
 eṣá stómo varuṇa mitra túbhyam sómah çukró ná vāyave 'yāmi,
 [aviṣṭām dhīyo jigṛtām púramdhīr,] [yūyām pāta svastibhiḥ sádā nah.]
 c : 4.50.11^c ; d : refrain, 7.1.20^d ff.

7.64.5^c = 7.65.5^c : 4.50.11^c ; 7.97.9^c, aviṣṭām dhīyo jigṛtām púramdhīh.

7.65.1^a, prāti vām sūra údite sūktāih : 7.63.5^c, prāti vām sūra údite vidhema ;
 7.66.7^a, prāti vām sūra údite.

7.65.1^b, mitrām huve vārunam putādakṣam : 1.2.7^a, mitrām huve putādakṣam.

7.65.3^d : 6.68.8^d, apó ná nāvá duritá tarema.

7.65.4^{ab}, á no mitrāvaruṇā havýajuṣṭim ghṛtāir gāvvyūtim ukṣatam ilābhiḥ :
 3.62.16^{ab}, á no mitrāvaruṇā ghṛtāir gāvvyūtim ukṣatam ; 8.5.6^c, ghṛtāir
 gāvvyūtim ukṣatam.

[7.65.4^c, prāti vām átra váram á jánāya : 7.70.5^c, prāti prá yātam váram á jánāya.]

7.65.5 = 7.64.5.

7.65.5^c : see 7.64.5^c.

7.66.2^c (Vasishtha ; to Mitra and Varuna)
 yá dharáyanta devāh sudákṣa dákṣapitarā,
 asuryāya prámahasā.

8.25.3^b (Viṣvamanas Vaiyaçva ; to Mitra and Varuṇa)
tá matá viṣvavedasāsuryāya prámahasá,
mahí jajanáditir ṛtāvart.

7.66.4^a (Vasiṣṭha ; to Uṣas)
yád adyá súra údite 'nāgā mitró aryamá,
suváti savitá bhágah.]

☞ 5.82.3^b

8.27.19^a (Manu Vaiivasvata ; to Viçve Devāḥ)
yád adyá súrya udyatí priyakastrá ṛtám dadhá,
yán nimrúci prabúdhí viṣvavedaso yád vā madhyámdine divāḥ.

8.27.21^a (The same)
yád adyá súra úдите yán madhyámdina átúci,
vāmám dhattá mánave viṣvavedaso júhvānya prácetase.

For this type of repeated páda cf. the metrically perfect type under 7.63.5^c, práti vām súra úдите vidhema, and the like.

7.66.4^c : 5.82.3^b, suváti savitá bhágah.

7.66.6^a (Vasiṣṭha ; to Ādityas)
utá svarájo áditir ádabdhasya vratásya yé,
mahó rájana ícate.

8.12.14^a (Parvata Kāṇva ; to Indra)
utá svaráje áditi stómam indráya jíjanat,
purupraçastám utáye ṛtásya yát.]

☞ 8.12.14^c

Ludwig, 117, renders 7.66.6, 'und die selbtherrscher, die aditi, deren wege unvereitelt, über grosses herrschen die könige'. Grassmann, 'Denn die Ādityas, deren Recht niemand versehrt, die mächtigen, sind Herrscher über grosses Gut'. Cf. Bergaigne, iii. 108, 198, 258. Though these translations are not far from the truth, they are grammatically incorrect. The odd word áditi shows that we have here the σχῆμα καθ' ἑλὸν καὶ μέρος. The word does not contain any plural idea: svarájo áditir, with plural verb, means 'the self-rulers (Mitra, Varuṇa, and Aryaman), (and) Aditi'. In 4.39.3 (cf. also 8.67.10, 11) we have another approach to the present situation: ánāgasām tám áditiḥ kṛṇotu sá (masculine!) mitréna váruṇenā sajóṣāḥ. I do not believe that the masculine sá is to be changed to feminine sá (the Gordian knot), but that sá refers either to Aryaman or Dadhikrávan. Cf. Grassmann, i. 583; Bergaigne, iii. 156; Hillebrandt, Aditi, p. 8; Oldenberg, RV. Noten, p. 300: 'May Aditi render this (pious man) guiltless, and he (Aryaman or Dadhikrávan) co-operating with Mitra and Varuṇa.' Both passages refer to Aditi and three other gods, two of them at least Ādityas.

The páda 7.66.6^a seems to be echoed in 8.12.14^a, to wit, 'And Aditi has aroused for self-ruler (Indra) a song of praise, chanted by many in order to (obtain) help, belonging to the ṛta.' Cf. 10.120.8, and see Ludwig, 59c. It is possible, of course, that the repeated pádas are accidentally assonant; still we may imagine that 8.12.14 imitates in a vague fashion the sound, though not the contents, of 7.66.6, because the latter is too canny not to be intentional and primary.

7.66.7^a, práti vām súra úдите : 7.63.5^c, práti vām súra úдите vidhema ; 7.65.1^a
práti vām súra úдите suktáih.

7.66.10^b: 1.44.14^b, agnijihvá ṛtāvṛdhah; 10.65.7^a, divákṣaso agnijihvá ṛtāvṛdhah.

7.66.12^d (Vasiṣṭha; to Adityas)

tád vo adyá manāmahe suktáih súra údite,
yád óhate váruṇo mitró aryamá yūyám ṛtásya rathyaḥ.

8.83.3^c (Kusidin Kāva; to Viçve Devāḥ)

áti no vispitá purú nāubhír apó ná paṛṣatha,
yūyám ṛtásya rathyaḥ.

Cf. the páda, syáméd ṛtásya rathyaḥ, 8.19.35^d.—For óhate in 7.66.12^c see Th. Baunack, KZ. xxxv. 501 ff; Geldner, Ved. Stud. iii. 59, and the references there given.

7.66.16^c (Vasiṣṭha; to Surya)

tác cákṣur deváhitam çukráṃ uccárat,
páçyema çarádaḥ çatám jívema çarádaḥ çatám.

10.85.39^d (Suryā Sāvitrī; to Sāvitrī)

púnaḥ pátnim agnír adād áyuṣā sahá várcasā,
dirgháyur asyā yáḥ pátir jívāti çarádaḥ çatám.

For masses of similar formulas see my Vedic Concordance under asū jīva and paçyema çaradaḥ çatam; cf. also RV. 10.18.4; 161.4.

7.66.19^c: 1.47.3^b; 47.5^d; 3.62.18^c; 8.87.5^d, pátám sómam ṛtāvṛdhā.

7.67.6^{cd} (Vasiṣṭha; to Açvins)

aviṣṭám dhiṣv açvinā na asú prajāvad réto áhrayam no astu,
á vām toké tánaye tútujúñāḥ surátnāso devávītim gamema.

7.84.5^{bc} = 7.85.5^{bc} (Vasiṣṭha; to Indra and Varuṇa)

ḷiyám indram váruṇam aṣṭa me gíḥ, právat toké tánaye tútujúñā,

☞ 7.84.5^a

surátnāso devávītim gamema ḷyūyám páta svastíbhīḥ sádā nah.ḥ

☞ refrain, 7.1.20^d ff.

Grassmann, i. 366, renders 7.84.5^b = 7.85.5^b, '(dies Lied) helfe schnell zu Kindern mir und Enkeln'; at i. 354 he renders 7.67.6^{cd}, 'nach Kind und Enkeln eifrig strebend mögen mit Schatz versehen zu eurem Mahl wir kommen'. Ludwig, 51, also renders tútujúñāḥ in 7.67.6^d intransitively by 'stark'; but, at 739, he renders tútujúñā in 7.84.5^b transitively, taking it as dual, '(das lied) stimme günstig zu samen zu kindchaft die [dazu] kräftig treibenden (sc. Indra and Varuṇa)'. There is no reason for taking the word in any other but the intransitive sense of 'swelling' in either passage; in 7.67.6 it agrees with the subject of gamema; in 7.84.5 with gíḥ, 'song'.

7.67.10 = 7.69.8 (Vasiṣṭha; to Açvins)

nú me hávam á çṛṇutam yuvānā yāsiṣṭám vartír açvināv írāvat,
dhattám rátnāni járatam ca sūrín ḷyūyám páta svastíbhīḥ sádā nah.ḥ

☞ refrain, 7.1.20^d ff.

Cf. Neisser, Bezz. Beitr. xiii. 293.

7.68.3—] *Part 1: Repeated Passages belonging to Book VII* [328

7.68.3^a, prá vām rátho mánojavā iyarti : 6.63.7^c, prá vām rátho mánojavā asarji.

7.69.2^c (Vasiṣṭha ; to Aṣvins)

sá paprathānó abhí páñca bhūmā trivandhuró mánasá yātu yuktáḥ,
viṣo yéna gáohatho devayántiḥ kútrā cid yāmam aṣvina dádhanā.

10.41.2^c (Suhastya Ghāṣeya ; to Aṣvins)

prātaryūjam nāsatyádhi tiṣṭhataḥ prātaryāvānam madhuvāhanam rátham,
viṣo yéna gáohatho yájavārīr narā kiréç cid yajñām hótṛmantam aṣvina.

For kirī in 10.41.2^a see Pischel, Ved. Stud. i. 218, and my criticism under 6.23.3. For páñca bhūmā in 7.69.2^a, Muir, OST. i. 176.

7.69.6^d : 4.44.5^c, má vām anyé ní yaman devayántaḥ.

7.69.8 = 7.67.10.

[7.70.5^c, práti prá yātam vāram á jánāya : 7.65.4^c, práti vām átra vāram á jánāya.]

7.70.5^d, asmé vām astu sumatiç cáníṣṭhā : 7.57.4^d, asmé vo astu sumatiç cáníṣṭhā.

7.70.7^b = 7.71.6^b (Vasiṣṭha ; to Aṣvins)

iyám maniṣá iyám aṣvinā gir imám suvṛktīm vṛṣaṇā juṣethām,
imá bráhmāṇi yuvayúny agman yūyám páta svastíbhīḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

7.73.3^b (The same)

áhema yajñām pathām urāná imám suvṛktīm vṛṣaṇā juṣethām,
aruṣṭivéva présito vām abodhi práti stómair járamāṇo vasiṣṭhah.

7.71.5^b : 1.117.9^b, ní pedáva ūhathur aṣum aṣvam.

7.71.6 = 7.70.7.

7.71.6^b = 7.70.7^b : 7.73.3^b, imám suvṛktīm vṛṣaṇā juṣethām.

[7.72.4^b, prá vām bráhmāṇi karávo bharante : 6.67.10^a, ví yád vácam kistáso
bháranate.]

7.72.4^c : 4.13.2^a, urdhvám bhānūm savitá devó aṣret ; 4.6.2^c, urdhvám bhānūm
savitévaṣret ; 4.14.2^a, urdhvám ketūm savitá devó aṣret.

7.72.5 = 7.73.5 (Vasiṣṭha ; to Aṣvins)

á paçoátān nāsatyá purástád aṣvinā yātam adharád údaktát,
á viçvátāḥ páñcajanyaena rāyá yūyám páta svastíbhīḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

Cf. under 7.104.19.

7.73.1^a : 1.93.6^a ; 1.183.6^a = 1.184.6^a, átāriṣma támasas parám asyá.

7.78.3^b : 7.70.7^b = 7.71.6^b, imām suvrktīm vṛṣaṇā juṣethām.

7.78.4^d (Vasiṣṭha ; to Aṣvins)

úpa tyá váhni gamato viṣam no rakṣohāṇā sámbhṛta vīlúpāni,
sám ándhānsy agmata matsarāṇi má no mardhiṣtam á gatam çivéna.

7.74.3^d (The same)

á yātam úpa bhṛṣataṁ mádhvaḥ píbatam aṣvinā,
dugdhám páyo vṛṣaṇā jenyāvasu má no mardhiṣtam á gatam.

Cf. Neisser, Bezz. Beitr. vii. 219.

7.78.5 = 7.72.5.

7.74.2^c : 1.92.16^c, arvág rátham sámānasā ní yachatam ; 8.35.22^a, arvág rátham
ní yachatam.

7.74.2^d : 6.60.15^d ; 8.5.11^c ; 8.1^d ; 35.22^b, píbatam somyám mádhu ; 8.24.13^b,
píbati somyám mádhu.

7.74.3^d, má no mardhiṣtam á gatam : 7.73.4^d, má no mardhiṣtam á gatam çivéna.

7.75.6^d, dádhāti rátanam vidhaté jánaya : 4.44.4^d, dádhatho rátanam vidhaté jánaya.

7.75.7^b, deví devébhír yajatá yajatrāih : 4.56.2^a, deví devébhír yajaté yajatrāih ;
10.11.8^b, deví devéṣu yajatá yajatra.

[7.76.5^c, té devānām ná minanti vratāni : 7.47.3^c, tá índrasya ná, &c.]

7.76.6^d, úṣaḥ sujāte prathamá jarasva : 1.123.5^b, úṣaḥ sūnrte prathamá jarasva.

7.77.4^b (Vasiṣṭha ; to Uṣas)

ántivamā dūrē amíttram uchorvīm gávyūtim ábhayaṁ kṛdhi naḥ,
yāvāya dvéṣa á bharaḥ vásūni codāya rádho gṛṇaté maghoni.

9.78.5^d (Kavi Bhārgava ; to Pavamāna Soma)

etāni soma pávamāno asmayūḥ satyāni kṛṇvān dráviṇāny arṣasi,
jahí çátrum antiké dūraké ca yá urvīm gávyūtim ábhayaṁ ca nas
kṛdhi.

A peculiar, subtle similarity pervades the two stanzas ; I have indicated it, to some extent, by marking the parallel words. See Part 2, chapter 1, class 5 (p. 501). The matter attracts the more attention as the two hymns share no other pádas.

7.78.3^a, etá u tyáh práty adṛçran purástāt : 1.191.5^a, etá u tyé práty adṛçran.

7.78.3^c (Vasiṣṭha ; to Uṣas)

etá u tyáh práty adṛçran purástāj, jyótir yáchantir uṣāso vibhātíḥ, 1.191.5^a
ájijanan sūryam yajfiám agnim apácīnam támo agād ájuṣtam.

7.80.2^d (The same)

ṛeṣā syā návyam áyur dádhāna, gudhvī támo jyótiṣoṣā abodhi, 3.53.16^c
 ágra eti yuvatír áhrayāṇā prácikitat sūryaṁ yajñám agnīm.

Cf. Bloomfield, *Religion of the Veda*, p. 69, note.

7.80.3 = 7.41.7.

[7.81.1^a, práty u adarṣy áyatí: 8.101.13^c, citréva práty adarṣy áyatí.]

7.81.6^d: 1.48.8^b, jyótiṣ kṛṇoti sūnāri.

7.81.6^a (Vasiṣṭha; to Uṣas)

ṛávaḥ sūribhyo amṛtaṁ vasutvanám vājān asmábhyaṁ gómataḥ,
 codayitrí maghónaḥ sūnṛtāvaty ṛuṣā uchaḍ ápa sridhaḥ. 1.48.8^d

8.13.12^c (Nārada Kāṇva; to Indra)

ṛíndra çaviṣṭha satpate, ṛayím grṇātsu dhāraya, 8.13.12^a; b: 5.86.6^c
 ṛávaḥ sūribhyo amṛtaṁ vasutvanám.

7.81.6^d: 1.48.8^d, ṛuṣā uchaḍ ápa sridhaḥ.

7.82.1^b: 1.93.8^d, viçé jánāya máhi çárma yachatam.

[7.82.7^a, ná tám áñho ná duritāni mártyaṁ: 2.23.5^a, ná tám áñho ná duritāni
 kútaç caná.]

7.82.9^d, náras tokásya tánayasya sātíṣu: 4.24.3^d, náras tokásya tánayasya sātāu.

7.82.10 = 7.83.10 (Vasiṣṭha; to Indra and Varuṇa)

asmé índrovāruṇo mitróaryamá dyumnám yachantumáhi çárma sapráthaḥ,
 avadhraṁ jyótiṣ áditer ṛtāvḍho devásya çlókam savitúr mánāmahe.

For the first páda cf. under 1.36.4^a.

7.84.1^b: 4.42.9^b, havyébhír indrávaruṇā námobhiḥ; 1.153.1^b, havyébhír mitrá-
 varuṇā námobhiḥ.

7.84.1^d, pári tmānā vísurūpā jigāti: 5.15.4^d, pári tmānā vísurūpo jigāsi.

7.84.2^c, pári ṇo hélo vāruṇasya vrjyāḥ: 2.33.14^a, pári ṇo hetí rudrásya vrjyāḥ;
 6.28.7^d, pári vo hetí rudrásya vrjyāḥ.

7.84.8^d, prá ṇa spārhābhír utíbhís tīretam: 7.58.3^d, prá ṇa spārhābhír utíbhís
 tīreta.

7.84.4^b, rayím dhattāṁ vāsumantaṁ puruḥṣum: 4.34.10^b, rayím dhatthá, &c.;
 6.68.6^b, rayím dhatthó, &c.; 1.159.5^d, rayím dhattāṁ vāsumantaṁ
 çatagvīnam; 4.49.4^b, rayím dhattāṁ çatagvīnam.

7.84.5 = 7.85.5 (Vasiṣṭha ; to Indra and Varuṇa)

iyám indraím varuṇam aṣṭa me gíḥ právat toké tánaye tūtujānā,
surátnāso devávītiṁ gamema, yūyám páta svastíbhīḥ sádā naḥ.]

☞ refrain, 7.1.20^d ff.

7.84.5^{bc} = 7.85.5^{bc}, právat toké tánaye tūtujānā, surátnāso devávītiṁ gamema :
7.67.6^{cd}, á vām toké tánaye tūtujānāḥ surátnāso devávītiṁ gamema.

7.86.1^b (Vasiṣṭha ; to Varuṇa)

dhíra tv aśya mahinā janūṅši ví yás tastámbha ródasī cid urví,
prá nákam ṛṣvám nunude brhántam dvitá náksatraṁ papráthac ca bhúma.

9.101.15^b (Prajāpati ; to Pavamāna Soma)

sá víró dakṣasádhanó ví yás tastámbha ródasī,
háriḥ pavítre avyata vedhá ná yónim ásadam.

It is surely not going too far to say that the repeated páda originated in the sphere of Varuṇa, rather than that of Soma Pavamāna, especially as the connexion in 9.101.15 is loose and insipid.—For dvitá in 7.86.1^d cf. Bergaigne, Quarante Hymnes, p. 79; Geldner, Ved. Stud. iii. 4.

[7.87.8^d, prácetaso yá isáyanta mánma : 1.77.4^d, vājaprasúta isáyanta mánma.]

7.89.1^{c-4c}, mṛlā sukṣatra mṛlāya.

7.89.5^b (Vasiṣṭha ; to Varuṇa)

yát kíṁ cedám varuṇa dáivye jáne 'bhídroháṁ manuṣyāḥ cārāmasi,
áçitti yát táva dhármā yuyopimá má nas tásmād énasó deva rīṣaḥ.

10.164.4^b (Pracetas Āṅgīrasa ; Duḥsvapnaghnam)

yád indra brahmaṇas pate 'bhídroháṁ cārāmasi,
práçetā na āṅgīrasó dviṣatám pátv áṅhasaḥ.

For 7.89.5 cf. 4.54.3^a, áçitti yac cakṛmá dáivye jáne.

7.90.1^c, váha vāyo niyúto yāhy ácha : 1.135.2^f, váha vāyo niyúto yāhy asmayúḥ.

7.90.1^d, píḁa sutásyāndhaso mádaya : 5.51.5^c, píḁa sutásyāndhaso abhí práyaḥ.

[7.90.4^c, gávyaṁ cid úrvám uçtjo ví vavruḥ : 4.1.15^d; 16.6^d, vrajám goman-
tam uçtjo, &c.]

7.90.6^b (Vasiṣṭha ; to Indra and Vāyu)

içānāso yé dádhate svār ṇo góbhir áçvebhír vásubhir híraṇyāḥ,
indravāyū sūrāyo víçvam áyur árvadbhir víráḥ pñtanāsu sahyuḥ.

10.108.7^b (Paṇayo Asurāḥ ; to Saramā)

ayám nidhīḥ sarame ádribudhno góbhir áçvebhír vásubhir nyṣṭaḥ,
rákṣanti tám paṇāyo yé sugopá réku padám álakam á jagantha.

For 10.108.7 cf. Brunnhofer, Bezz. Beitr. xxvi. 107.

7.90.7 = 7.91.7 (Vasiṣṭha ; to Indra and Vāyu)

árvanto ná grávaso bhíkṣamāṇā indravāyú susṭutibhir vasiṣṭhāḥ,
vājayantaḥ sv ávase huvema ḷyūyām páta svastibhiḥ sádá naḥ.]

☞ refrain, 7.1.20^d ff.

[7.91.3^d, víçvén nárah svapatyáni cakruḥ : 4.34.9^d, víbhvo nárah svapatyáni cakruḥ.]

7.91.4^a, yávat táras tanò yávad ójah : 1.33.12^c, yávat táro maghavan yávad ójah.

7.91.7 = 7.90.7.

7.92.5^{ab}, á no niyúdbhiḥ çatnibhir adhvarám sahasrñibhir úpa yáhi yajñám :
1.135.3^{ab}, á no niyúdbhiḥ çatnibhir adhvarám sahasrñibhir úpa yáhi
vitáye.

[7.92.5^c, váyo asmín sávane mādayasva : 2.18.7^d; 7.23.5^d, asmíñ çúra
sávane, &c. ; 7.29.2^c, asmínn ū sū sávane, &c.]

[7.93.2^a, tá sanasí çavasāná hí bhutám : 6.68.2^b, çúrāpām çaviṣṭhá tá hí bhutám.]

7.93.6^b : 1.108.4^d, éndrāgni sūmanasāya yātam.

7.93.7^c, yát sim ágaç cakrmá tát sū mṛla : 1.179.5^c, yát sim ágaç cakrmá tát sū
mṛlatu.

[7.93.8^c, méndro no viṣṇur marutaḥ pári khyan : 1.162.1^{ab}, má no mitró váruṇo
aryamáyúr indra ṛbhukṣá marutaḥ pári khyan.]

7.94.2^a (Vasiṣṭha ; to Indra and Agni)

çṛṇutám jaritúr hávam índrāgni vánataṁ girāḥ,
ḷiçaná pipyataṁ dhíyah.]

☞ 5.71.2^c

8.13.7^b (Nārada Kāṇva ; to Indra)

pratnaváj janayā girāḥ çṛṇudhí jaritúr hávam,
máde-made vavakṣithā sukṛtvane.

8.85.4^a (Kṛṣṇa Āṅgīrasa ; to Açvins)

çṛṇutám jaritúr hávam kṛṣṇasya stuvató narā,

ḷmádhvah sómasya pitáye.] ☞ refrain, 8.85.1^c–9^c; also 1.47.9^d

7.94.2^c : 5.71.2^c, 9.19.2^c, içaná pipyataṁ dhíyah.

7.94.3^c (Vasiṣṭha ; to Indra and Agni)

má pápatváya no naréndrāgni mábhīçastaye,
má no riradhataṁ nidé.

8.8.13^d (Sadhvaṅsa Kāṇva ; to Açvins)

á no víçvāny açvinā dhattám rádhānsy áhraya,
kṛtám na ṛtvíyāvato má no riradhataṁ nidé.

7.94.5^a, tá hí ṣáçvanta ílate : 5.14.3^a, tám hí ṣáçvanta ílate.

7.94.5^c (Vasiṣṭha ; to Indra and Agni)

ṭá hí ṣáçvanta ílata, itthá viprasa utáye,
sabádho vâjasâtaye.

8.74.12^b (Gopavana Ātreya ; to Agni)

yám tvā jánasa ílate sabádho vâjasâtaye,
sá bodhi vṛtratúrye.

7.94.6^b : 5.20.3^d ; 8.65.6^b, práyasvanto havāmahe.

7.94.7^b, asmábhyam carṣaṇisahā : 5.35.1^c, asmábhyam carṣaṇisāham.

9.94.7^c : 1.23.9^c, má no duhçáṅsa Içata ; 2.23.10^c, má no duhçáṅso abhidipsúr
Içata ; 10.25.7^d, má no duhçáṅsa Içatā vívaksase.

7.94.8^b : 1.18.3^b, dhúrtih prānañ mártiyasya.

7.94.8^c : 1.21.6^c, indragñi çárma yachatam.

7.95.4^a, utá syá nah sárasvati juṣāná : 6.61.7^a, utá syá nah sárasvati.

7.96.2^d : 1.48.2^d, códa rádho maghónam.

7.96.3^c, grṇāná jamadagnivát : 3.62.18^a ; 8.101.8^d, grṇāná jamádagninā ;
9.62.24^c ; 65.25^b, grṇāno jamádagninā.

[7.96.5^c, tébhir no 'vitá bhava : 1.91.9^c, tábhir no 'vitá bhava.]

Cf. 1.81.8^c, áthā no, &c.

7.96.6^c (Vasiṣṭha ; to Sarasvati)

pivánsam sárasvata stánam yó viçvadarçatah,
bhakṣimáhi prajám ísam.

9.8.9^c (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

nṛcákṣasam tvā vayám indrapitam svarvídam,
bhakṣimáhi prajám ísam.

For 7.96.6 cf. Hillebrandt, Ved. Myth. i. 382.

7.97.1^b : 1.154.5^b, náro yátra devayávo mādanti.

7.97.9^c : 4.50.11^c : 7.64.5^c = 7.65.5^c, aviṣṭám dhíyo jigṛtám púramdhih.

7.97.9^d : 4.50.11^d, jajastám aryó vanúṣam árātih.

7.97.10 = 7.98.10 (Vasiṣṭha ; to Indra and Brhaspati)

bḥhaspate yuvám indraç ca vásvo divyásyeçāthe utá párthivasya,

ḍhattám rayim stuvaté kiráye cid, ḷyūyám pāta svastíbhīh sádā nah.]
c : cf. 6.23.3^d ; d : refrain, 7.1.20^d ff.

For kiri see Pischel, Ved. Stud. i. 217, and my criticism under 6.23.3.

7.97.10—] *Part 1: Repeated Passages belonging to Book VII* [334

[7.97.10^c, dhattám rayim stuvaté kiráye oit: 6.23.3^d, dáta vásu stuvaté, &c.]

[7.98.1^b, juhótana vṛṣabháya kṣitnám: 10.187.1^b, vṛṣabháya kṣitnám.]

7.98.3^d: 1.59.5^d, yudhá devébhyo várivaç cakártha.

7.98.5^{ab}, préndrasya vocam̐ prathamá kṛtáni prá nútana magháva yá cakára:
5.31.6^{ab}, prá te púrvāṇi káraṇāni vocam̐ prá nútana maghavan yá
cakártha.

7.98.10 = 7.97.10.

7.99.4^a: 1.93.6^d, urúm yajñáya cakrathur u lokám.

7.99.7 = 7.100.7 (Vasiṣṭha; to Viṣṇu)

vásaṭ te viṣṇav āsá á kṛṇomi tán me juṣasva çipiviṣṭa havým,
várdhantu tvá suṣṭutáyo giro me yūyám páta svastibhiḥ sádā nah.]
☞ refrain, 7.1.20^d ff.

7.100.7 = 7.99.7.

[7.101.1^a, tisoró vácaḥ prá vada jyótiragrāḥ: 7.33.7^b, tisoráḥ prajā árya jyótiragrāḥ.]

7.101.8^b: 3.48.4^b, yathavaçám tanvam̐ cakra eṣáh.

7.101.4^a (Kumāra Āgneya, or Vasiṣṭha; to Parjanya)

yásmin viçvāni bhúvanāni tasthús tisoró dyávas tredhá sasrúr āpaḥ,
tráyaḥ kóçasa upasécanaṣo mādḥva çcotanty abhíto virapçám.] ☞ 4.50.3^d

10.82.6^d (Viçvakarman Bhāuvana; to Viçvakarman)

tám id gárbham̐ prathamám dadhra ápo yátra deváh samágachanta viçve,
ajásya nábhāv ádhy ékam ārpitam̐ yásmin viçvāni bhúvanāni tasthúḥ.

7.101.4^d: 4.50.3^d, mādḥva çcotanty abhíto virapçám.

7.101.6^a: 3.56.3^d, sá retodhá vṛṣabháh çaçvatnám.

7.101.6^b, tásminn átmá jágatas tasthúsaç ca: 1.115.1^c, súrya átmá, &c.

7.103.10^d: 3.53.7^d, sahasrasāvé prá tiranta áyuh.

[7.104.1^a, índrasomá tápatam̐ rákṣa ubjátam: 1.21.5^b, índragñi rákṣa ubjátam.]

7.104.3^b, anārambhaṇé támasi prá vidhyatam: 1.182.6^b, . . . támasi prá-
viddham.

[7.104.7^b, hatám druho rákṣáso bhaṅguráyataḥ: 10.76.4^a, ápa hata rákṣáso, &c.]

[7.104.7^c, indrasomā duṣkṛte mā sugām bhūt: 10.86.5^d, nā sugām duṣkṛte bhuvam.]

7.104.16^d, viṣvasya jantōr adhamās padīṣṭa: 5.32.7^d, viṣvasya jantōr adhamām cakāra.

7.104.19^c (Vasishtha; to Indra)

prā vartaya divo ācmanam indra sōmacitan maghavan sām ciṣādhi,
prāktād āpāktād adharād údaktād abhī jahi rakṣasāḥ pārvatena.

10.87.21^a (Pāyū Bhāradvāja; to Agni Rakṣohan)

paṣcāt purāstād adharād údaktāt kavīh kāvyena pāri pāhi rājan,
sākhe sākhāyam ajāro jarimṇe 'gne mātān āmartyas tvām nah.

Cf. 7.72.5; 10.36.14; 42.11, and also 10.87.20. Still other variations of the words for directions in the repeated pādas may be found in the AV. versions of the repeated pādas, 8.3.20^a and 8.4.19^c.

7.104.20^d, nūnām srjad aṣānīm yātumādbhyaḥ: 7.104.25^d, aṣānīm yātumādbhyaḥ.

7.104.23^{cd} (Vasishtha; to Pṛthivī and Antarikṣa)

mā no rākṣo abhī naḍ yātumāvatām āpochatu mithunā yā kimīdina,
pṛthivī naḥ pāṛthivāt pātv āḥhaso 'ntārikṣam divyāt pātv asmān.

10.53.5^{cd} (Agni Sāucika; to Devāḥ)

pāñca jānā māma hotrām juṣantām [gōjāta utā yē yajñīyasaḥ,] ~~7.35.14^d~~
pṛthivī naḥ pāṛthivāt pātv āḥhaso 'ntārikṣam divyāt pātv asmān.

7.104.24^d, mā té dr̥ṣṇ sūryam uccārantam: 4.25.5^b, jyók paṣyāt sūryam uccārantam; 6.52.5^b; 10.59.4^b, pāṣyema nū sūryam uccārantam; 10.59.6^c, jyók paṣyema sūryam uccārantam.

REPEATED PASSAGES BELONGING TO BOOK VIII

8.1.3^b (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yāc cid dhī tvā jānā imé nānā hāvanta ūtāye,
asmākān brāhmedām indra bhutu té 'hā viçvā ca vārdhanam.

8.15.12^b (Goṣūktin Kāṇvāyana, and Açvasūktin Kāṇvāyana ; to Indra)
yād indra manmaçās tvā nānā hāvanta ūtāye,
asmākebhīr nṛbhīr ātrā svār jaya.
8.68.5^c (Priyamedha Āṅgīrasa ; to Indra)
abhīṣṭāye sadāvṛdham svārmīlheṣu yām nārah,
nānā hāvanta ūtāye.

For the idea of the repeated pāda see p. viii, line 6 from bottom.

8.1.4^{cd} (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
vi tartūryante maghavan vipaççito 'ryó vīpo jānānām,
ūpa kramasva pururūpam ā bhara vājam nédiṣṭham ūtāye.

8.60.18^{cd} (Bhargha Prāgātha ; to Agni)
kétena çárman sacate suçāmāny āgne tūbhyañ cikitvánā,
iṣaṇyāyā naḥ pururūpam ā bhara vājam nédiṣṭham ūtāye.

For 8.1.4 see Geldner, Ved. Stud. iii. 104.

8.1.12^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)
yā rté cid abhiçriṣaḥ purā jatrūbhya ātīdāḥ,
sāmdhātā sām dhīm maghāvā purūvāsū īṣkartā vīhrutañ pūnaḥ.

8.20.26^d (Sobhari Kāṇva ; to Maruts)
viçvañ páçyānto bibhr̥thā tanúṣv ā [tēnā no ādhi vocata,] 8.20.26^b
kṣamā rápo maruta áturasya na īṣkartā vīhrutañ pūnaḥ.

The repeated pāda is not of the same grammatical value in both; īṣkartā in 8.1.12 is nomen agentis governing the accusative; in 8.20.26 it is imperative aorist sec. plur. The distich 8.1.12^{ab} is obscure; Ludwig, Kritik, p. 38, discusses the readings of the parallel texts. For 8.20.26 cf. AV. 6.57.3.

[8.1.17^a, sōtā hí sómam ādribhīḥ : 9.34.3^b, sunvānti sómam ādribhīḥ.]

[8.1.22^b, devó mártāya dāçūṣe : 1.45.8^d, āgne mártāya dāçūṣe : 1.84.7^b ; 9.98.4^b,
vāsu mártāya dāçūṣe.]

8.1.24^d : 4.46.3^c, vāhantu sómaptaye.

8.1.25^d (Medhatithi Kāṇva, and Medhyatithi Kāṇva ; to Indra)

á tva ráthe hiraṇyáye hári mayúracepya,
çitipṛṣṭhá vahatām mádhvo ándhaso vivákṣaṇasya pítáye.

8.35.23^b (Çyāvāçva Ātreya ; to Açvins)

namováké prásthite adhvaré narā vivákṣaṇasya pítáye,

á yātam açviná gatam ávasyūr vām ahám huve dhattām rátñani daçúse.,
☞ refrain, 8.25.22^{cde}—24^{cde}

8.1.26^a : 3.51.10^c, píḃā tv ásyá girvaṇaḥ.

[8.1.30^b, máhhiṣṭhāso maghónām : 5.39.4^a, máhhiṣṭham vo maghónām.]

[8.1.33^b, āsāṅgó agne daçábhīḥ sahásrāiḥ : 5.27.1^c, tráivṛṣṇó agne, &c.]

8.2.15^c, çikṣā çacivaḥ çácibhiḥ : 1.62.12^d, çikṣā çacivas táva naḥ çácibhiḥ.

8.2.32^{bc} (Medhatithi Kāṇva, and Priyamedha Āṅgirasas ; to Indra)

hántā vṛtrām dáksīṇéndraḥ purú puruhútāḥ,
mahán mahíbhiḥ çácībhiḥ.

8.16.7^{bc} (Irimbiṭhi Kāṇva ; to Indra)

índro brahméndra fṣir índraḥ purú puruhútāḥ,

mahán mahíbhiḥ çácībhiḥ.

Both Ludwig and Grassmann render purú inconsistently. At 8.2.32, Ludwig, 586, 'mit seiner rechten hand tötet den Vṛtra Indra vielfach, der vielfach gerufene'; Grassmann, i. 390, 'Indra schlägt, der vielgerufene, oft den Feind mit seiner Rechten'. At 8.16.7, Ludwig, 594, 'Indra ist vielfach von vilen gerufen'; Grassmann, i. 419, 'Indra vielfach vielgerufenen'. No doubt the construction of purú with puruhútāḥ is the same in both passages: either, 'in many places (Sāyaṇa, puruṣu deçesu) called by many', or, 'insistently called by many'. For the idea underlying the repeated pāda see p. viii, line 6 from bottom.

[8.2.41^b, catvāry ayūtā dádat : 8.21.18^d, sahásram ayūtā dádat.]

8.3.1^c (Medhyatithi Kāṇva ; to Indra)

píḃā sutásya rasíno mátsvā na indra gómataḥ,
āpír no bodhi sadhamádyo vṛdhè 'smán avantu te dhíyaḥ.

8.54(Val. 6).5^c (Matariçvan Kāṇva ; to Indra)

yád indra rádho ásti te mághonām maghavattama,

téna no bodhi sadhamádyo vṛdhé bhágo dánáya vṛtrahan.

[8.3.4^b, samudrá iva paprathe : 10.62.9^d, ví síndhur iva paprathe.]

8.3.5^b : 1.16.3^b, índram prayaty adhvaré.

8.3.6—] *Part 1: Repeated Passages belonging to Book VIII* [338

[8.3.8^c, indre ha víçvā bhūvanāni yemire : 8.12.28^a–30^c, ād ít te víçvā bhūvanāni yemire ; 9.86.30^d, tūbhyemā víçvā bhūvanāni yemire ; 10.56.5^c, tanūṣu víçvā bhūvanā ní yemire.]

8.3.7^a : 1.19.9^a, abhí tvā pūrvāpitaye.

8.3.7^c (Medhyātithi Kāṇva ; to Indra)

ḷabhí tvā pūrvāpitaya, indra stómehhir ayávaḥ,
samicināsa řbhávaḥ sám asvaran rudrá gṛṇanta pūrvyam.

cf 1.19.1^a

8.12.32^b (Parvata Kāṇva ; to Indra)

yád asya dhāmani priyé samicināso ásvaran,
nābhā yajñāsya dohanā prádhvaré.

For 8.3.7 cf. Neisser, Bezz. Beitr. xx. 68 ; for 8.12.32 cf. Oldenberg, SBE. xlv. 161.

8.3.8^d (Medhyātithi Kāṇva ; to Indra)

asyéd indro vāvṛdhe vṛṣṇyam čavo máde sutásya víṣnavi,
adyá tám asya mahimānam ayávó 'nu ṣṭuvanti pūrváthā.

8.15.6^b (Goṣuktin Kāṇvāyana, and Açvasuktin Kāṇvāyana ; to Indra)

tád adyá cit ta ukthínó 'nu ṣṭuvanti pūrváthā,
vṛṣapatnir apó jayā divé-dive.

8.3.12^a, çagdhí no asyá yád dha paurám ávitha : 2.13.9^b, ékasya çruṣṭáu yád dha
codám ávitha.

8.3.15^{b+d} (Medhyātithi Kāṇva ; to Indra)

úd u tyé mádhumattamā gíra stómāsa irate,
satrājito dhanasá áksitotayo vājayánto ráthā iva.

8.43.1^c (Virūpa Āngirasa ; to Agni)

imé víprasya vedhāso 'gnér ástrṭayajvanaḥ,
gíra stómāsa irate.

9.67.17^b (Jamadagni ; to Pavamāna Soma)

ḷásrgran devávitaye, vājayánto ráthā iva.

cf 9.46.1^a

8.3.17^d (Medhyātithi Kāṇva ; to Indra)

yukṣvā hí vṛtrahantama hári indra parāvátāḥ,
arvācinó maghavan sómapitaya ugrá řavébhír á gahi.

8.49(Vāl. 1).7^{abd} (Praskāṇva Kāṇva ; to Indra)

yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi,
áto no yajñám açúbhir mahemata ugrá ugrébhír á gahi.

8.50(Val. 2).7^{abd} (Puṣṭigu Kāṇva ; to Indra)
 yád dha nūnám parāvátī yád vā pṛthivyám diví,
 yujáná indra háribhir mahemata ṛṣvá ṛṣvébhir á gahi.

8.50.7 seems decidedly the better of the two Vāikhilya stanzas ; the parallel between parāvátī and pṛthivyám is well balanced, whereas the relation of the first two pádas in 8.49.7 is, to say the least, awkward ; more properly we may say that it is senseless.—For páda b of both stanzas cf. 5.83.9^d, yát kíñ ca pṛthivyám ádhi, which is metrically inferior (cadence — — ∪ ∪).

8.3.20^d (Medhyātithi Kāṇva ; to Indra)
 nír agnáyo rurucur nír u sūryo nñ sóma indriyó rásaḥ,
 nír antárikṣád adhamo mahám áhiñ kṛṣé tád indra páuṣyam.

8.32.3^c (Medhātithi Kāṇva ; to Indra)
 ny árbudasya viṣṭápañ varṣmāpañ bṛhatás tira,
 kṛṣé tád indra páuṣyam.

Of. Neisser, Bezz. Beitr. xxvii. 268.—For the repeated páda cf. 4.30.23^b, kariṣyá indra páuṣyam.

[8.3.28^c, ástañ váyo ná túgryam : 8.74.14^d, vākṣan váyo ná túgryam.]

8.4.1^{ab} (Devātithi Kāṇva ; to Indra)
 yád indra prág ápág údañ nyág vā hūyáse nfbhiḥ,
 símā purú nṛṣṭo asy ánavé 'si praçardha turváçe.

8.65.1^{ab} (Pragātha Kāṇva ; to Indra)
 yád indra prág ápág údañ nyág vā hūyáse nfbhiḥ,
 á yāhi tūyam aḥúbhiḥ.

For 8.4.1 see Geldner, Ved. Stud. ii. 190 ; Oldenberg, RV. Noten, p. 95.—Note the correspondence of 8.4.12^d with 8.64.10^c (next item but one).

[8.4.2^b, indra mādáyase sácā : 8.52(Val. 4).1^d, syáu mādáyase sácā.]

8.4.12^{b+d} (Devātithi Kāṇva ; to Indra)
 svayám cit sá manyate dáçcurir jáno yátrā sómasya tṛmpási,
 idám te ánnam yújyam sámukṣitam tásyéhi prá dravā píba.

8.53(Val. 5).4^d (Medhya Kāṇva ; to Indra)
 víçva dvéṣānsi jahí cáva cá kṛdhi víçve sanvantv á vásu,
 çíṣṭeṣu cit te madirāso añçávo yátrā sómasya tṛmpási.
 8.64.10^c (Pragātha Kāṇva ; to Indra)
 ayám te mánuṣe jáne sómaḥ purúṣu sūyate,
 tásyéhi prá dravā píba.

Ludwig, 588, renders 8.4.12^{ab}, 'von selbst halten die leute sich geehrt wo am soma du dich sättigst'; Grassmann, 'der mann erscheint sich selber auch als frommgesinnt, bei dem, am Soma, du dich labst'. I would take manyate passively and render, 'of himself

that man is regarded as pious with whom (yátrā) thou doest partake of the soma'. In 8.53 (Val. 5).4^d the connexion of the two pádas is tolerable if we take tṛmpāsi in subjunctive (future) sense; we should really expect tátrā sómasya tṛmpāsi in páda d, 'with the Çiṣtas are the (soma-)plants which delight thee; there thou shalt drink of the soma'. These indications suffice, perhaps, to mark 8.4.12 as the original source of páda b.—*Cf. Hillebrandt, Ved. Myth. i. 48.*

8.4.14^{cd}, arváñcam tvā sáptayo 'dhvaraçriyo váhantu sávanéd úpa: 1.47.8^{ab},
arváñcā vām sáptayo 'dhvaraçriyo váhantu sávanéd úpa.

8.4.18^d: 8.88.6^d, máñhiṣṭho vājasátaye: 1.130.1^e, máñhiṣṭham vājasátaye.

8.5.2^b: 4.46.5^a, ráthena pṛthupájasa.

8.5.4^b (Brahmātithi Kāṇva; to Açvins)
purupriyá ña útaye purumandrā purúvāsū,
stuṣé kápvāso açvínā.

8.8.12^a (Sadhvañsa Kāṇva; to Açvins)
purumandrā purúvāsū ḷmanotára rayñám,
stómanā me açvínāv imām abhí váhni anuṣátām.

☞ 1.46.2^b

Note the correspondences of 8.5.11^{bc} with 8.8.1^{cd}, and 8.5.30^c with 8.8.6^d.

8.5.5^c (Brahmātithi Kāṇva; to Açvins)
máñhiṣṭhā vājasátamesáyantā çubhás páti,
gántārā dāçúṣo gṛhám.

8.13.10^c (Nārada Kāṇva; to Indra, here his Hart)
stuhī çrutām vipaççitām hári yásya prasakṣiṇā,
gántārā dāçúṣo gṛhám namasvínāḥ.

8.22.3^d (Sobhari Kāṇva; to Açvins)

ḷihá tyá purubhútamā, devā námobhir açvínā,
ḷarvácinā sv ávase karāmahe, gántārā dāçúṣo gṛhám.

☞ 5.73.2^a

☞ cf. 8.22.3^c

The extra iambic dipody, namasvínāḥ, marks 8.13.10^c as composite and secondary; namasvínāḥ is frequent cadence elsewhere, e.g. 1.36.7; 7.14.1; 8.64.17; 10.48.6.—Note that the two hymns repeat 8.5.28^{ab} = 8.22.5^{ab}. For the repeated páda cf. 8.85.6^a, gáçatah dāçúṣo gṛhám.

8.5.8^c, ghṛtáir gávyūtīm ukṣatam: 3.62.16^{ab}, á no mitrávaruṇā ghṛtáir gávyūtīm
ukṣatam; 7.65.4^{ab}, á no mitrávaruṇā havyájusṭīm ghṛtáir gávyūtīm
ukṣatam ḷlabhih.

8.5.7^a (Brahmātithi Kāṇva; to Açvins)
á na stómam úpa dravát túyam çyenébhir açúbhih,
yátām açvebhír açvínā.

8.49(Vāl. 1).5^a (Praskāṇva Kāṇva ; to Indra)

á na stómam úpa dravád dhíyāno áçvo ná sótrbhīh,

ḷyām te svadhāvan svadāyanti dhenāva, indra kāṇveṣu rātāyah.

☞ 8.50(Vāl. 2).5^c

Translate 8.5.7, 'To our song of praise do ye, on the run, come swiftly with your fast falcon steeds, O ye Aṇvins'. The stanza is faultless; not so its Vāḷakhilya mate: 'To our song of praise (come thou) on the run, as a horse let loose by the pressers (of the soma); (to the song of praise) O Indra, who enjoyest thyself according to thy wont, which (sc. the song) the milk (mixed with the soma) sweetens, and the gifts that are with the Kāṇvas'. The ellipsis of the principal verb and the general tone of the stanza make it pretty clear that the repeated pāda is borrowed from 8.5.7. Again, 8.49(Vāl. 1).5 (q. v.) in its turn is repeated in an inferior version at 8.50(Vāl. 2).5.—*Cf.* Geldner, *Ved. Stud.* iii. 40.

8.5.9^a : 5.79.8^a ; 9.62.24^a, utā no gómatīr īṣah.

8.5.11^b : 1.92.18^b ; 5.75.2^c ; 8.8.1^c, dāsra hīraṇyavartani ; 8.87.5^a, dāsra hīraṇyavartani çubhas pati.

8.5.11^c : 6.60.15^d ; 7.74.2^d ; 8.8.1^d ; 35.22^b, pībatam sómyam mādhu ; 8.24.13^b, pībati sómyam mādhu.

8.5.12^c (Brahmātithi Kāṇva ; to Aṇvins)

asmābhyam vājīnivasu maghāvadbhyaç ca saprāthah,

chardīr yantam ādābhyam.

8.85.5^a (Kṛṣṇa Āṅgīrasa ; to Aṇvins)

chardīr yantam ādābhyam viprāya stuvatē narā,

ḷmādhvah sómasya pitāye. ☞ refrain, 8.85.1^c–9^c ; also 1.47.9^d

8.5.15^c (Brahmātithi Kāṇva ; to Aṇvins)

asmé á vahatam rayīm çatāvantam sahasrīnam,

purukṣūm viçvādhāyasam.

8.7.13^b (Puruvasa Kāṇva ; to Maruts)

á no rayīm madaçyūtam purukṣūm viçvādhāyasam,

īyartā maruto divāh.

8.5.17^a : 5.23.3^b ; 35.6^b ; 8.6.37^b, jānāso vṛktābarhiṣah ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.5.17^b : 1.14.5^c, háviṣmanto aramkītaḥ.

8.5.17^c : 1.47.4^d, yuvām havante aṇvinā.

8.5.18^b : 6.45.30^b, stómo vāhiṣtho antamaḥ.

8.5.18^c (Brahmātithi Kāṇva ; to Aṇvins)

asmākam adyā vām ayām ḷstómo vāhiṣtho antamaḥ,ḷ

yuvābhyām bhūtv aṇvinā.

☞ 6.45.30^b

8.5.18—] *Part 1: Repeated Passages belonging to Book VIII* [842

8.26.16^c (Viçvamanas Vaiyaçva, or Vyaçva Āṅgīrasa; to Açvins)
vāhiṣṭho vām hāvānām stómo dutó huvaṇ narā,
yuvābhyañ bhūtv açvinā.

See under 6.45.30^b.—For 8.26.16 cf. Neisser, *Bezz. Beitr.* xviii. 321.

8.5.20^a, 30^a, téna no vājīnivasu.

8.5.22^c: 1.46.3^c, yád vām rátho víbhiṣ pátāt.

8.5.28^a: 4.46.4^a, rátham hiraṇyavandhuram.

8.5.28^b (Brahmātīthi Kāṇva; to Açvins)

┌rátham hiraṇyavandhuram,┐ hiraṇyābhīçum açvinā,
└á hí sthātho divispřcam.┘

☞ 4.46.4^a

☞ 4.46.4^c

8.22.5^b (Sobhari Kāṇva; to Açvins)

rátho yó vām trivandhuró hiraṇyābhīçur açvinā,

pári dyāvāpřthiví bhūṣati çrutās ┌téna nāsatyá gatam.┘

☞ 1.47.9^a

Almost identical. Note that 8.5.5^c = 8.22.3^d.—For 8.5.28 as a whole see under 4.46.4.

8.5.28^c: 4.46.4^c, á hí sthātho divispřcam.

8.5.30^c (Brahmātīthi Kāṇva; to Açvins)

┌téna no vājīnivasu,┐ parāvataç cid á gatam,
úpemām suṣṭutīm máma.

☞ 8.5.20^a

8.8.6^d (Sadhvaṇsa Kāṇva; to Açvins)

┌yác cid dhí vām purá řçayo juhúré 'vase narā,┘

☞ 1.48.14^{ab}

á yātam açvinā gatam úpemām suṣṭutīm máma.

[8.5.35^a, hiraṇyáyena ráthena: 1.35.2^c, hiraṇyáyena savitá ráthena; 4.44.5^b,
hiraṇyáyena suvřta ráthena.]

8.5.37^c (Kaçoç Cāidyasya dānastutiḥ)

tá me açvinā sanmām vidyātām návānām,

yáthā cic cāidyāḥ kaçuḥ çatām uṣṭraṇām dádat sahársā dáça gónām.

8.6.47^b (Tirindirasya Pařçavyasya dānastutiḥ)

trīṇi çatāny árvatām sahársā dáça gónām,

daduṣ pajrāya sámne.

8.6.1^b (Vatsa Kāṇva; to Indra)

mahán indro yá ójaś parjānyo vřṣṭimāñ iva,

stómāir vatsāsya vāvřdhe.

9.2.9^b (Medhātīthi Kāṇva; to Soma Pavamāna)

asmābhyaṃ indav indrayūr mádhvaḥ pavasva dhārāya,

parjānyo vřṣṭimāñ iva.

Translate 8.6.1, 'Great is Indra who in strength is like Parjanya that controls the rain; he hath been made strong by Vatsa's songs of praise'. For Vatsa cf. Bergaigne, ii. 450; iii. 86.

note. A comparison of Indra with Parjanya would pass unquestioned because of the general loose syncretism in Vedic attributes and descriptions. But the connexion in which the pāda is repeated is very different: 'For us, O Indu (Soma) that art devoted to Indra, purify thyself with a stream of honey, like Parjanya that controls the rain.' The comparison here of Soma with Parjanya, the god of rain, is elementary and natural; see 9.22.2; 57.1; 62.28; 88.6; 89.1. On the other hand the relation of Parjanya to Indra is very slight, a fact that has gained new significance since Hillebrandt's investigations have unsettled Indra's character as a rain-god (Ved. Myth. iii. 163 ff., especially 165). We may safely conclude that the almost unreasonable use of the repeated pāda in 8.6.1 is secondary.

8.6.3^b, stómāir yajñāsya sādhanam : 1.44.11^a, ní tvā yajñāsya sādhanam ; 3.27.2^b, girā yajñāsya sādhanam ; 8.23.9^b, yajñāsya sādhanam girā.

8.6.4^c (Vatsa Kāṇva ; to Indra)

sám asya manyāve víço víçvā namanta kṛṣṭáyah,
samudráyeva sindhavaḥ.

8.44.25^b (Virūpa Āṅgirasa ; to Agni)

ágne dhṛtāvratasya te samudráyeva sindhavaḥ, gíro vāçrāsa irate.

For the repeated pāda cf. samudrām iva sindhavaḥ under 8.6.35^b, and see p. ix, line 9.

8.6.6^b : 1.80.6^b ; 8.76.2^c ; 89.3^d, vājreṇa çatáparvanā.

8.6.9^b (Vatsa Kāṇva ; to Indra)

prá tám indra naçimahi rayím gómantam açvínam,
prá bráhma pūrvácittaye.

9.62.12^b (Jamadagni Bhārgava ; to Soma Pavamāna)

ṛá pavasva sahasrīṇam, rayím gómantam açvínam,
puruçcandrām puruspṣham.

☛ 9.40.3^c

9.63.12^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

abhy arṣa sahasrīṇam rayím gómantam açvínam,
ṛabhi vājān utá çrávah.

☛ 9.1.4^c

Cf. 10.156.3^b, (rayím) pṛthúm gómantam açvínam.

8.6.13^b (Vatsa Kāṇva ; to Indra)

yád asya manyúr ádhvaníd ví vṛtrám parvaçó ruján,
apáh samudrám áirayat.

8.7.23^a (Punarvatsa Kāṇva ; to Maruts)

ví vṛtrám parvaçó yayur ví párvatān arājīnaḥ,
cakrāná víṣṇi páuṣyam.

For 8.7.23 cf. Hillebrandt, Ved. Myth. iii. 181.—Note the correspondence of 8.6.26^a with 8.7.2^a.

8.6.14^c (Vatsa Kāṇva ; to Indra)

ní çuṣṇa indra dharnasím vājram jaghantha dásyavi,
vṛçā hy ūgra çrṇviçó.

8.6.14—] *Part 1: Repeated Passages belonging to Book VIII* [344

8.33.10^c (Medhyātithi Kāṇva ; to Indra)
 satyām itthā vṛṣéd asi vṛṣajūtir nó 'vṛtaḥ,
 vṛṣā hy ūgra ṛṇviṣé parāvāti vṛṣo arvāvāti ṛrutāḥ.

See Part 2, chapter 2, class B 6. Only an after-poet could have developed the pāda vṛṣā by ūgra ṛṇviṣé into the insipid distich 8.33.10^{cd}. Cf. 5.73.1; 8.13.15; 97.4. For 3.33.10^a cf. 9.64.2^o; 10.153.2^o.

8.6.15^b (Vatsa Kāṇva ; to Indra)
 ná dyāva índram ójasā nántárikṣāṇi vajrīṇam,
 ná vivyacanta bhūmayāḥ.

8.12.24^b (Parvata Kāṇva ; to Indra)
 ná yām viviktó ródasī nántárikṣāṇi vajrīṇam,
 āmād id asya títviṣe sám ójasāḥ.

8.6.17^a: 9.18.5^a, yá imé ródasi mahí ; 3.53.12^a, yá imé ródasi ubhé.

8.6.19^b, ghr̥tām duhata aṣṛam : 1.134.6^e, ghr̥tām duhrata aṣṛam.

8.6.21^b, 49^c, kāṇva ukthéna vāvṛdhuh.

8.6.23^a (Vatsa Kāṇva ; to Indra)
 á na indra māhīm iṣam púram ná darṣi gomatim,
 utá prajām suvīryam.

9.65.13^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 á na indo mahīm iṣam pāvasva viçvadarçataḥ,] or 9.65.13^b
 [asmābhyaṁ soma gātuvit.] or 9.46.5^c

Interesting modulation of the Indra-Indu idea ; indra : indo = darṣi : pāvasva ; see p. xi, middle (' Indra and Soma ').

8.6.24^a: 5.6.10^d ; 8.31.18^b, utá tyád aṣvácvyam.

8.6.24^b: 6.46.7^a, yád indra náhuṣiṣv á.

8.6.25^c (Vatsa Kāṇva ; to Indra)
 abhí vrajām ná tatniṣe súra upākácakṣasam,
 yád indra mṛḷáyāsi naḥ.

8.45.33^c (Triçoka Kāṇva ; to Indra)
 távéd u táḥ sukīrtáyó 'sann utá práçastayah,
 yád indra mṛḷáyāsi naḥ.

We may translate 8.6.25, following in part Geldner's suggestion, Ved. Stud. ii. 284 : 'Thou hast unfolded, as (one opens) a stable, (thy brilliance) which shines even by the side of the sun, when, O Indra, thou showest us kindness.'—The repeated pāda also as refrain in 8.93.28^e–30^e.

8.6.26^a (Vatsa Kāṇva ; to Indra)

yád aṅgá taviṣṭiyása indra prarājasi kṣitīḥ,
mahān apārā ójasā.

8.7.2^a (Punarvatsa Kāṇva ; to Maruts)

yád aṅgá taviṣṭiyavo yámani ṣubhrā ácidhvam,
ní párvatā ahāsata.

8.7.2^b

For 8.7.2 cf. 5.55.7, and Geldner, *Ved. Stud.* iii. 46.

8.6.29^b, cikitvān áva paçyati : 7.25.11^b, cikitvān abhí paçyati.

[8.6.32^a, imām ma indra suṣṭutīm : 8.12.31^a, imām ta indra suṣṭutīm.]

8.6.34^b (Vatsa Kāṇva ; to Indra)

abhí kāṇvā anūsatāpo ná pravatā yatīḥ,
indram vānanvatī matīḥ.

8.13.8^b (Nārada Kāṇva ; to Indra)

krīlanty asya sūnīta āpo ná pravatā yatīḥ,
ayá dhiyá yá ucyāte pátir diváh.

9.24.2^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

abhí gávo adhanviṣur āpo ná pravatā yatīḥ,
punāná indram açata.

9.6.4^c

Ludwig, 589, renders 8.6.34, 'Die Kāṇva haben zugesungen wie abwärts schieessende wasser dem Indra, das ihn verlangende lied.' Grassmann, 'Die Kāṇva's haben laut gejauchzt wie Wasser, das vom Berge strömt; den Indra hat ihr Lied gerühmt'. These translations scarcely betray the nature of the comparison which is implied in the first couplet. The word girāḥ, 'songs', implied in anūsatā, is compared with water going down an incline, because the Kāṇvas are indeed prolific in songs; the suggestion is developed more clearly in the next stanza; see also above, under 4.47.2^d. In páda c, 'the prayer longing for Indra', brings out anacoluthically the same idea as the implied girāḥ. The plain sense of this lumbering stanza is: The Kāṇvas have sung songs as freely as waters go down a fall; their prayers yearn for Indra. Now there can be no doubt that the repeated páda is more original in 9.24.2, to wit: 'Streams of milk have poured (into soma), as waters down a fall; purifying themselves they have reached Indra'. Cf. 9.6.4, ánu drapsāsa índava āpo ná pravát-āsan, punāná indram açata; see also 9.17.1. Not less certain is the relative date of the same páda in 8.13.8; here also it is employed in a secondary comparison, emphasizing the fact that it belongs primarily to the sphere of flowing sacrificial substances. Ludwig, 591: 'seine vortrefflichkeiten zeigen sich spielend, wie wasser auf abschüssiger ban gehnd, er der in disem liede der herr des himels wird genannt'. Grassmann, 'Es tummeln seine Lieder sich, wie Wasser stürzen von der Höh, zu ihm, den preiset dies Gebet als Himmelsherrn'. Neither translation is correct. The notion is, that Indra's liberal gifts fairly tumble over each other to get to the worshipper; this is implied, but not expressed, in the verb krīlanti. Of course this implication is secondary to the standard statement that sacrificial fluids (and prayers) are poured out as freely as waters down a fall. The repeated páda most likely originated in 9.24.2.—Cf. nimmān ná yanti síndhavaḥ, 5.51.7^a, in sense if not in form, a repetition of the páda here treated.

8.6.35^{a+b} (Vatsa Kāṇva ; to Indra)

indram uktháni vāvṛdhuḥ samudrām iva síndhavaḥ,
ánuttamanyum ajáram.

44 [z.o.s. 10]

8.6.35—] *Part 1: Repeated Passages belonging to Book VIII* [346

8.95.6^b (Tiraçci Aṅgīrasa ; to Indra)

tām u śṭavāma yām gira indram ukthāni vāvṛdhuh,

purūny asya pāuṅsyā śiśāsanto vanāmahe.]

☞ 8.95.6^d

8.92.22^b (Ṣrutakakṣa Aṅgīrasa, or Sukakṣa Aṅgīrasa ; to Indra)

śā tvā viçantv indavaḥ, samudrām iva sīndhavaḥ,

☞ 1.15.1^b

nā tvām indrāti ricyate.

9.108.16^b (Çakti Vāsīṣṭha ; to Pavamāna Soma)

ś indrasya hārdi somadhānam ā viça, samudrām iva sīndhavaḥ,

☞ 9.70.9^b

jūṣṭo mitrāya vārunāya vāyāve ś divo viṣṭambhā uttamāh.]

☞ 9.86.35^d

The sense of 8.6.35^{ab} is rather awkward as compared with 8.92.22; the two pādas seem patchwork; and, again, the first distich of 8.95.6 seems even more awkward as compared with 8.6.35.—For samudrām iva sīndhavaḥ cf. samudrāyeva sīndavaḥ, under 8.6.4^e; for indram ukthāni vāvṛdhuh cf. agnim ukthāni vāvṛdhuh, 2.8.5^b.

8.6.36^c: 1.84.4^a, imām indra sutām piba.

8.6.37^a: 5.35.6^a, tvām id vṛtrahantama.

8.6.37^b: 5.23.3^b; 35.6^b; 8.5.17^a, jānāso vṛktābarhiṣaḥ; 3.59.9^b, jānāya vṛktābarhiṣe.

8.6.37^c: 5.35.6^d; 8.34.4^b, hāvante vājasātaye; 6.57.1^c, huvēma vājasātaye; 8.9.13^b, huvēya vājasātaye.

8.6.38^a (Vatsa Kāṇva ; to Indra)

ānu tvā rōdasī ubhé cakrām nā varty étaçam,

ānu suvānāsa indavaḥ.

8.76.11^a (Kurusuti Kāṇva ; to Indra)

ānu tvā rōdasī ubhé krākṣamānam akrpetām,

indra yād dasyuhābhavaḥ.

For ānu . . . akrpetām in 8.76.11 see Bloomfield, JAOS. xx. 182 ff.; Johns Hopkins University Circulars, 1906, p. 1058; Geldner, Glossar s. v. kṛp; Oldenberg, RV. Noten, pp. 105, 267. The parallel stanza 8.6.38 seems to me to make in favour of 'pattern after' for ānu kṛp: 'Heaven and earth both (roll) after thee as a wheel after the (sun-)steed; after thee go the pressed soma-drops.' Cf. also 8.99.6, and Bergaigne, ii. 163.—Note the correspondence of 8.6.6^b with 8.76.2^b.

[8.6.39^a, māndasvā sū svāṛṇare: 8.65.2^b, mādāyāse svāṛṇare; 8.103.14^d, mādāyasva svāṛṇare.]

[8.6.41^b, éka içāna ójasā: 8.40.5^e, indra içāna ójasā.]

8.6.45^c (Vatsa Kāṇva ; to Indra) =

8.32.30^c (Medhatīthi Kāṇva ; to Indra)

arvāñcaṁ tvā puruṣṭuta priyāmedhastutā hāri,

somapéyāya vakṣataḥ.

8.14.12^b (Goṣuktin Kāṇvāyana and Aṅvasuktin Kāṇvāyana ; to Indra)
 indram it keṇānā hāri somapēyāya vakṣataḥ,
 ūpa yajñām surādhasam.

8.8.47^b: 8.5.37^e, sahasrā dāca gónām.

[8.7.1^a, prá yád vas triṣṭúbham ísam : 8.69.1^a, prá-pra vas, &c.]

8.7.2^a, yád aṅgá taviṣṭyavaḥ : 8.6.26^a, yád aṅgá taviṣṭyāse.

8.7.2^b, 14^b, yāmañ çubhrā ácidhvam.

8.7.3^c (Punarvatsa Kāṇva ; to Maruts)
 úd irayanta vāyúbhir vacrásah pñnimātarah,
 dhukṣánta pipyúṣim ísam.

8.13.25^c (Nārada Kāṇva ; to Indra)
 vārdhasvā sú puruṣtuta íṣiṣṭutabhiḥ utibhiḥ,
 dhukṣásva pipyúṣim ísam ávā ca naḥ.

8.54(Vál. 6).7^d (Mātariçvan Kāṇva ; to Indra)
 sánti hy áryā açíṣa índra áyur jánānām,
 asmán naksasva maghavann úpāvaso dhukṣásva pipyúṣim ísam.

9.61.15^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)
 ársā naḥ soma çám gāve dhukṣásva pipyúṣim ísam,
 vārdhā samudráṃ ukthyām.]

9.29.3^c

Though the iambic dipody cadence *ávā ca naḥ* does not occur elsewhere in the RV., páda 8.13.25^c is nevertheless obviously composite and secondary.—For 8.54(Vál. 6).7^d see Geldner, Ved. Stud. iii. 95.—Cf. also *ádhuksat pipyúṣim ísam*, 8.72.16^a.

8.7.4^b: 1.39.5^a, prá vepayanti párvatān.

8.7.8^c, 36^c, té bhānúbhir ví tasthire.

8.7.10^b (Punarvatsa Kāṇva ; to Maruts)
 trīni sárānsi pñnayo duduhré vajrīṇe mádhu,
 útsam kāvandham udrīṇam.

8.69.6^b (Priyamedha Āṅgirasa ; to Indra)
 indrāya gāva açīram duduhré vajrīṇe mádhu,
 yát sim upahvaré vidát.

Cf. Geldner, Ved. Stud. iii. 49.

8.7.11^a, máruto yád dha vo divāḥ ; 1.37.12^a, máruto yád dha vo bálam.

8.7.12^a: 1.15.2^c ; 6.51.15^a ; 8.83.9^b, yūyám hí ṣṭhā sudānavah.

8.7.18^b: 8.5.15^c, purukṣúm viçvādhayasam.

8.7.18^b (Punarvatsa Āngirasa; to Maruts)
 etāvataç cid eṣān sumnām bhikṣeta mārtyaḥ,
 ādābhyaṣya mānmabhiḥ.

8.18.1^b (Irimbiṭhi Kāṇva; to Adityas)
 idām ha nūnām eṣān sumnām bhikṣeta mārtyaḥ,
 Adityānām āpūrvaṃ sāvīmani.

Ludwig, 701, renders 8.7.15, 'selbst um dieses ihres so grossen, unaufhaltsamen [marsches] glück möge der sterbliche in seinen Liedern flehen'. Grassmann, i. 403, no more plausibly, 'von ihrer so gewaltigen Schar erlebe Huld der Sterbliche, erbittend die Untrüglichen'. I would render, 'Of that so great kindness of theirs, which is unerring, may the mortal through his prayers ask a share'. This is indicated in 8.49(Vāl. 1).9, etāvatas ta Imaha Indra sumnāṣya gómataḥ.

8.7.20^c (Punarvatsa Kāṇva; to Maruts)
 kvā nūnām sudānavo mādathā vṛktabarhiṣaḥ,
 brahmā kó vaḥ saparyati.

8.64.7^c (Pragātha Kāṇva; to Indra)
 kvā syā vṛṣabhó yúvā tuvigrívo ānānataḥ,
 brahmā kās tām saparyati.

8.7.22^b (Punarvatsa Kāṇva; to Maruts)
 sām u tyé mahatír apāḥ sām kṣoṇí sām u sūryam,
 sām vājraṃ parvaçó dadhuḥ.

8.52(Vāl. 4).10^b (Āyu Kāṇva; to Indra)
 sām indro ráyo bṛhatír adhūnuta sām kṣoṇí sām u sūryam,
 sām çukrásāḥ çūcayāḥ sām gāvāçiraḥ sómā indram amandiṣuḥ.

For kṣoṇí cf. Geldner, *Bezz. Beitr.* xi. 327; *Ved. Stud.* i. 276 ff.; Max Müller, *SBE.* xxxii. 308 ff.; Ludwig, *Neueste Arbeiten*, p. 30; Charpentier, *Le Monde Oriental*, i. 30 ff. As compared with 8.7.22 the Vālakhilya stanza is tessellated and secondary.

8.7.23^a, ví vṛtrām parvaçó yayuḥ: 8.6.13^b, ví vṛtrām parvaçó rujān.

8.7.25^b, çiprah çirṣān hiranyáytḥ: 5.54.11^d, çiprah çirṣāsu vítata hiranyáytḥ.

8.7.26^a: 1.130.9^d, uçānā yát parāvataḥ.

8.7.28^b, práṣṭir váhati róhitāḥ: 1.39.6^b, práṣṭir vahati róhitāḥ.

8.7.31^a: 1.38.1^a, kád dha nūnām kadhapriyaḥ.

8.7.35^b, antárikṣeṇa pátataḥ: 1.25.7^b, antárikṣeṇa pátatām; 10.136.4^a, antári-
 kṣeṇa patati.

8.8.1^a, á no víçvābhīr utībhīḥ : 8.8.18^a ; 87.3^a, á vañ víçvābhīr utībhīḥ ; 7.24.4^a,
á no víçvābhīr utībhīḥ sajōṣāḥ.]

8.8.1^b : 5.75.3^b ; 8.85.1^b, áçvinā gāchatam yuvām.

8.8.1^c : 1.92.18^b ; 5.75.2^c ; 8.5.11^b, dāsra hīraṇyavartani ; 8.87.5^c, dāsra hīraṇyavartani çubhas pati.

8.8.1^d : 6.60.15^d ; 7.74.2^d ; 8.5.11^c ; 35.22^b, pībatam somyām mādhu ; 8.24.13^b, pībati somyām mādhu.

8.8.2^a (Sadhvaṅsa Kāṇva ; to Açvins)

á nūnām yātam açvinā rāthena sūryatvacā,
bhujī hīraṇyapeçasā kāvī gāmbhīracetasā.

☞ 1.47.9^b

8.9.14^a (Çaçakarna Kāṇva ; to Açvins)

á nūnām yātam açvinemā havyañi vām hitā,
imé sómāso ádhi turváçe yádāv imé káṇveṣu vām átha.

8.87.5^a (Dyumnika Vāsīṣṭha, or others ; to Açvins)

á nūnām yātam açvinā çvebhīḥ pruṣitāpsubhīḥ,
dāsra hīraṇyavartani çubhas pati, patām sómam ṛtāvṛdha.

☞ 8.13.11^b

☞ c : 1.92.18^b ; d : 1.47.3^b

8.8.2^b : 1.47.9^b, rāthena sūryatvacā.

8.8.4^c, 8c, putráḥ káṇvasya vām ihá (8^c, ṣṣih).

8.8.5^a (Sadhvaṅsa Kāṇva ; to Açvins)

á no yātam úpaçruty áçvinā sómapitaye,
svāhā stómasya vardhanā prá kavī dhītībhīr narā.

☞ cf. 8.8.5^b

8.34.11^a (Nīpātīthi Kāṇva ; to Indra)

á no yāhy úpaçruty ukthéṣu ranayā ihá,
divó amúṣya çāsato divām yayá divāvaso.

☞ refrain, 8.34.10^d—15^{od}

[8.8.5^b, áçvinā sómapitaye : 8.42.6^c, násatyā sómapitaye (see 8.38.9).]

8.8.6^{ab}, yáç cid dhī vām purá ṣṣayo juhūrē 'vase narā : 1.48.14^{ab}, yé cid dhī tvām
ṣṣayāḥ pūrva utáye juhūrē 'vase mahi.

8.8.6^c, á yātam açvinā gatam = refrain, 8.35.22^c—24^c.

8.8.6^d : 8.5.30^c, úpemām susṣutīm máma.

8.8.7^a : 1.49.1^b ; 5.56.1^d, diváç cid rocanád ádhi.

8.8.7^d : 6.59.10^b, stómehhīr havanaçrutā : 8.12.23^b, stómehhīr havanaçrutām.

8.8.8^d, 15^b, 19^d, gīrbhīr vatsó avīvṛdhat (15^b, 19^d, avīvṛdhat).

8.8.10^a, á yád vām yōṣaṇā rátham : 5.73.5^a, á yád vām sūryá rátham.

8.8.11^{ab}: 8.8.14^{od}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

8.8.12^a: 8.5.4^b, purumandrā purūvasū.

8.8.12^b: 1.46.2^b, manotārā rayṇpām.

8.8.18^d: 7.94.3^c, má no rīradhatam nidé.

8.8.14^{ab}, yán nāsatyā parāvátī yád vā sthó ádhy ámbare : 1.47.7^{ab}, yán nāsatyā parāvátī yád vā sthó ádhi turváçe.

8.8.14^{od}: 8.8.11^{ab}, átaḥ sahásranirṇijā ráthená yātam açvinā : 1.47.2^b, ráthená yātam açvinā. See under 1.47.2^b.

[8.8.16^d, vastuyád dánunas pati : 1.136.3^e ; 2.41.6^b, adityá dánunas páti.]

8.8.17^a: 5.71.1^a, á no gantam riçādasā.

8.8.18^a: 8.87.3^a, á vām víçvābhir utībhiḥ ; 7.24.4^a, á no víçvābhir utībhiḥ sajōṣaḥ ; 8.8.1^a, á no víçvābhir utībhiḥ.

8.8.18^b: 1.45.4^b ; 8.87.3^b, priyāmedhā ahūṣata.

8.8.18^c, rájantāv adhvarāṇām : 1.1.8^a ; 45.4^c, rájantam adhvarāṇām ; 1.27.1^c, samrájantam adhvarāṇām.

8.9.1^c, prásmāi yachatam avrkām pṛthū chardīḥ : 1.48.15^c, prá ṇo yachatād avrkām, &c.

8.9.3^c (Çaçakarna Kāṇva ; to Açvins)
yé vām dánśānsy açvinā víprāsaḥ parimāmṛçūḥ,
evét kāṇvāsya bodhatam.

8.9.9^d (The same)

yád adyá vām nāsatyoktháir acucyavimáhi,
yád vā vāṇibhir açvinevét kāṇvāsya bodhatam.

8.10.2^b (Pragātha Kāṇva ; to Açvins)

yád vā yajñám mánave samimikṣáthur evét kāṇvāsya bodhatam,
bḥhaspátim víçvān devān ahám huva índravīṣṇu açvināv açuhésasā.

For the sandhi of açvinevét in 8.9.9 see Oldenberg, Prol., p. 392, note.

8.9.13^b: huvéya vájasātaye : 5.35.6^d ; 8.6.37^c ; 34.4^b, hávante vájasātaye ;
6.57.1^a, huvéma vájasātaye.

8.9.14^a: 8.8.2^a; 87.5^a, ā nūnām yātam aṇvinā.

8.9.18^b (Çaçakarna Kāṇva ; to Aṇvins)
yād uṣo yāsi bhānūnā sām sūryeṇa rocace,
ā hāyām aṇvīno rātho vartīr yāti nrpāyām.

9.2.6^c (Asita Kaṇyapa, or Devala Kaṇyapa ; to Soma Pavamāna)
[ācīkradad vṛṣā hārīr, mahān mitrō nā darçatāh, cf. 9.2.6^c
sām sūryeṇa rocate.

Of course the repeated pāda fits best in 8.9.18. But see Hillebrandt, *Ved. Myth.* i. 466
note.

8.10.2^b: 8.9.3^c, 9^d, evēt kāṇvāsya bodhatam.

8.10.3^d, devēṣv ādhy āpyam : 1.105.13^b, devēṣv asty āpyam.

[8.11.1^c, tvām yajñēṣv īdyah : 10.21.6^a, tvām yajñēṣv īlate.]

8.11.2^c: 1.44.2^b, āgne rathīr adhvarāṇām.

8.11.5^c: 3.11.8^c, viprāso jātāvedasaḥ.

8.11.6^b: 3.9.1^b; 5.22.3^b, devām mātāsa utāye ; 1.144.5^b, devām mātāsa utāye
havāmahe.

8.11.6^c (Vatsa Kāṇva ; to Agni)
vipraṁ viprasō 'vase [devām mātāsa utāye,] cf. 1.144.5^b
agnīm gīrbhīr havāmahe.'

10.141.3^b (Agni Tāpasa ; to Viçve Devāh)
sōmam rājanam āvase 'gnīm gīrbhīr havāmahe,
ādityān viṣṇum sūryam brahmāṇam ca bḥaspātīm.

Stanza 10.141.3 is after-born clap-trap. Especially its fourth pāda belongs to the ritualistic
sphere in which Bḥaspati is Brahmān or Purohita.

8.11.8 (Vatsa Kāṇva ; to Agni) =

8.43.21 (Virūpa Āṅgirasa ; to Agni)
purutrā hī sadfñī āsi viço viçvā ānu prabhūh,
samātsv tvā havāmahe.

For the wording of the first two pādas of this stanza cf. 1.94.7^a.

8.11.9^b (Vatsa Kāṇva ; to Agni)
samātsv agnīm āvase vājayānto havāmahe,
vājeṣu citrārādhasam.

8.53 (Vāl. 5).2^d (Medhya Kāṇva ; to Indra)
yā āyūm kūtsam atithigvām ārdayo [vāvṛdhānō divé-dive,] cf. 8.12.28^b
tām tvā vayām hāryaṇvām çatākratum vājayānto havāmahe.

8.12.4—] *Part 1: Repeated Passages belonging to Book VIII* [352

8.12.4^b ghṛtām ná putám adrivaḥ : 5.86.6^c, ghṛtām ná putám ádrībhiḥ.

8.12.5^b : 1.8.7^b, samudrá iva pivate.

8.12.5^c (Parvata Kāṇva ; to Indra)

imám juṣasva girvaṇaḥ samudrá iva pivate,]

☞ 1.8.7^b

índra víḡvābhir ūtībhir vavākṣitha.

8.32.12^c (Medhatithi Kāṇva ; to Indra)

sá naḥ çakráç cid á çakad dánavañ antarābharāḥ,

índro víḡvābhir ūtībhiḥ.

8.61.5^b (Pragātha Kāṇva ; to Indra)

çagdhya ū sú çacīpata índra víḡvābhir ūtībhiḥ,

bhāgañ ná hí tvā yaçāsam vasuvīdam ānu çūra cārāmasi.

10.134.3^d (Māndhātara Yāuvanaçva ; to Indra)

avá tyá bṛhatír iso viçváçcandrā amitrahan,

çacībhiḥ çakra dhunuhíndra víḡvābhir ūtībhir [deví jānitry aṡṡjanad

bhadrá jānitry aṡṡjanat,]

☞ refrain, 10.134.1^{de}—6^{de}

The pāda, índra víḡvābhir ūtībhiḥ, is refrain in 8.37.1^c, 2^b, 6^c. Cf. under 1.8.7^b.

[8.12.8^a, yádi pravṛddha satpate : 8.93.5^a, yád vā pravṛddha satpate.]

8.12.9^b : 1.130.8^c, ny ārcasānām oṣati.

[8.12.10^a, iyám ta ṛtvíyavati (dhíḥ) : 8.80.7^c, iyám dhír ṛtvíyavati.]

8.12.11^b (Parvata Kāṇva ; to Indra)

gārbho yajñāsya devayúḥ krátum punīta ānuçák,

stómāir índrasya vāvṛdhe mīmīta íti.

8.53(Vāl.5).6^d (Medhya Kāṇva ; to Indra)

aṡṡtírañ sátpatim viçváçsañim kṛdhí prajāsv ābhagam,

prá sú tirá çacībhir yé ta ukthínaḥ krátum punatá ānuçák.

Cf. krátum punīta ukthyām, 8.13.1^b.—Note the correspondence of 8.12.28^b with 8.53(Vāl.5).2^b.

8.12.12^b, índraḥ sómasya pítāye : 1.55.2^c, índraḥ sómasya pítāye vṛçāyate.

8.12.14^a, utá svarāje áditih : 7.66.6^a, utá svarājo áditih.

8.12.14^c (Parvata Kāṇva ; to Indra)

[utá svarāje áditi, stómam índrāya ṡṡjanat,

☞ 7.66.6^a

purupraçastám útāya ṛtāsya yát.

8.71.10^d (Suditi Āṅgīrasa, and Purumīlha Āṅgīrasa ; to Agni)

áchā naḥ çirāçociçāñ gíro yantu darçatám,

áchā yajñāso námasā purúvasūñ purupraçastám útāye.

The longer pāda is extended by the refrain dipody ṛtāsya yát, 8.12.13–15, but without prejudice to the sense as far as 8.12.14^c is concerned ; see under 7.66.6^a, and cf. Part 2, chapter 2, class B 3.

8.12.19^{ab} (Parvata Kāṇva ; to Indra)
devām-devām vó 'vasa indram-indram ḡṛṇiṣāṇi,
ādhā yajñāya turváṇe vy ānaçuh.

8.27.13^{ab} (Manu Vaivasvata ; to Viçve Devāḥ)
devām-devām vó 'vase devām-devam abhiṣṭaye,
[devām-devām huvema vājasataye, ḡṛṇānto devyā dhiyā. ☞ cf. 5.35.6^d

Cf. Ludwig, 590, and the note to the stanza.

8.12.20^b: 6.42.2^b, sómebhiḥ somapátamam.

8.12.21^{ab}: 6.45.3^{ab}, mahír asya prāṇitayah púrvír utá práçastayah ; 8.40.9^b,
púrvír utá práçastayah.

8.12.22^a: 3.37.5^a ; 9.61.22^b, indram vṛtrāya hántave.

[8.12.22^b: 1.131.1^e, devásó dadhire puráh ; 5.16.1^d, mártaso dadhire puráh ;
8.12.25^b, devás tvā dadhire puráh.]

8.12.22^c, indram vāṇīr anuṣatā sám ójase : 7.31.12^a, indram vāṇīr ánutta-
manyum evá.

8.12.23^b, stómebhir havanaçrútam : 6.59.10^b ; 8.8.7^d, stómebhir havanaçrutā.

8.12.24^b: 8.6.15^b, nántárikṣāṇi vajrīṇam.

[8.12.25^b: see under 8.12.22^b.]

8.12.25^{c-27^c}, ād ít te haryatā hári vavaksatuḥ.

[8.12.26^{ab}, yadā vṛtrám nadivṛtam çavasā vajrīṇam ávadhīḥ : 1.52.2^c, indro yád
vṛtrám ávadhīṇ nadivṛtam.]

8.12.27^b: 1.22.18^a, trīṇi padā ví cakrame (8.12.27^b, vicakramé).

8.12.28^b (Parvata Kāṇva ; to Indra)
yadā te haryatā hári vāvṛdhāte divé-dive,
[ād ít te viçvā bhūvanāni yemire.] ☞ refrain, 8.12.28^{c-30^c}

8.53 (Val. 5).2^b (Medhya Kāṇva ; to Indra)
yá ayūm kútsam atithigvám árdayo vāvṛdhānó divé-dive,
tām tvā vayám háryaçvam çatákratum [vājayānto havāmahe.] ☞ 8.11.9^b

8.12.28^{c-30^c}, ād ít te viçvā bhūvanāni yemire.

Cf. under 8.3.6^a.

[8.12.31^a, imām ta indra suṣṭutīm : 8.6.3^a, imām ma indra suṣṭutīm.]

8.12.32^b, samicmāso ásvaran : 8.3.7^c, samicmāsa ṛbhávaḥ sám asvaran.

8.12.33—] *Part 1: Repeated Passages belonging to Book VIII* [854

[8.12.33^a, *suvíryam sváçvyam* : 3.26.3^o, *sá no agniḥ suvíryam sváçvyam.*]

[8.18.1^b, *krátum punita ukthyam* : 8.12.11^b, *krátum punita anuṣák* ; 8.53(Val.5).6^d,
krátum punata anuṣák.]

8.18.4^o (Nārada Kāṇva ; to Indra)
iyám ta indra girvaṇo ráthiḥ kṣarati sunvatáḥ,
mandāno asyá barhiṣo ví rájasi.

8.15.5^o (Goṣuktin Kāṇvāyana and Açvasuktin Kāṇvāyana ; to Indra)
yéna jyótiṣy áyave mánave ca vivéditha,
mandāno asyá barhiṣo ví rájasi.

8.18.6^c, *vayá ivānu rohate juṣánta yát* : 2.5.4^d, *vayá ivānu rohate.*

8.18.7^b, *çṛṇudhí jaritúr hávam* : 7.94.2^a ; 8.85.4^a, *çṛṇutám jaritúr hávam.*

8.18.8^b : 8.6.34^b ; 9.24.2^b, *ápo ná praváta yatíḥ.*

8.18.10^c, *gántārā daçúṣo grhám namasvínaḥ* : 8.5.5^o ; 22.3^d, *gántārā daçúṣo
grhám.*

8.18.11^b (Nārada Kāṇva ; to Indra)
tutujāno mahematé 'çvebhiḥ prusítápsubhiḥ,
á yahi yajñám açúbhiḥ çám íd dhí te.

8.87.5^b (Dyumnika Vāsistha ; to Açvins)
á núnám yātam açvin áçvebhiḥ prusítápsubhiḥ, 8.8.2^a
á dásrā hiraṇyavartani çubhas patiḥ pátám sómam řtāvrdha,
c : 1.92.18^b ; d : 1.47.3^b

The repeated páda is probably secondary in the hackneyed stanza 8.87.5 ; see under 1.92.18^b.—For 8.13.11 of Th. Baunack, KZ. xxxv. 525.

8.18.12^a (Nārada Kāṇva ; to Indra)
indra çaviṣṭha satpate rayim grṇátsu dhārāya, 5.86.6^o
á çrávaḥ sūribhyo amftam vasutvanám. 7.81.6^o

8.68.1^d (Priyamedha Āṅgirasa ; to Indra)
á tvā rátham yáthotáye sumnáya vartayāmasi,
tuvikurmim řtiśham indra çaviṣṭha sátpate.

8.18.12^b, *rayim grṇátsu dhārāya* : 5.86.6^o, *rayim grṇátsu didhrtam.*

8.18.12^c : 7.81.6^o, *çrávaḥ sūribhyo amftam vasutvanám.*

8.18.13^o, *juṣāṇā indra sáptibhir na á gahi* : 3.44.1^o, *juṣāṇā indra háribhir na
á gahi.*

8.13.14^b (Nārada Kāṇva ; to Indra)
 á tú gahi prá tú drava mátsvā sutásya gómataḥ,
 1 tántum tanuṣva pūrvyām yáthā vidé.]

☞ 1.142.1^o

8.92.30^o (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 mó ṣu brahméva tandrayúr bhūvo vājanām pate,
 mátsvā sutásya gómataḥ.

For 8.92.30 cf. Pischel, Ved. Stud. i. 95.—The cadence sutásya gómataḥ also at 8.82.6 ; 94.6.

8.13.14^c, tántum tanuṣva pūrvyām yáthā vidé: 1.142.1^o, tántum tanuṣva
 pūrvyām.

8.13.15^{ab} (Nārada Kāṇva ; to Indra)
 yác chakrási parāvāti yád arvāvāti vṛtrahan,
 yád vā samudré ándhaso 'vitéd asi.

8.97.4^{ab} (Rebha Kāṇyapa ; to Indra)
 yác chakrási parāvāti yád arvāvāti vṛtrahan,
 átas tvā gṛbhír dyugád indra keṣibhiḥ 1 sutávān á vivasati.] ☞ 1.84.9^b

Of. the very similar distich, 5.73.1^{ab}, yád adyá sthāḥ parāvāti yád arvāváty aṣvínā, and
 8.12.17. See also under 3.37.11.

[8.13.17^a, tám id víprā avasyávaḥ: 9.17.7^b; 63.20^b, dhībhir víprā, &c.]

8.13.18^c (Parvata Kāṇva ; to Indra) =

8.92.21^o (Ṣrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 trikadrakeṣu cétanām deváso yajñám atnata,
 tám id vardhantu no gíraḥ sadāvṛdham.
 9.61.14^a (Amahryu Āṅgirasa ; to Soma Pavamāna)
 tám id vardhantu no gíro 1 vatsám samṛcvarír iva,] ☞ 8.69.11^o
 yá índrasya hṛdamsániḥ.

For the repeated páda see under 1.5.8, and cf. also 8.13.16^a.—Note the correspondence of
 8.13.14^b with 8.92.30^o.

8.13.19^c, cúciḥ pávaká ucyate só ádbhutaḥ: 1.142.3^a; 9.24.6^a, cúciḥ pávakó
 ádbhutaḥ; 9.24.7^a, cúciḥ pávaká ucyate.

8.13.25^c dhuksásva pipyúṣim ísam ávā ca naḥ: 8.7.3^c, dhuksánta pipyúṣim ísam ;
 8.54(Vál.6).7^d; 9.61.15^b, dhuksásva pipyúṣim ísam.

8.13.27^a (Nārada Kāṇva ; to Indra)
 ihá tyá sadhamádyā yujanāḥ sómapítaye,
 hárt indra pratádvasu abhí svāra.

8.32.29^a (Medhātithi Kāvya; to Indra) =

8.93.24^a (Sukakṣa Āngirasa; to Indra)

ihā tyā sadhamādya hāri hiraṇyakeçya,

ṽvolhām abhī prāyo hitām.]

☞ 8.32.29^b

☞ 8.32.9^o

8.13.31^{abc} (Nārada Kāvya; to Indra)

vṛṣāyām indra te rātha utó te vṛṣāṇā hāri,

vṛṣā tvām çatakrate vṛṣā hávaḥ.

8.33.11^{od} (Medhyātithi Kāvya; to Indra)

vṛṣanas te abhīçavo vṛṣā káçā hiraṇyáyi,

vṛṣā rátho maghavan vṛṣāṇā hāri vṛṣā tvām çatakrate.

Either stanza 8.13.31 in relation to 8.33.11^{od} is an extension, or, vice versa, 8.33.11^{od} is a contraction of 8.13.31. The development of the theme in 8.33.11—abhīçavaḥ, káçā, ráthah, hāri—is not unartistic. Add to this, that vṛṣā hávaḥ in 8.13.31^o is a dipody refrain páda in the three stanzas 8.13.31-33, and it would seem as though 8.33.11^{od} were the two mother pádas from which is descended 8.13.31. A course of converse reasoning would not be as convincing, in my opinion.

8.13.32^{ab}: 5.40.2^{ab}, vṛṣā grāvā vṛṣā mádo vṛṣā sómo ayām sutāḥ.

8.13.33^{ab}: 5.40.3^{ab}, vṛṣā tvā vṛṣāṇam huve vājriṅ citrábhīr utíbhīh.

8.14.8^b: 5.26.5^a; 8.17.10^c; 10.175.4^c, yájamānāya sunvaté.

8.14.4^c: 4.32.8^b, yád dítsasi stutó maghām.

8.14.6^b (Goçúktin Kāvāyana and Açvasúktin Kāvāyana; to Indra)

vāvṛdhānāya te vayām víçvā dhánāni jigyúçāḥ,

tútm indrá vṛṇīmahe.

9.65.9^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)

tāya te vājīno vayām víçvā dhánāni jigyúçāḥ,

ṽsakhitvām á vṛṇīmahe.]

☞ 9.61.4^o

The mythic language of Indu-Soma is often related closely to that of Indra; see p. xi, middle ('Indra and Soma'). The general principle in such cases would seem to be that soma stanzas which record heroic deeds are patterned after Indra stanzas. But the fusion of the two spheres is very complete. As regards the present case, words like dhana-jit, dhanam-jayā are hackneyed epithets of both divinities.

8.14.7^a (Goçúktin Kāvāyana and Açvasúktin Kāvāyana; to Indra)

vy ántárikṣam atiran máde sómasya rocanā,

indro yád ábhīnad valām.

10.153.3^b (Devajāmāya Indramātarah; to Indra)

tvām indrási vṛtrahá vy ántárikṣam atiraḥ,

úd dyām astabhñā ójasā.

The repeated páda is certainly loose and secondary in 10.153.3, as indeed that hymn represents the last dregs of ineptitude in the manufacture of hieratic rka.—Geldner's comment on 8.14.7^a (Rigveda Komm., p. 124), 'die himmelstürmenden Dämonen', is not supported by the repetition in 10.153.3^b.

8.14.12^b: 8.6.45^c = 8.32.30^c, somapéyāya vakṣataḥ.

8.15.1^{a+b} (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
tām v abhī prā gāyata puruhūtām puruṣṭutām,
indram gīrbhīḥ tavisām ā vivāsata.

8.92.5^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
tām v abhī prārcaté, indram sómasya pitāye, 1.16.3^o
tād id dhy asya vārdhanam.

8.92.2^a (Ḷrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
puruhūtām puruṣṭutām gāhānyam sānaçrutam, indra iti bravītana.

Note that the two pādas 8.15.1^{ab} are repeated in two stanzas of the same hymn (8.92).

[8.15.3^b, éko vītrāṇi jighnase: 8.95.9^c, çuddhó vītrāṇi jighnase.]

8.15.5^c: 8.13.4^c, mandāno asyā barhīso ví rājasi.

8.15.6^b: 8.3.8^d, ānu ṣṭuvanti pūrvāthā.

8.15.12^b: 8.1.3^b; 68.5^c, nānā hāvanta utāye.

8.15.13^b: 7.55.1^b; 9.25.4^a, víçvā rūpāny āviçān.

8.15.13^c (Goṣuktin Kāṇvāyana and Aṇvasuktin Kāṇvāyana ; to Indra)
āram kṣāyāya no mahé víçvā rūpāny āviçān, 7.55.1^b
indram jāitrāya harṣayā çācipátim.

9.111.3^e (Anānata Pāruccheṇi ; to Pavamāna Soma)
pūrvām ānu pradīçam yāti cékitat sám raçmībhir yatate darçató rátho
dāivyo darçató ráthah,
āgmān ukthāni páuṇsyéndram jāitrāya harṣayan,
vājaç ca yád bhavátho ānapacyutā samátsv ānapacyutā.

For the relation of these two stanzas see under 7.55.1^b.—For 9.111.3 cf. Hillebrandt, *Ved. Myth.* i. 310; ii. 236; Geldner, *Ved. Stud.* iii. 13.

[8.16.1^a, prá samrájam carṣanmām: 3.10.1^b; 10.134.1^d, samrájam carṣanmām.]

8.16.7^{bc}: 8.2.32^{bc}, indrah purú puruhútāh, mahān mahībhīḥ çāerbhīḥ.

8.16.11^c (Irimbiṭhi Kāṇva ; to Indra)
sā nah pápriḥ párayāti svastí návā puruhútāh.
indro víçvā átí dviçah.

8.16.11—] *Part 1: Repeated Passages belonging to Book VIII* [858

8.69.14^b (Priyamedha Āṅgīrasa ; to Indra)
 átīd u çakrá ohata índro víçvā áti dviṣaḥ,
 bhínát kanína odanáñ pacyámānañ paró girá.

The primary connexion of the repeated páda ought to be with 8.16.11 : cf. 3.20.4 ; 5.25.9 ; 10.187.1-5.—For 8.69.14 cf. Neisser, *Bezz. Beitr.* xviii. 315 ; Hillebrandt, *Ved. Myth.* iii. 350 ; Geldner, *Ved. Stud.* iii. 65.

[8.17.1^b, índra sómañ píba imám : 10.24.1^a, índra sómam imám píba.]

Cf. under 1.84.4.

8.17.1^c: 3.24.3^c, édám barhīḥ sado máma.

8.17.2^b: 3.41.9^b, váhatām índra keçínā.

8.17.3^c (Irimbiṭhi Kāṇva ; to Indra)
 brahmāṇas tvā vayám yujá somapám índra somínaḥ,
 sutávanto havāmahe.

8.51(Vāl.3).6^d (Çruṣṭigu Kāṇva ; to Indra)
 ṽásmāi tvám vaso danāya çikṣasi sá rāyás poṣam açnute,
 [tám tvā vayám maghavann índra girvaṇaḥ] sutávanto havāmahe. ☞ 8.51(Vāl.3).6^{ab}

8.61.14^d (Bhargha Prāgātha ; to Indra)
 tvám hi rádhaspate rádhaso mahāḥ kṣáyasyāsi vidhatāḥ,
 [tám tvā vayám maghavann índra girvaṇaḥ] sutávanto havāmahe. ☞ 8.51(Vāl.3).6^c

8.93.30^b (Sukakṣa Āṅgīrasa ; to Indra)
 tvám íd vṛtrahantama sutávanto havāmahe,
 ṽád índra mṛṣáyāsi naḥ. ☞ refrain, 8.93.28^c-30^c ; see also under 8.6.25^c

In 8.17.3^a read, perhaps, yujam for yujá. The corruption might be due to brahmayújā in stanza 2. Translate: 'We Brahmans, rich in soma, rich in pressed drink, call thee, Indra, the soma-drinker as our ally.' Perhaps, however, yujá = sómena.

[8.17.4^b, asmákam suṣṭutír úpa : 1.84.2^c, řṣṇām ca stutír upa.]

SV. 2.380 reads řṣṇām suṣṭutír upa, as its version of 1.84.2.

8.17.8^c: 6.56.2^c, índro vṛtrāṇi jighnate.

8.17.10^c: 5.26.5^a ; 8.14.3^b ; 10.175.4^c, yájamānāya sunvaté.

8.17.11^c (Irimbiṭhi Kāṇva ; to Indra)
 ayám ta índra sómo nípuṭo ádhi barhīsi,
 éhīm asyá drávā píba.

8.64.12^c (Prāgātha Kāṇva ; to Indra)
 tám adyá rádhaso mahé cāruñ mādāya ghṛṣvaye,
 éhīm índra drávā píba.

359] *Hymns ascribed to Kāṇva, Āṅgirasas, etc.* [—8.18.12

8.17.15^d: 1.16.3^c; 3.42.4^a; 8.92.5^b; 97.11^b; 9.12.2^c, indraṁ sómasya pītāye.

8.18.1^b: 8.7.15^b, sumnām bhikṣeta mārtyaḥ.

8.18.3^{ab}: 4.55.10^{ab}, tát sú naḥ savitā bhāgo vāruṇo mitró aryamā.

8.18.3^b: 1.26.4^b; 41.1^b; 4.55.10^b; 5.67.3^b; 8.28.2^a; 83.2^b; 10.126.3^{b-7}^b,
vāruṇo mitró aryamā.

8.18.3^c (Irimbiṭhi Kāṇva; to Ādityas)

┌ tát sú naḥ savitā bhāgo vāruṇo mitró aryamā,┐
čárma yachantu saprátha yád ímahe.

☞ 4.55.10^{ab}

10.126.7^c (Kulmalabarhiṣa Čailuṣi, or Añhomuc Vāmadevya; to Viçve
Devāḥ)

čunām asmábhyam utāye ┌ vāruṇo mitró aryamā,┐

☞ 1.26.4^b

čárma yachantu saprátha ádityāso yád ímahe áti dviṣaḥ.

Translate 8.18.3, 'May, pray, Savitar, Bhaga, Varuṇa, Mitra, and Aryaman furnish us broad protection when we pray for it'. The third páda is metrically composite (Oldenberg, *Prolegomena*, p. 111 ff., and our Part 2, chapter 2, class B 4); its first part in the form čárma yachātha sapráthaḥ (MSS. sapráthāḥ), occurs AV. 1.26.3^c. Curiously enough 8.18.3^c, itself composite, has been expanded, yet more secondarily, into two full pádas, by tacking on some rather indifferent words in 10.126.7^{cd}. Here áti dviṣaḥ is a mechanical refrain cadence of stanzas 1-7, and ádityāso summarizes a second time vāruṇo mitró aryamā of páda b.

8.18.5^c, anhoc cid urucákrayo 'nehásaḥ : 5.67.4^d, anhoc cid urucákrayaḥ.

8.18.10^b (Irimbiṭhi Kāṇva; to Ādityas)

ápámivām ápa srídham ápa sedhata durmatim,
ádityāso yuyótanā no ánhasaḥ.

10.175.2^b (Ūrdhvagrāvan Ārbudi; to Press-stones)

grāvāno ápa duchúnām ápa sedhata durmatim,
usrāḥ kartana bheṣajām.

Presumably the repeated páda is original in 8.18.10, rather than in connexion with the secondary personification of the Press-stones.

8.18.12^b (Irimbiṭhi Kāṇva; to Ādityas)

tát sú naḥ čárma yachatádityā yán múmocati,
énavantaṁ cid énasāḥ sudānavaḥ.

8.67.18^b (Matsya Sāmmada, or others; to Ādityās)

tát sú no návyam sányasa ádityā yán múmocati,
bandhād baddhām ivādite.

Relationship between these two stanzas is obvious, yet perplexing, the difficulty nestling in návyam sányase (cf. 3.31.19; 8.27.25). Ludwig in his translations takes sányase in the sense of 'zum gewinne', which does not account for the suspicious parallelism with návyam. So

also Bergaigne, iii. 161, Grassmann, and Geldner, Glossar, take *sányas* in the sense of 'older, oldest'. Geldner, 'was dem allerältesten neu ist, d. h. etwas ganz neues, noch nie dagewesenes'. Aside from a certain artificiality, this explanation leaves problematic 3.31.19^b, *návyañ kṛñomi sányase purājám*. This contains, to my mind, a playful paradox: 'I make a new song that is (in reality) primordial (purājám) for the good old (*sányase*) god'. The new song is of ancient pattern. For *sányase* see 1.61.2, *asmáí . . . índrāya . . . pratnáya pátye dhíyo marjayanta*; and still more clearly 10.91.13, *imám pratnáya susṭutím návyañm vocéyam asmá ucaté ṛpñótu naḥ*. These passages show *pratnáya* (sc. *deváya*) as the true synonym of *sányase*. The expression *návyañm sányase* means everywhere 'a new song for a right ancient god'. We may render 8.67.18: 'That is our new song in behalf of a god of yore, which, O *Ādityas*, shall release us, as one who is bound is released from a fetter, O *Aditi*.' It looks as though 8.67.18 were prior and better than 8.18.12. Certainly *návyañm* (sc. *bráhma*) seems a fitter subject of *múmocati* than *çárma*; still the point, perhaps, is subjective.

8.18.14^b *duḥçáñsam mártyañ ripúm : 2.41.8^c, duḥçáño mártyo ripuḥ.*

8.18.16^a (Irimbiṭhi *Kaṇva*; to *Ādityas*)
á çárma párvatánám ótápám vṛñimáhe,
dyávákṣámáre asmád rápas kṛtam.

8.31.10^a (Manu *Vaivasvata*; *Dam̐patyor açiṣaḥ*)
á çárma párvatánám vṛñimáhe nadínám,
á viṣṇoḥ sacábhúvaḥ.

Obviously imitative stanzas, the priority being probably with 8.18.16.

[8.18.21^b, *nṛvád varuṇa çáñsyam : 8.83.4^b, vāmám varuṇa çáñsyam.*]

[8.18.22^c, *prá sú na áyur jívase tīretana : 10.59.5^b, jivátave sú prá tirā na áyuh.*]

Cf. under 4.12.6, and 10.14.14, and also 8.48.4^d.

8.19.1^c, *devatrā havyañm óhire : 1.128.6^c, devatrā havyañm óhiṣe.*

8.19.3^c : 1.12.1^c, *asyá yajñásya sukrátum.*

[8.19.4^{ab}, *urjó nápātam subhágañm sudítim agnīm çṛṣṭhaçocisam : 8.44.13^{ab}, urjó nápātam á huve 'gnīm pávakáçocisam.*]

8.19.6^c, *ná tám áñho devákṛtam kútaç caná : 2.23.5^a, ná tám áñho ná duritám kútaç caná ; 10.126.1^a, ná tám áñho ná duritám.*

8.19.7^c : 7.15.8^c, *suvíras tvám asmayuḥ.*

8.19.8^b (Sobhari *Kaṇva*; to *Agni*)
praçáñsamāno átithir ná mitriyo 'gní rátho ná védyah,
tvé kṣémāso ápi santi sádhavas tvám rájá rayñám.

8.84.1^o (Uçanas Kāvya; to Agni)

préṣṭham vo átithim, stuṣé mitráṃ iva priyám,
agnim rátham ná védyam.

☞ 1.186.3^a

Cf. Pischel, Ved. Stud. i. 93, and see under 1.186.3.

8.19.9^o: 4.37.6^o, sá dhrbhír astu sánita.

[8.19.16^a, yéna cáṣṭe váruṇo mitró aryamá: see under 1.36.4^a.]

8.19.17^a (Sobhari Kāṇva; to Agni)

té ghéd agne svādhyò yé tvā vipra nidadhíre nṛcákṣasam,
vīpṛaso deva sukrátum.

8.43.30^a (Virūpa Āṅgirasa; to Agni)

té ghéd agne svādhyò 'há víçvā nṛcákṣasaḥ,
tárantāḥ syāma durgāhā.

Translate 8.19.17, 'They verily, O Agni, have planned with care, who, O sage, have set up thee, the man-beholding god; they, the sages, O god, thee, the very wise.' The thought is continued effectively in the next stanza; cf. Bergaigne, i. 102. The parallel is obviously imitative: 'May we verily, O Agni, who have planned with care, beholding men, on every day pass through difficulties.' The critical determinant is the stem nṛcákṣas, 'beholding men', in the two stanzas. If we find it used, on the one hand, as an epithet of Agni in 8.19.17, on the other, as an epithet of men in 8.43.30, there can be no question but that 8.19.17 is prior. The scope of this compound is fitly described by Grassmann in his Lexicon: 'von den Göttern, am häufigsten von der Sonne und ihren Göttern, von Soma und von Agni'; cf. the author, JAOS. xv. 170. In these circumstances it is rather remarkable that Grassmann, i. 463, translates: 'So mögen wir andächtige, O Agni, männerleitend stets durchdringen alles Ungemach.' Here 'männerleitend' agrees with 'wir'. Ludwig 404 renders nṛcákṣasaḥ by, 'wir. . . als der menschen augenweide'. It seems barely possible to take nṛcákṣasaḥ as genitive singular dependent upon svādhyòḥ in the sense of 'taking good care of (Agni) the man-beholding god'. In any case the world belongs primarily to the gods.—Cf. the páda, tvám agne svādhyòḥ, 6.16.7^a.

8.19.20^a: 2.26.2^b, bhadráṃ mánāḥ kṛṇuṣva vṛtratúrye.

8.19.21^o, yájiṣṭham havyaváhanam: 1.36.10^b; 44.5^d, yájiṣṭham havyaváhana;
7.15.6^o, yájiṣṭho havyaváhanāḥ.

8.19.24^d: 3.27.7^a, hótā devó ámartyaḥ.

8.19.25^o: 3.24.3^b; 8.75.3^b, sáhasaḥ sūnav áhuta.

[8.19.32^o, samrájāṃ trāsadasyavam: 10.33.4^b, rájánāṃ trāsadasyavam.]

[8.19.35^d, syáméd ṛtasya rathyāḥ: 7.66.12^d; 8.83.3^o, yūyám ṛtasya, &c.]

[8.20.5^o, bhúmir yámesu rejate; 1.37.8^o, bhiyá yámesu réjate (sc. pṛthiví).]

8.20.8 (Sobhari Kāvya ; to Maruts)

gōbhir vānó ajyate sōbharīṇāṃ rāthe kōḷe hiraṇyāye,
gōbandhavaḥ sujātāsa iṣe bhujé mahānto na spārase nū.

8.22.9^b (Sobhari Kāvya ; to Aṣvins)

ā hī ruhātam aṣvīnā rāthe kōḷe hiraṇyāye vṛṣaṇvasū,
yuñjāthām pīvarīr iṣaḥ.

For the difficult stanza 8.20.8 see Ludwig, 702, and vi. 95 ; and Max Müller's elaborate but fanciful renderings with discussion, SBE. xxxii. 138, 404. I believe that the first pāda means, 'the flute of the Sobharis is anointed with milk' (cf. Nighaṇṭavas, i. 11, where both vānā and vāṇī are synonyms for vāk, 'speech') ; gōbandhavaḥ is said of the Maruts, because they are the children of the cow, par excellence, namely Pṛṣṇi. The chariot is the chariot upon which the Maruts stand ; cf. 1.64.9 and more particularly 1.87.2. Beyond that the stanza is problematic especially as regards the appraisal of the repeated pāda in its obviously different connexions.

8.20.14^d : 5.87.2^d, dānā mahnā tād eṣām.

8.20.26^b (Sobhari Kāvya ; to Maruts)

vīcvaṃ pācyaṃto bibhṛthā tanūsv ā tēnā no ādhi vocata,
kṣamā rāpo maruta āturasya na iṣkartā vīhruṭam pūnaḥ.]

8.1.12^d

8.67.6^c (Matsya Sāmmada, or others ; to Ādityas)
yād vaḥ ṛāntāya sunvaté vārūtham āsti yāc chardīḥ,
tēnā no ādhi vocata.

Cf. tā u no ādhi vocata, 8.30.3^b.

8.20.26^d : 8.1.12^d, iṣkartā vīhruṭam pūnaḥ.

8.21.3^c : 5.40.1^b, sōmaṃ somapate piba.

8.21.4^d : 1.14.1^b, vīcvebhiḥ sōmapitaye.

[8.21.5^c, abhī tvām indra nonumaḥ : 7.32.22^a, abhī tvā ṣura nonumaḥ.]

8.21.9^c : 1.30.7^c, sākḥāya indram utāye.

8.21.11^a (Sobhari Kāvya ; to Indra)

tvāyā ha svid yujā vayām prāti ṣvasantam vṛṣabha bruvīmahi,
saṃsthé jānasya gómataḥ.

8.102.3^a (Prayoga Bhārgava and others ; to Agni)
tvāyā ha svid yujā vayām cōdiṣṭhena yaviṣṭhya,
abhī ṣmo vājasātaye.

Cf. 1.8.4^b, indra tvāyā yujā vayām.

8.21.13^b, ānāpir indra janūṣā sanād asi : 1.102.8^c, aṣatrūr indra janūṣā sanād asi ;
10.133.2^c, aṣatrūr indra jajūṣe.

[8.21.18^d, saḥāram ayūtā dādat : 8.2.41^b, catvāry ayūtā dādat.]

8.22.1^c (Sobhari Kāṇva ; to Aṅvins)

ó tyám ahva á rátham adyá dánsiṣṭham utáye,
yám aṅvinā suhavā rudravartanī á súryáyāi tastháthuh.

10.39.11^c (Ghoṣā Kākṣvati ; to Aṅvins)

ná tám rájanāv adite kútaḥ caná náñho aṅnoti duritám nákir bhayám,
yám aṅvinā suhavā rudravartanī purorathám kṛṇutháh pátnyā sahá.

Cl. Neisser, Bezz. Beitr. vii. 218 ; Pischel, Ved. Stud. i. 15, 55. Prettily, it seems to me, 10.39.11^d coquets with the familiar myth of 8.22.1, so as to betray its secondary character. The king and his pátnī in 10.39.11^d symbolize the Aṅvins and Sūryā.

8.22.2^b (Sobhari Kāṇva ; to Aṅvins)

pūrvāpūṣam suhávam puruspṛham bhujyúm vājeṣu pūrvyam,
sacanāvantaṁ sumatībhīḥ sobhare vídvesasam anehásam.

8.46.20^d (Vaṣa Aṅvya ; to Indra)

sánitah sūsanitar úgra cítra cétiṣṭha súnṛta,
prāsáhā samrāḥ sáhurim sáhantaṁ bhujyúm vājeṣu pūrvyam.

*An interesting comparison of translations of repeated pádas is furnished by Ludwig's rendering, 63, of 8.22.2^b, 'den fegenden bei den krafttaten ersten' (supply rátham); the same scholar, 604, renders 8.46.20^d, 'genussreichen, der [selbst] bei taten der kraft die erste bedingung' (supply rayim). Grassmann, 8.22.2^b, 'der lenksam ist voran im streit'; the same scholar, 8.46.20^d, 'den [siegenden] Bhudschju, der in den Kämpfen der erste ist.' Of course bhujyúm, vague though it is, must mean the same thing in both places, probably 'prospering'; see vājyanto ráthā iva 8.3.15 ; 9.67.17 (cf. 5.35.7). *Cl. Pischel, Ved. Stud. i. 9 ; Ludwig, Ueber Methode, p. 21 ; Th. Baunack, KZ. xxxv. 5. 39.**

8.22.3^a : 5.73.2^a, ihá tyá purubhútamā.

[8.22.3^c arvācinā sv ávase karāmahe : 10.38.4^d, arvāncam índram ávase, &c.]

8.22.3^d : 8.5.5^c, gántarā dāṅṣo grhám ; 8.13.10^c, gántarā dāṅṣo grhám namasvínah.

8.22.5^{ab}, rátho yó vām trivandhuró hīranyābhīṣur aṅvinā : 8.5.28^{ab}, rátham hīranyavandhuraṁ hīranyābhīṣum aṅvinā.

8.22.5^d : 1.47.9^a, téna nāsatyá gatam.

8.22.8^c : 4.47.3^d, á yātam sómaptaye.

8.22.8^d : 4.46.6^c ; 49.6^b, píbatam dāṅṣo grhé.

8.22.9^b, ráthe kóḥe hīranyāye vṛṣanvasu : 8.20.8^b, ráthe kóḥe hīranyāye.

8.22.10^a, yābhīḥ pakthám ávatho yābhir ádhriḡum : 1.112.20^b, bhujyúm yābhir ávatho yābhir ádhriḡum.

8.22.14^c (Sobhari Kāva; to Aṣvins)

tāv id doṣā tā uṣāsi cūbhās pāti tā yāman rudrāvartani,
mā no mārtyāya ripāve vājīnivasū parō rudrāv āti khyatam.

8.60.8^a (Bharga Prāgātha; to Agni)

mā no mārtyāya ripāve rakṣasvīne māghācānsāya rīradhah,
āśredhadbhis tarāpibhir yaviṣṭhya cīvēbhīh pāhi pāyūbhīh.

For 8.22.14 cf. Bartholomae, *Bezz. Beitr.* xv. 208; Geldner, *Ved. Stud.* ii. 31.—The metre of neither form of the repeated pāda is satisfactory; cf. Oldenberg, *Prol.*, p. 67.—For 8.60.8 cf. 1.25.2.

8.22.18^d: 5.82.6^c; 8.103.5^d, vīṣvā vāmāni dhīmahi.

8.23.4^a: 7.16.3^a, ud asya cōcīr asthāt.

8.23.7^b: 1.127.2^e; 8.60.17^d, hōtāraṁ carṣaṇmām.

8.23.9^b, yajñāsya sādhanam girā: 1.44.11^a, nī tvā yajñāsya sādhanam; 3.27.2^b,
girā yajñāsya sādhanam; 8.6.3^b, stómair yajñāsya sādhanam.

[8.23.12^b, rayīm rāsva suvīryam: 5.13.5^c; 8.98.12^c, sá no rāsva suvīryam;
9.43.6^c, sóma rāsva suvīryam.]

8.23.18^a: 5.23.3^a, vīṣve hí tvā sajōśasah; 5.21.3^b, tvām vīṣve sajōśasah.

8.23.18^b: 5.21.3^b, devīso dūtām akrata.

8.23.22^b (Viṣvamanas Vaiyaçva; to Agni)

prathamām jātavedasam agnīm yajñēṣu pūrvyām,
prāti srūg eti nāmasā havīsmati.

8.39.8^e (Nābhāka Kāva; to Agni)

yó agnīḥ saptāmānuṣah cītó vīṣveṣu sīndhuṣu,
tām āganma tripastyām mandhātūr dasyuhāntamam agnīm yajñēṣu
pūrvyām nābhantām anyaké same.] ~~or~~ refrain, 8.39.1^f ff.

8.60.2^d (Bharga Prāgātha; to Agni)

āchā hí tvā sahasah suno aṅgiraḥ srūoçāç cāranty adhvaré,
urjō nāpātām ghṛtākeçam imāhe 'gnīm yajñēṣu pūrvyām.

8.102.10^c (Prayoga Bhārgava, or others; to Agni)

vīṣvesām ihā stuhi hōtṛṇām yaçāstamam,
agnīm yajñēṣu pūrvyām.

For 8.39.8 cf. Geldner, *Ved. Stud.* ii. 265.—Hymns 8.23 and 8.60 figure also in the next item but two; cf. 8.23.7^b = 8.60.17^d; and 8.60.19^b = 8.102.16^b.

[8.23.23^a, ābhir vidhemāgnāye: 8.43.11^c, stómair vidhemāgnāye.]

8.23.25^a: 1.127.8^d, átīthīm mānuṣāṇām.

8.23.27^a (Viçvamanas Vaiyaçva ; to Agni)
vāṅsvā no vāryā purú vāṅsva rāyāḥ puruṣpḥah,
suvīryasya prajāvato yāçasvataḥ.

8.60.14^d (Bharga Prāgātha ; to Agni)
naḥ te agne vṛṣabha pratidhṛṣe jāmbhāso yād vitīṣṭhase,
sā tvām no hotaḥ sūhutaṁ havīṣ kṛdhi vāṅsvā no vāryā purú.

These two stanzas figure also in the preceding item but one and in 8.23.7^b = 8.60.17^d.—
vāryā purú is frequent cadence : 4.55.9 ; 5.23.3 ; 6.16.5 ; 8.1.22.

[8.23.29^b, tvām no gómātīr īṣaḥ : 5.79.8^a ; 8.5.9^a ; 9.62.4^a, utā no, &c.]

[8.23.30^a, āgne tvām yaçā asi : 8.90.5^a, tvām indra yaçā asi.]

8.23.30^c (Viçvamanas Vaiyaçva ; to Agni)
āgne tvām yaçā asy, ā mitrávaruṇa vaha,
ṛtāvānā samrājā pūtádakṣasā.

cf. 8.23.30^a

8.25.1^c (The same ; to Mitra and Varuṇa)
tā vām viçvasya gopā devā devēṣu yajñīyā,
ṛtāvānā yajase pūtádakṣasā.

8.24.1^b : 3.53.13^b, brāhméndraya vajrīṇe.

8.24.3^a : 1.12.11^a, sá na stāvāna ā bhara ; 9.40.5^a ; 61.6^a, sá naḥ punānā ā bhara.

8.24.8^b (Viçvamanas Vaiyaçva ; to Indra)
vayām te asyá vṛtrahan vidyāma çūra návyasaḥ,
vaso spārhāsya puruhūta rádhasaḥ.

8.50(Vāl. 2).9^b (Puṣṭigu Kāṇva ; to Indra)
etāvatas te vaso vidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dhāne, yáthā váçam daçavraje.

cf. 8.49(Vāl. 1).9^c

Ludwig, 597, renders 8.24.8, 'mögen wir finden, Vṛtratöter, held, die deine neueste treffliche, ersente gewärung, vilgerufener'. Similarly Grassmann, both correctly. The Vāikhilya stanza is closely parallel. Ludwig, 666, with astonishing divergence from his interpretation of 8.24.8, 'als solchen, o trefflicher, möchten wir, o held, dich von neuem kennen lernen, wie in der entscheidenden schlacht du Etaça halfst, oder dem Vaça gegen Daçavraja'. Grassmann, ii. 437, does not forget his previous rendering, 'Als einen solchen zeige dich aufs Neue uns, o guter Held, wie im Entscheidungskampf dem Etaça du halfst, dem Vaça beim Daçavra-dacha'. Now 8.50(Vāl. 2).9 is, as usual, a variation of 8.49(Vāl. 1).9 :

etāvatas ta Imaha indra sumnāsya gómataḥ,
yáthā právo maghavan médhyātithim yáthā nīpātithim dhāne.

This stanza can have but one meaning : 'We ask, O Indra, of thee so much of thy favour that results in the possession of cattle, as that with which thou didst help Medhyātithi and Nīpātithi in their contest (for cattle).' Therefore 8.50(Vāl. 2).9 must mean much the same thing : 'May we, O Vasu, hero, obtain so much of thy newest (favour, sc. sumnāsya), as that with which thou didst aid Etaça, or Vaça against Daçavraja in the deciding contest.' For etāvatas with sumnám see under 8.7.15^b. This item is a striking illustration of how two

stanzas, 8.24.8 and 8.49(Väl. 1).9, may bear upon the meaning of a third, 8.50(Väl. 2).9. I would remark that the interpretation on the part of the Padakāra of *vāso* in 8.24.8 as *vāsoḥ* is rendered doubtful by the parallel *vāso* in 8.50(Väl. 2).9. In both places the word is probably vocative. Grassmann, in his *Lexicon*, s. v. *nāvya*, suggests, unnecessarily, the reading *te āvāso* for *te vāso* in 8.50(Väl. 2).9^a, but ignores his own suggestion in his translation. Oldenberg, *ProL.*, p. 40, approves of his emendation on grounds metrical. But as he does not mention the parallel *vāso* in 8.24.8^c, we may doubt whether, in its light, he would insist upon the point. There is no technical proof, but it may be assumed that 8.24.8 is prior to 8.50(Väl. 2).9, and again, on account of its more obvious construction, that 8.49(Väl. 1).9 is the model after which 8.50(Väl. 2).9 was patched up with the aid of 8.24.8^b.

8.24.13^b, *pībati sōmyaṁ mādhu*: 6.60.15^d; 7.74.2^d; 8.5.11^c; 8.1^d; 35.22^b,
pībataṁ sōmyaṁ mādhu.

8.24.18^b: 6.45.10^c, *āhumaḥi ṣravasyāvaḥ*.

8.24.19^a (Viṣvamanas Vāiṣṭva; to Indra)
ēto nv indraṁ stāvāma sakhāya stōmyaṁ nāram,
kṛṣṭīr yō viṣvā abhy āsty ēka it.

8.81.4^a (Kusidin Kāṇva; to Indra)
ēto nv indraṁ stāvāmēcānāṁ vāsvaḥ svarājam,
nā rādhasā mardhiṣan naḥ.

8.95.7^a (Tiraṣṭi Āṅgīrasa; to Indra)
ēto nv indraṁ stāvāma ṣuddhāṁ ṣuddhēna sāmna,
ṣuddhāir ukthāir vāvṛdhvānsaṁ ṣuddhā ṣṣīrvān mamattu.

8.25.1^c, *ṛtāvānā yajase putādaksasā*: 8.23.30^c, *ṛtāvānā samrāja putādaksasā*.

8.25.3^b: 7.66.2^c, *asuryāya prāmahasā*.

8.25.4^c: 1.151.4^b, *ṛtāvānāv ṛtām ā ghoṣato* (1.151.4^b, *ghoṣatho*) *brhāt*.

[8.25.7^{ab}: see under 4.2.18^{ab}.]

8.25.8^b, *sāmraṣyāya sukrātū*: 1.25.10^c, *sāmraṣyaya sukrātuh*.

8.25.11^c, *āriṣyanto nī pāyūbhiḥ sacemahi*: 2.8.6^c, *āriṣyantaḥ sacemahi*.

8.25.18^c: 3.54.15^b; 4.16.5^b, *ubhē ā papraū rōdasi mahitvā*.

8.25.24^b: 1.82.2^d, *vīprā nāvīṣṭhayaḥ matī*.

8.26.9^a (Viṣvamanas Vāiṣṭva, or Vyaṣṭva Āṅgīrasa; to Aṣvins)
vayāṁ hī vām hāvāmaha ukṣaṇyānto vyaṣvavāt,
sumatībhir ūpa viprāv ihā gatam.

8.87.6^a (Dyumnika Vāsiṣṭha, or others; to Aṣvins)
vayāṁ hī vām hāvāmaha vipanyāvo vīpraṣo vājasātaye,
tā valgū dasrā purudānsasā dhiyāṣvinaḥ ṣṣṣṭy ā gatam.

For *vyaṣvavāt* cf. p. 20, note 3.

[8.26.11^c, sajōṣasā vāruṇo mitrō ayamā : see under 1.36.4^a.]

8.26.16^c : 8.5.18^c, yuvābhyāṁ bhutv aṣvina.

8.26.21^c (Viṣvamanas Vaiyaṣva, or Vyaṣva Āṅgirasa ; to Vāyu)
tāva vāyav ṛtaspatē tvāṣṭur jāmatar adbhuta,
āvāṅsy ā vṛṇīmahe.

8.67.4^c (Matsya Sāṁmāda, or others ; to Ādityas)

ṽmāhi vo mahatām āvo, ṽvāruṇa mītrāryaman, ṽa : 8.47.1^a ; b : 5.67.1^c
āvāṅsy ā vṛṇīmahe.

Translate 8.26.21, 'Thy help we implore, O Vāyu, lord of the ṛta, Tvaṣṭar's son-in-law, wonderful'. Cf. Hillebrandt, i. 520. Next there exists the following stanza addressed to the Adityas (8.47.1) :

māhi vo mahatām āvo vāruṇa mitra dāṣṣe,
yām ādityā abhi druhō rākṣathā nēm aghām naṣat, &c.

'Great is the help of you great (gods), O Varuṇa, Mitra, for the pious man, whom, O ye Adityas ye protect against the wily powers, lest misfortune attack him, &c.' Of materials contained in these two stanzas is composed 8.67.4, to wit : 'Great is the help of you great (gods) O Varuṇa, Mitra, and Aryaman ; (your) helps do we implore.' The tautology of āvas and āvāṅsi, and the anacoluthon of the two distichs show that the stanza is patchwork made up from materials contained in the other two.—The pāda vāruṇa mītrāryaman occurs also in 5.67.1 ; 10.126.2.

8.26.22^b : 6.54.8^c ; 8.46.6^c ; 53(Vāl.5).1^d, iṣānam rāyā imahe.

8.27.3^d : 4.1.3^c, marūtsu viṣvābhānuṣu.

[8.27.4^d, yāntā no 'vṛkām chardḥ : see under 1.48.15^c.]

8.27.10^b, devāso āsty āpyam : 1.105.13^b, devēsu āsty āpyam.]

8.27.13^{ab}, devām-devam vō 'vase devām-devam abhīṣṭaye : 8.12.19^{ab}, devām-devam vō 'vasa indram-indram ḡṇīṣāṇi.

[8.27.13^c, devām-devam huvema vājasātaye : see under 5.35.6^a.]

8.27.16^{ab} : 7.59.2^{cd}, prā sā kṣāyam tirate vī mahīr īso yō vo vārāya dāṣṭati.

8.27.16^c : 6.70.3^c ; 10.63.13^b, prā prajābhir jāyate dhārmanas pari.

8.27.16^d : 1.41.2^c, āriṣṭaḥ sārva edhate ; 10.63.13^a, āriṣṭaḥ sā mārto viṣva edhate.

8.27.17^c, aryamā mitrō vāruṇaḥ sārātayaḥ : 1.79.3^c ; 10.93.4^b, aryamā mitrō vāruṇaḥ pārijmā.

8.27.19^a, yād adyā sūrya udyatī : 7.66.4^a : 8.27.21^a, yād adyā sūra údite.

8.27.21^a : 7.66.4^a, yād adyā sūra údite ; 8.27.19^a, yād adya sūrya udyatī.

8.28.2—] *Part 1: Repeated Passages belonging to Book VIII* [368

8.28.2^a: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 83.2^b; 10.126.3^{b-7b},
váruṇo mitró aryamá.

[8.28.5^c, *saptó ádhi ṛiyo dhire*: see under 2.8.5^c.]

[8.29.2^b, *antár devēṣu médhiraḥ*: 1.105.14^d; 142.11^d, *devó devēṣu médhiraḥ*.]

[8.29.9^b, *samrája sarpírāsuti*: 1.136.1^d; 2.41.6^a, *tá samrája ghr̥tásuti*.]

[8.30.1^b, (*arbhako*) *dévāso ná kumārakāḥ*: 8.69.15^a, *arbhako ná kumārakāḥ*.]

[8.30.8^b, *tá u no ádhi vocata*: 8.20.26^b; 67.6^a, *téna no ádhi, &c.*]

8.31.5^b, *sunutá á ca dhávataḥ*: 7.32.6^d, *sunóty á ca dhávati*.

8.31.8^b, *viṣvam áyur vy ācnuṭaḥ*: 1.93.3^c, *viṣvam áyur vy ācnavat*; 10.85.42^b,
viṣvam áyur vy ācnutam.

8.31.10^a: 8.18.16^a, *á čárma párvatānām*.

8.31.11^a (*Manu Vāivasvata*; *Dāṁpatyor āciṣaḥ*)
áitu pūṣá rayír bhágaḥ svastí sarvadhátamaḥ,
urúr ádhvā svastáye.

9.101.7^a (*Nahuṣa Mānava*; *to Pavamāna Soma*)
ayám pūṣá rayír bhágaḥ sómaḥ punāno arṣati,
pátir viṣvasya bhúmano vy ākhyad ródaṣ ubhé.

The chronology of the repetition is evident. In 8.31.11 *Pūṣan* is the real subject of the stanza as shows the phrase, *urúr ádhvā svastáye*, and *rayír bhágaḥ* are his attributes. In 9.101.7 the entire expression *pūṣá rayír bhágaḥ* goes with *Soma* as an unexpressed comparison: *Soma*, (as) *Pūṣan*, *Wealth*, and *Bhaga*, shall flow abundantly. Grassmann renders 8.31.11^a, 'Komm Pūchan, Rayi, Bhaga her'; but 9.101.7^a, 'Als Nährer, Spender, reicher Schatz.' Here Ludwig, 891, much better: 'als Pūchan, als Rayi [reichtum], als Bhaga kommt diser sich läuternde Soma.' Cf. Bergaigne, ii. 428; iii. 172, note. The point is that 9.101.7 echoes rhetorically 8.31.11.

8.31.15^{ode-18ode}, *devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat*.

8.31.17^a (*Manu Vāivasvata*; *Dāṁpatyor āciṣaḥ*)
nákiṣ ṭám kármanā naçan ná prá yoçan ná yoçati,
devānām yá ín máno yájamāna iyakṣaty abhíd áyajvano bhuvat,

☞ refrain, 8.31.15^{ode-18ode}

8.70.3^a (*Puruhanman Āngirasa*; *to Indra*)
nákiṣ ṭám kármanā naçad yáç cakāra sadāvṛdham,
indraṁ ná yajñáir viçvágūrtam ḥbhvasam ádhr̥ṣṭam dhṛṣṇvójasam.

Grassmann, i. 445, to 8.31.17^a renders the repeated *pāda*, 'niemand verletzt durch sein Thun'; the same scholar, i. 487, to 8.70.3^a, 'ihm kommt an Werken keiner gleich'. In his Lexicon he follows, correctly, the latter tack, as does Ludwig, 766 and 613.

8.31.18^b : 5.6.10^d ; 8.6.24^a, utá tyád āçvāvvyam.

8.32.2^c (Medhatithi Kāṇva ; to Indra)

yáh s̄b̄indam ānarçaniṁ p̄ip̄ur̄m dās̄am ahiçūvam,
vād̄hid ugró riṇān̄n apāh̄.

9.109.22^b (Agnayo Dhiṣṇyā Āiçvarayaḥ ; to Pavamāna Soma)
indur indrāya toçate n̄ toçate çriṇān̄n ugró riṇān̄n apāh̄.

There can be no more brilliant example of relative dates. In 9.109.22 there is play between the words indur indrāya : the poet is engaged in assimilating Indra and his inspirer (Indu). And he borrows the obvious Indra pāda, 8.32.2^c, substituting for vād̄hid the word çriṇān̄n which belongs regularly to the diction of the Pavamānyaḥ ; cf. e.g. 9.46.4. Grassmann, ii. 464, relegating the stanza to the appendix, remarks that the stanza is late on account of its metre and its isolated position. The imitative *tour de force* of its second pāda is a welcome corroboration of his judgment. Note the mass of pādas shared by Indra and Soma, under the caption 'Indra and Soma', p. xi, middle.

8.32.3^c : 8.3.20^d, kṛṣé tād indra pāuṁsyam.

8.32.7^b, stotāra indra girvaṇaḥ : 4.32.8^c, stot̄fbhya indra girvaṇaḥ.

8.32.12^c, indro viçvābh̄ir ut̄fb̄ih̄ : 8.12.5^c, indra viçvābh̄ir ut̄fb̄ir vavāk̄s̄itha ;
8.61.5^b ; 10.134.3^d, indra viçvābh̄ir ut̄fb̄ih̄. See also under 8.37.1.

8.32.13^{ab} : 1.4.10^{ab}, yó rāyò 'vánir mahān̄ supārāḥ sunvatāḥ sāk̄hā.

8.32.18^c, tām indram abh̄i gāyata ; 1.4.10^c ; 5.4^c, tasmā indrāya gāyata.

8.32.18^b : 1.133.7^c, sahāsrā vājy āvṛtaḥ.

[8.32.22^c, dhēnā indravacākaçat : 10.43.6^b, jānān̄m dhēnā avacākaçad viç̄s̄a.]

8.32.23^c : 4.47.2^d, n̄mn̄m āpo nā sadhryāk.

8.32.24^b, sōman̄ vīrāya çipriṇe : 6.44.14^d, sōman̄ vīrāya çipriṇe p̄ibadhyāi.

8.32.27^c : 1.37.4^c, devāttam̄ brāhma gāyata.

8.32.29 (Medhatithi Kāṇva ; to Indra) =

8.93.24 (Sukakṣa Āṅgirasa ; to Indra)
ihā tyā sadhamādyaḥ hāri hīranyakeçyā,
volhām abh̄i prāyo hitām.

8.32.29^a = 8.93.24^a : 13.27^a, ihā tyā sadhamādyaḥ.

8.32.30 = 8.6.45.

8.32.30^c = 8.6.45^c : 8.14.12^b, somapēyāya vak̄ṣataḥ.

8.33.3^d (Medhyatithi Kāṇva ; to Indra)

kāṇvebhir dhṛṣṇav á dhṛṣád vājam darṣi sahasrīṇam,
piçāṅgarūpaṁ maghavan vicarsaṇe makṣú gómantam imahe.

8.88.2^d (Nodhas Gāutama ; to Indra)

dyukṣám sudānum táviṣṭbhir ávṛtam girim ná purubhójasam,
kṣumántam vājam çatīnam sahasrīṇam makṣú gómantam imahe.

For kṣumántam, in 8.88.2, see the author, IF. xxv.185 ff. ; for piçāṅgarūpaṁ, in 8.33.3, Th. Baunack, KZ. xxxv. 548.

8.33.10^a (Medhyatithi Kāṇva ; to Indra)

satyám itthá vṛṣéd asi vṛṣajutir nó 'vṛtaḥ,

ṽ vṛṣā hy ugra çṛṇviṣé parāvátī, vṛṣo arvavátī çrutāḥ.

8.6.14^c

9.64.2^c (Kaçyapa Mārica ; to Pavamāna Soma)

vṛṣṇas te vṛṣṇyam çavo vṛṣā vānam vṛṣā mādah,
satyám vṛṣan vṛṣéd asi.

Cf. 10.153.2^c, tvám vṛṣan vṛṣéd asi.

8.33.10^c, vṛṣā hy ugra çṛṇviṣé parāvátī : 8.6.14^c, vṛṣā hy ugra çṛṇviṣé.

8.33.11^{cd}, vṛṣā rátho maghavan vṛṣaṇā hári vṛṣā tvám çatakṛato : 8.13.31^{abc},
vṛṣayám indra te rátha utó te vṛṣaṇā hári, vṛṣā tvám çatakṛato vṛṣā
hávaḥ.

8.33.15^d (Medhyatithi Kāṇva ; to Indra)

asmákam adyántamaṁ stómaṁ dhiṣva mahāmaha,

asmákam te sávanā santu çántamā mádāya dyukṣa somapāḥ.

8.66.6 (Kali Pragātha ; to Indra)

sácā sómeṣu puruhūta vajrivo mádāya dyukṣa somapāḥ,

tvám id dhī brahmakṛte kāmyaṁ vāsu déçṭhaḥ sunvaté bhúvaḥ.

Translate 8.33.15, 'Accept to-day *our* fervent song of praise, O most lofty (god); *our* somapressings shall be for thee most comforting to enjoy, O heaven-dweller, drinker of the soma.' We may contrast this well-knit stanza with 8.66.6, where we must supply part of the preceding stanza (5), vayám tát ta indra sáṁ bhāramāsi yajñám ukthám turám vácaḥ, to wit: ('We prepare for thee sacrifice, &c.) at the soma feasts, O thou that art called by many, wielder of the bolt, for thy enjoyment, O heaven-dweller, drinker of the soma. For thou hast become the largest giver of desirable goods to him that composes prayer and presses soma (for thee). The looser dependence of mádāya upon sómeṣu, as compared with asmákam te sávanā santu mádāya in 8.33.15, seems to show that the repeated páda originated in the latter hymn.

8.34.1^{cd}–15^{cd}, divó amúṣya çásato divám yaya divāvaso.

8.34.4^b: 5.35.6^d ; 8.6.37^c, hávante vājasātaye ; 6.57.1^c, huvéma vājasātaye ;
8.9.13^b, huvéya vājasātaye.

8.34.7^b (Nīpatithi Kāṇva ; to Indra)
 á no yāhi mahemate sáhasrote çátāmagha,
 1divo amúsyā çāsato divám yayá divāvaso.] ☞ refrain, 8.34.1^{od}-15^{od}

9.62.14^a (Jamadagni Bhārgava ; to Soma Pavamāna)
 sahásrotiḥ çátāmagho vimāno rájasah kavīḥ,
 1indrāya pavate mádah.] ☞ 9.6.7^b

[8.34.8^a, á tvā hótā mánurhitah : 1.13.4^c, ási hótā mánurhitah ; 1.14.11^a ; 6.16.9^a,
 tvám hótā mánurhitah.]

8.34.11^a, á no yāhy úpaçruti : 8.8.5^a, á no yātam úpaçruti.

8.34.13^b (Nīpatithi Kāṇva ; to Indra)
 á yāhi párvatebhyah samudrásyádhi viṣṭápaḥ,
 1divo amúsyā çāsato divám yayá divāvaso.] ☞ refrain, 8.34.1^{od}-15^{od}

8.97.5^b (Rebha Kāçyapa ; to Indra)
 yád vási rocané divāḥ samudrásyádhi viṣṭápi,
 yát pártihve sádane vṛtrahantama 1yád antárikṣa á gahi.] ☞ 5.73.1^d

9.12.6^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
 1prá vácam indur isyati, samudrásyádhi viṣṭápi,
 1jinvan kóçam madhuçútam. ☞ 9.12.6^a

9.107.14^c (Sapta Rṣayah ; to Soma Pavamāna)
 1abhí sómasa áyāvah pávante mádyam mádam,] ☞ 9.23.4^{ab}
 samudrásyádhi viṣṭápi manīṣṇo 1matsarásah svarvídah.] ☞ 9.21.1^c

Note that 8.97.11^b = 9.12.2^c.

8.35.1^b : 2.31.1^b, ádityái rudráir vásubhiḥ sacābhuvā.

8.35.1^c-21^c, sajósasā usāsā sūryeṇa ca.

8.35.1^d-3^d, sómam píbatam açvinā.

[8.35.3^a, víçvair deváis tribhír ekádaçáir ihá : 1.34.11^a, á násatyā tribhír, &c.]

8.35.4^b-6^b, víçvehá devāu sávanáva gachatam.

8.35.4^d-6^d, ísam no volham açvinā.

8.35.7^b-9^b, sómam sutám mahiṣévāva gachathah.

8.35.7^d-9^d, trír vartír yātam açvinā.

8.35.10^b-12^b, prajám ca dhattám dráviṇam ca dhattam.

8.35.10^d-12^d, úrjam no dhattam açvinā.

8.35.13^b-15^b, marútvantā jaritúr gachatho hávam.

8.35.13—] *Part 1: Repeated Passages belonging to Book VIII* [372

8.35.13^d–15^d, adityāir yātam açvinā.

8.35.16^b–18^b, hatām rākṣānsi sódhatam ámivāh.

8.35.16^d–18^d, sóman sunvató açvinā.

8.35.19^b–21^b, çyāvāçvasya sunvató madacyutā.

Cf. çyāvāçvasya sunvatāh 8.36.7^a; 38.8^a.

8.35.19^d–21^d, açvinā tiróahnyam.

8.35.22^a, arvāg rátham ní yachatam : 1.92.16^o; 7.74.2^o, arvāg rátham sámanasā ní yachatam.

8.35.22^b : 6.60.15^d; 7.74.2^d; 8.8.1^d; 5.11^o, píbatām sómyam mádhu; 8.24.13^b, píbatī sómyam mádhu.

8.35.22^{ode}–24^{ode}, á yātam açvinā gatam avasyúr vām ahám huve dhattām rátnāni dáçuše.

The páda, á yātam açvinā gatam, also at 8.8.6^o; the páda, dhattām rátnāni dáçuše, also at 1.47.1^d.

8.35.23^b : 8.1.25^d, viváksanasya pítāye.

8.36.1^{b-a}–3^{b-e}, píba sóman mádāya kām çatakrate, yám te bhāgām ádhārayan víçvāh sehānāh pítanā urú jrāyah sám apsujin marútvān indra satpate.

Cf. 8.95.3^a, píba sóman mádāya kām.

8.36.4^a (Çyāvāçva Ātreya; to Indra)

janitā divó janitā pṛthivyāh píba sóman mádāya kām çatakrate,]

☞ refrain : see prec. item

yám te bhāgām ádhārayan víçvāh sehānāh pítanā urú jrāyah sám apsujin marútvān indra satpate.]

☞ refrain : see prec. item

9.96.5^b (Pratardana Daivodāsi; to Pavamāna Soma)

sómah pavate janitā matinām janitā divó janitā pṛthivyāh,
janitāgnér janitā sūryasya janiténdrasya janitóta víṣṇoḥ.

Stanza 9.96.5 is clap-trap: Indra language transferred to Soma; cf. Hillebrandt, *Ved. Myth.* i. 415. For 8.36.4 cf. Geldner, *Ved. Stud.* ii. 262 ff. For the repeated páda cf. 2.40.1^b, jánanā divó jánanā pṛthivyāh.

8.36.7^a = 8.37.7^a (Çyāvāçva Ātreya; to Indra)

çyāvāçvasya sunvatás (8.37.7, rébhata) táthā çṛṇu yáthāçṛṇor átreḥ kármāni kṛvatāh,

prá trasádasyum ávitha tvám éka in nṛṣāhya indra bráhmāni (8.37.7, kṣatrāni) vardhayán.

8.38.8^a (Çyāvāçva Ātreya ; to Indra and Agni)
çyāvāçvasya sunvató 'trīṇāṃ çṛputāṃ hāvam,
indrāgni sómāpitaye.

Of the refrain, çyāvāçvasya sunvató madacyutā, 8.35.19^b-21^b.—On the relation between 8.36 and 37 see p. 16.

8.37.1^{ode}, 2^{bed}-8^{bed}, indra viçvābhir utībhiḥ, mādhyamīndinasya sāvanasya vṛtrahann anedya pibā sómasya vajrivah.

For the first of these pādas see also under 8.32.12^c.

8.37.7 = 8.36.7.

8.37.7^a = 8.36.7^a, çyāvāçvasya rébhatas (8.36.7^a, sunvatás) tātā çṛṇu : 8.38.8^a, çyāvāçvasya sunvatáh.

8.38.1^c-3^c, indrāgni tāsya bodhatam.

8.38.2^b, vṛtrahánāparājita : 3.12.4^b, sajítvanāparājita.

8.38.3^{ab} (Çyāvāçva Ātreya ; to Indra and Agni)
idám vām madirám mādhv ádhukṣann ádribhir nárah,
└indrāgni tāsya bodhatām.┘

☞ refrain, 8.38.1^c-3^c

8.65.8^{ab} (Pragātha Kāṇva ; to Indra)
idám te somyám mādhv ádhukṣann ádribhir nárah,
juṣāná indra tát piba.

The cadence, ádribhir nárah, also in 2.36.1^b.

8.38.4^a : 5.78.3^b, juṣéthām yajñám iṣṭāye ; 5.72.3^b, juṣétām yajñám iṣṭāye.

8.38.4^c-6^c, indrāgni á gatam narā.

Cf. 3.12.1^a, indrāgni á gatam sutām.

8.38.7^a, prātaryāvabhir á gatam : 5.51.3^b, prātaryāvabhir á gahi.

8.38.7^c-9^c : 6.60.9^c, indrāgni sómāpitaye.

8.38.8^a, çyāvāçvasya sunvatáh : 8.36.7^a = 8.37.7^a, çyāvāçvasya sunvatás (8.37.7^a, rébhatas) tātā çṛṇu.

8.38.9^{abc} (Çyāvāçva Ātreya ; to Indra and Agni)
evá vām ahva útāye yáthāhuvanta médhirāḥ,
└indrāgni sómāpitaye.┘

☞ refrain, 8.38.7^c-9^c

8.42.6^{abc} (Arcanānas, or Nābhāka Kāṇva ; to Açvins)
evá vām ahva útāye yáthāhuvanta médhirāḥ,
└nāsatyā sómāpitaye┘ └nābhantām anyaké same.┘

☞ c : cf. 8.8.5^b ; d : refrain, 8.39.1^f ff.

Pāda 8.38.9^c is refrain in 8.38.7^c-9^c ; pāda 8.42.6^c in 8.42.4^c-6^c (cf. áçvinā sómāpitaye, 8.8.5^b) ; pāda 8.42.6^d in 8.39.1^f ff. ; see the next item but one.

8.38.10—] *Part 1: Repeated Passages belonging to Book VIII* [374

[8.38.10^b, indragñyór ávo vṛṇe: 8.94.8^b, devánām ávo vṛṇe.]

8.39.1^f–40.11^f; 41.1^f–10^f; 42.4^d–6^d, nábhantām anyaké same.

8.39.6^d, agnír dvára vy ūṛṇute: 1.128.6^s, agnír dvára vy ṛṇvati.

8.39.8^e: 8.23.22^b; 60.2^d; 102.2^a, agníṁ yajñēṣu pūrvyám.

[8.40.5^e, índra íçāna ójaśā: 1.111.8^a; 8.76.1^b, índram íçānam ójaśā.]

Cf. also 8.6.41^b, éka íçāna ójaśā.

[8.40.6^e, ójo dasásya dambhaya: 10.22.8^d, vádhar dasásya dambhaya.]

8.40.7^d: 1.8.4^e; 9.61.29^e, sāsahyāma pṛtanyatáh.

8.40.7^{de}, sāsahyāma pṛtanyató vanuyāma vanuṣyatáh: 1.132.1^{bc}, índratvotáh
sāsahyāma pṛtanyató vanuyāma vanuṣyatáh.

8.40.9^b, pūrvír utá práçastayah: 6.45.3^{ab}; 8.12.21^{ab}, mahír asya práñitayah
pūrvír utá práçastayah.

8.40.10^c, 11^c, utó nú cid yá ójaśā (11^c, óhate).

Cf. under 1.10.8, and see p. 15.

8.40.10^d, çúṣṇasyañḍáni bhédati: 8.40.11^d, añḍá çúṣṇasya bhédati.

8.40.10^e, jéṣat svārvatír apáh: 8.40.11^e, ájāñ svārvatír apáh; 1.10.8^c, jéṣah
svārvatír apáh.

8.40.12^d: 4.50.6^d; 5.55.10^d; 8.48.13^d; 10.121.10^d, vayám syāma pátayo rayñám.

8.41.1^b (Nābhāka Kāṇva; to Varuṇa)

asmá ũ śú prábhūtaye várūṇāya marúdbhyó 'rcā viduṣtarebhyah,
yó dhítá mánusāṇām paçvó gá iva rákṣati ḥ nábhantām anyaké same.]

☞ refrain, 8.39.1^f ff.

9.61.12^b (Amahiyu Āngirasa; to Soma Pavamāna)

sá na índrāya yájyave várūṇāya marúdbhyah,
varivovít pári srava.

This repeated páda also at 9.33.3^b; 34.2^b; 65.25^b: see under 5.51.7.

8.41.2^b (Nābhāka Kāṇva; to Varuṇa)

tám ũ śú samaná girá pitṛñám ca mánmabhiḥ,
nābhakásya práçastibhir yáh sindhunām úpodayé saptásvasā sá madhyamó
ḥ nábhantām anyaké same.] ☞ refrain, 8.39.1^f ff.

10.57.3^c (Bandhu Gaupāyana and others; to Viṣve Devāḥ)
māno nv á huvāmahe nārācaṁsēna sōmena,
pitṛṇām ca mánmabhiḥ.

For 10.57.3 cf. Hillebrandt, *Ved. Myth.* ii. 100.

8.42.4^c—6^c, nāsatyā sōmapitaye.

Cf. 8.8.5^b, áçvinā sōmapitaye.

8.42.6^{abc}: 8.38.9^{abc} (with the ūha, nāsatyā, in 8.42.6^c, for indragñi in 8.38.9^c).

8.43.1^c: 8.3.15^b, gīra stómāsa Irata.

8.43.2^b: 1.78.1^b; 6.16.29^b, 36^a, jātavedo vicarsane.

8.43.11^{b+c} (Virūpa Āṅgīrasa; to Agni)
ukṣānnāya vaçānnāya sōmapṛṣṭhāya vedhāse,
stómāir vidhemāgnāye.

10.91.14^c (Arūpa Vāitahavya; to Agni)
yāsminn áçvāsa ṛsabhāsa ukṣāṇo vaçā meçā avasṛṣṭāsa āhutāḥ,
kilālapé sōmapṛṣṭhāya vedhāse hrdā matīm janaye cārum agnāye.
8.44.27^c (Virūpa Āṅgīrasa; to Agni)
yajñānām rathyè vayām tigmājambhāya vīlāve,
stómāir iṣemāgnāye.

Cf. the correspondence of 8.43.24^c with 8.44.6^c.—Cf. 8.23.23^a, ābhir vidhemāgnāye.

[8.43.15^c, āgne vīrāvatīm iṣam: 1.12.11^c; 9.61.6^b, rayīm vīrāvatīm iṣam.]

8.43.16^c: 1.12.12^c, imām stómam juṣasva me: 1.12.12^c, imām stómam juṣasva naḥ.

8.43.18^b, 29^b, vīçvāḥ suksītāyaḥ pṛthak.

[8.43.20^c, vāhnīm hótāram iḷate: 6.14.2^c; agnīm hótāram iḷate.]

Cf. 3.10.2^b, āgne hótāram iḷate.

8.43.21 = 8.11.8.

8.43.22^c (Virūpa Āṅgīrasa; to Agni)
tām iḷiṣva yá āhuto 'gnīr vibhrājate ghr̥tāih,
imām naḥ çṛṇavad dhāvam.

10.26.9^d (Vimada Āindra, or others; to Pūsan)
asmākam urjā rātham pūṣā aviṣṭu máhinah,
bhūvad vājanām vṛdhā imām naḥ çṛṇavad dhāvam.

Cf. çṛṇutā (and çṛṇutām) ma imām dhāvam, under 2.41.13.

8.43.23^a: 4.32.13^c = 8.65.7^c, tām tvā vayām havāmahe.

8.43.24—] *Part 1: Repeated Passages belonging to Book VIII* [376

8.43.24^c (Virūpa Āṅgīrasa; to Agni)
viçám rájanam ádbhutam ádhyakṣam dhármanām imám,
agním iḷe sá u çravat.

8.44.6^c (The same)
mandráṁ hótāram ṛtvijam citrábhānum vibhāvasum,
agním iḷe sá u çravat.

Cf. the correspondence of 8.43.11^c with 8.44.27^a.

8.43.30^a: 8.19.17^a, té ghéd agne svādhyāḥ.

8.43.31^b: 3.9.8^b; 8.102.11^a, çitrám pávakāçocīsam; 10.21.1^d, çitrám pávakāçocīsam
vívaksase.

8.43.32^c (Virūpa Āṅgīrasa; to Agni)
sá tvám agne vibhāvasuḥ ṛjān sūryo ná raçmībhiḥ,
çárdhan támāñsi jighnase.

9.100.8^c (Rebhasuntū Kāçyapāu; to Pavamāna Soma)
pávamāna máhi çrávaç, citrébhir yaçi raçmībhiḥ, 9.4.1^b
çárdhan támāñsi jighnase viçvāni dáçuṣo grhá.

Cf. 9.66.24^c, kṛṇā támāñsi jáñghanat, and see Hillebrandt, *Ved. Myth.* i. 311. For the relation of the two stanzas see under 9.4.1^b.

8.44.6^c: 8.43.24^c, agním iḷe sá u çravat.

8.44.9^c: 6.52.12^c, cikitvān dáivyaṁ jánam.

8.44.10^a, vípraṁ hótāram adrúham: 6.15.7^c, vípraṁ hótāram puruvāram adrúham.

8.44.11^b: 7.15.13^b, práti śma deva ríçataḥ.

8.44.13^a: 7.16.1^b, urjó nápatam á huve.

8.44.14^b: 1.12.12^a; 10.21.8^a, ágne çukréṇa çocīçā.

8.44.14^c: 1.12.4^c; 5.26.5^c, deváir á satai barhīsi.

8.44.19^a: 3.10.1^a, tvám agne manīṣṇaḥ.

8.44.19^c: 1.5.8^c, tvám vardhantu no gīraḥ.

8.44.25^b: 8.6.4^c, samudráyeva síndhavaḥ.

8.44.27^c, stómāir iṣemāgnāye: 8.43.11^c, stómāir vidhemāgnāye.

8.44.28^a: 2.5.8^c, ayám agne tvé ápi.

8.44.28^c: 1.10.9^c, tásmai pavaka mṛṣaya.

8.45.1^b, str̥nānti barhīr anuṣāk : 1.13.5^a, str̥nṛtā barhīr anuṣāk ; 3.41.2^b, tistiré barhīr anuṣāk.

8.45.1^c–3^c, yéṣām indro yúvā sákha.

8.45.4^{bc} (Triçoka Kāṇva ; to Indra)
 á bundám vṛtrahá dade jātáḥ pṛchad ví mātáram,
 ká ugráh ké ha çṛṇvire.

8.77.1^{bc} (Kurusutí Kāṇva ; to Indra)
 jajñānó nú çatákratur ví pṛchad íti mātáram,
 ká ugráh ké ha çṛṇvire.

Two snatches from a legend of the heroic deeds of young Indra. Continued in 8.45.5^a with práti tvā çavaśí vadad : in 8.77.2^c with ád ím çavasy ábravid. See Aufrecht in the Preface to his second edition of the Rig-Veda, p. xxiv. ; Bergaigne, iii. 105 ; Pischel, Ved. Stud. i. 310 ff. (Cf. also *ibid.* ii. 246.)

8.45.7^c, rathítamo rathínām : 1.11.1^c, rathítamam rathínām.

8.45.10^b (Triçoka Kāṇva ; to Indra)
 vṛjyāma te pári dviṣó 'rañ te çakra dāvāne,
 gaméméd indra gómataḥ.

8.92.26^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa ; to Indra)
 árañ hí śmā sutéṣu naḥ sómeṣv indra bhūṣasi,
 árañ te çakra dāvāne.

Translate 8.45.10, 'Let us escape thy hostilities ; ready, O Çakra, for the gift of thee, that hast cattle (to give), would we come !' As regards 8.92.26 Ludwig, 623, renders, 'bereit stellst du, Indra, dich ein zu unsern gekelterten soma, zur hand, O Çakra, dass du gebest.' This translation makes Indra the subject of both distichs ; unlikely, because the páda árañ te çakra dāvāne in 8.45.10 expresses the rather more natural idea that the sacrificers are ready for Indra's cattle-abounding gifts. Grassmann's rendering, i. 507, labours under the same difficulty : 'Denn passend, Indra, mühet du dich für uns bei dem gebrauten Trank, o Indra, deiner Gab' gemäss.' We must translate : 'Ready, forsooth, O Indra, thou dost attend our pressed soma drinks ; ready (come we) for thy gifts.' Cf. 8.46.9. The third páda is elliptical : supply the verb gáchamaḥ, or the like, and observe 8.92.27^c, árañ gamāma te vayám. The elliptical construction of the repeated páda in 8.92.26^c is certainly secondary and after-born, as compared with its expressed construction in 8.45.10^b.

[8.45.11^a, çánaiç cid yánto adrivaḥ : 8.61.4^d, makṣú cid, &c.]

8.45.13^a : 3.42.6^a, vidmá hí tvā dhanam̐jayám.

8.45.15^c, tásya no véda á bhara : 1.81.9^c, téçām no véda á bhara.

[8.45.21^a, stotrám índrāya gāyata : 8.89.1^a, bṛhád índrāya gāyata.]

[8.45.21^b, purunṛm̐yāya sátvane : 6.45.22^b, puruhutáya sátvane.]

8.45.29^c: 1.5.2^c, indram sóme sácā suté.

8.45.33^c: 8.6.25^c, yád indra mṛṣáyāsi naḥ ; also refrain in 8.93.28^c–30^c.

8.45.40^c–42^c, vāsu spārhām tād á bhara.

8.46.3^{b+c} (Vaça Açvya ; to Indra)

á yāsya te mahimānam çátamūte çátakrato,
gīrbhīr gr̥ṇānti kārāvah.

8.99.8^b (Nṛmedha Āṅgīrasa ; to Indra)

iṣkartāram āniṣkṛtām sáhaskṛtām çátámūtiṁ çátakratum,
samānam indram ávase havāmahe vāsavānam vasūjvām.

8.54(Vál. 6).1^b (Mātariçvan Kāṇva ; to Indra)

etát ta indra vīryām gīrbhīr gr̥ṇānti kārāvah,
té stobhanta ūrjam évan ghṛtaççūtam paurāso nakṣan dhṛtibhīh.

The accent of gr̥ṇānti in 8.54.1^b seems to imitate 8.46.3^c, secondarily and improperly.—
Further instances of the cadence, gr̥ṇānti kārāvah under 6.45.33.

8.46.6^c: 6.54.8^c ; 8.26.22^b ; 53(Vál. 5).1^d, íçānam rāyā imahe.

8.46.8^{a+b} (Vaça Açvya ; to Indra)

yás te mádo váreṇyo yá indra vṛtrahántamah,
yá adadīh svār nfbhir yáh pñtanāsu duṣṭárah.

9.61.19^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)

yás te mádo váreṇyas tēnā pavasvāndhaś,

í devāvīr aghaçānsahá.

☞ 9.24.7^c

8.92.17^b (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa ; to Indra)

yás te citráçravastamo yá indra vṛtrahántamah,

yá ojedátamo mádah.

Translate 8.46.8, 'That beloved intoxicating drink of thine, which, O Indra, is the surest slayer of Vṛtra, which (aided) by heroes obtains the heavenly light (svār), and which is difficult to overcome in battle —'. For the third páda see 8.15.12^c, asmákebhīr nfbhir átrā svār jaya ; cf. also 3.31.15, 19. But the stanza has no conclusion, even though it is connected by concatenation with 8.46.9 (yó duṣṭáro viçvavāra çraváyyah), addressed to Indra. If, moreover, we find again its first páda, in 9.61.19 ; its second páda in 8.92.17, both in unquestionable connexions, it seems likely that 8.46.8 is a later product, mostly patched together from existing motifs.—Cf. the pádas, vṛṣā mádo váreṇyah, 1.175.2^b, and (for 8.46.8^a), sá çúro ástá pñtanāsu duṣṭárah, 4.36.6^c.

8.46.9^d (Vaça Açvya ; to Indra)

yó duṣṭáro viçvavāra çraváyyo vájeçv ásti tarutá,
sá naḥ çaviṣṭha sávaná vaso gahi gaméma gómati vrajé.

8.51(Vál. 3).5^d (Çruṣṭigu Kāṇva ; to Indra)

yó no dátá vásūnām índram tám hūmahe vayám,

vidmá hy ánya sumatīm návīyasīm gaméma gómati vrajé.

☞ 6.46.3^b

Cf. 1.86.3^a, sá gántá gómati vrajé ; and 7.32.10^a, gámat sá çómati vrajé.

[8.46.13^b, purasthātā maghāvā vṛtrahā bhuvat: 10.23.2^b, indro maghāir maghāvā, &c.]

8.46.20^d: 8.22.2^b, bhujyūm vājeṣu pūrvyam.

8.47.1^a (Trita Āptya ; to Ādityas)

māhi vo mahatām āvo ṽvaruṇa mitra dāçuse,] ☞ 5.71.3^b
yām adityā abhī druho rāksathā nēm aghām naçad ṽanehāso va utāyah suutāyo
va utāyah.] ☞ refrain, 8.47.1^{ef}-18^{ef}

8.67.4^a (Matsya Sāmmada, or others ; to Adityas)

māhi vo mahatām āvo ṽvaruṇa mītrāryaman,] ☞ 5.67.1^c
ṽvāṅsy ā vṛṇmahe.] ☞ 8.26.1^c

See the estimate of 8.67.4 under 8.26.21^c.

8.47.1^b, vāruṇa mitra dāçuse: 5.71.3^b, vāruṇa mitra dāçuṣah.

8.47.1^{ef}-18^{ef}, anehāso va utāyah suutāyo va utāyah.

Cf. 5.65.5^g, anehāsas tvūtayah.

8.47.5^c: 1.4.6^c, syāméd indrasya çārmani.

8.47.9^b: 6.75.12^d, 17^d, āditih çārma yachatu.

8.47.9^c (Trita Āptya ; to Ādityas)

āditir na uruṣyatv ṽāditih çārma yachatu,] ☞ 6.75.12^d
mātā mītrāsya revāto ṽryamṇo vāruṇasya cānehāso va utāyah suutāyo va
utāyah.] ☞ d: 1.136.2^e; ef: refrain, 8.47.1^{ef}-18^{ef}

10.36.3^b (Luça Dhānaka ; to Viçve Devāḥ)

viçvasmān no āditih pāv ānhaso mātā mītrāsya vāruṇasya revātaḥ,
svārvaj jyōtir avṛkām naçImahi ṽtād devānām āvo adyā vṛṇmahe.]

☞ refrain, 10.36.2^d-12^d

8.47.9^d: 1.136.2^e, aryamṇo vāruṇasya ca.

8.47.15^c, 17^c, tritē (17^c, evā) duṣvāpnyam sārvaṃ.

8.47.18^{ab} (Trita Aptya ; to Ādityas and Uṣas)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
uṣo yāsmād duṣvāpnyād ābhāiṣmāpa tād uchatv ṽanehāso va utāyah suutāyo va
utāyah.] ☞ refrain, 8.47.1^{ef}-18^{ef}

10.164.5^{ab} (Pracetā Āṅgīrasa ; Duṣvāpnagham)

ājāiṣmādyāsanāma cābhūmānāgasō vayām,
jāgratsvapnāḥ saṃkalpāḥ pāpō yām dvismās tām sā ṛchatu yō no dvēṣṭi
tām ṛchatu.

The repeated distich fits best, we may suppose, in 8.47.18^{ab}. On the metre of 10.164.5^c see Oldenberg, Prol. p. 39.

8.48.2^o (Pragātha Kāṇva ; to Soma)

antāç ca prāga āditir bhavāsy avayātā hāraso dāivyasya,
indav indrasya sakhyām juṣāpāḥ çrāuṣṭiva dhūram ānu rāyā ṛdhyāḥ.

9.97.11^o (Manyu Vasiṣṭha ; to Pavamāna Soma)

ādha dhārāyā mādhvā pṛcānās tīro rōma pavate ādridugdhaḥ,
indur indrasya sakhyām juṣāpō devō devāsya matsarō mādāya.

[8.48.4^d: see under 8.18.22^o.]

[8.48.6^b, prā caksaya kṛṇuhī vāsyo naḥ : 4.2.20^o, ūc chocasva kṛṇuhī, &c.]

8.48.8^a (Pragātha Kāṇva ; to Soma)

sōma rājan mṛṣṭyā naḥ svastī tāva amasi vratyās tāsyā viddhi,
ālarti dākṣa utā manyūr indo mā no aryō anukāmām pārā dah.

10.59.6^d (Bandhu Gāupāyana, &c. ; to Asuntī)

āsunte pūnar asmāsu cākṣuḥ pūnaḥ prāṇām ihā no dhehi bhōgam,
jyōk paçyema sūryam uccārantam, ānumate mṛṣṭyā naḥ svastī.

☞ 4.24.5^b

8.48.9^o (Pragātha Kāṇva ; to Soma)

tvām hī nas tanvāḥ soma gopā gātre-gātre nīsasātthā nrcākṣāḥ,
yāt te vayām pramināma vratāni sā no mṛṣa suṣakhā deva vāsyaḥ.

10.2.4^a (Trita Aptya ; to Agni)

yād vo vayām pramināma vratāni vidūṣām devā āviduṣṭarāṣāḥ,
agnīṣ ṭād viçvam ā pṛṇāti vidvān yēbbhir devān ṛtūbhiḥ kalpāyāti.

Cf. 1.25.1.

8.48.11^d: 1.113.16^d, āganma yātra pratirānta āyuh.

[8.48.12^b, āmartyo mārtyān āvivēça : 4.58.3^d, mahō devō mārtyān ā viveça.]

8.48.13^d: 4.50.6^d ; 5.55.10^d ; 8.40.12^d ; 10.121.10^d, vayām syāma pātayo rayīṇām.

8.48.14^o, vāyām sōmasya viçvāha priyāsāḥ : 2.12.15^o, vayām ta indra viçvāha priyāsāḥ.

8.48.14^d: 1.117.25^d ; 2.12.15^d, suvīraso vidātham ā vadema.

8.49(V&L.1).1^b (Praskaṇva Kāṇva ; to Indra)

abhī prā vaḥ surādhasam indram arca yāthā vide,
yō jaritḥbhyo maghāvā purūvāsuh sahāsreṇeva çīksati.

8.69.4^b (Priyamedha Āṅgīrasa ; to Indra)

abhī prā gōpatim giréndram arca yāthā vide,
sūnūm satyāsya sātpatim.

See Grassmann's inconsistent renderings, i. 485 ; ii. 435, occasioned by vaḥ in 8.49.1^a : arca is second singular imperative in both stanzas. Ludwig, 612, 665, consistent but wrong.

8.49(V&L.1).5^a : 8.5.7^a, ā na stōmam ūpa dravāt.

8.49(Vāl.1).5^c (Praskaṇva Kāṇva : to Indra)

á na stómam úpa dravád, dhīyānó áḡvo ná sóṭṛbhīh,
yám te svadhāvan svadáyanti dhenáva indra káṇveṣu rátāyah.

☞ 8.5.7^a

8.50(Vāl.2).5^c (Puṣṭigu Kāṇva ; to Indra)

á naḥ sóme svadhvará iyānó átyo ná toçate,
yám te svadhāvan svádanti gūrtáyah pāurē chandayase hávam.

The repeated páda in the second Vākhilya hymn is inferior in sense and metre to that of the first. See under 8.5.7^a.

8.49(Vāl.1).6^c (Praskaṇva Kāṇva ; to Indra)

ugráṁ ná virám námasópa sedima víbhūtim áksitāvasum,
udrīva vajrinn avató ná siñcaté kṣārantīndra dhítāyah.

8.50(Vāl.2).6^c (Puṣṭigu Kāṇva ; to Indra)

prá virám ugrám vivicim dhanaspṛtam víbhūtim rádhaso maháh,
udrīva vajrinn avató vasutvaná sádā pipetha dáçuṣe.

8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád vā pṛthivyám ádhi . . . ugrá
ugrēbhir á gahi : 8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā
pṛthivyám diví . . . ṛṣvāṅṛṣvébhir á gahi ; 8.3.17^d, ugrá ṛṣvébhir á gahi.

8.49(Vāl.1).9^c (Praskaṇva Kāṇva ; to Indra)

etāvatas ta imaha indra sumnāsya gómataḥ,
yáthā právo maghavan médhyātithim yáthā nípatithim dháne.

8.50(Vāl.2).9^c (Puṣṭigu Kāṇva ; to Indra)

etāvatas te vaso ṛvidyāma çūra návyasaḥ,
yáthā práva étaçam kṛtvye dháne yáthā váçam dáçavraje.

☞ 8.24.8^b

For the relation of these two stanzas see under 8.24.8^b.

8.49(Vāl.1).10^{ac} (Praskaṇva Kāṇva ; to Indra)

yáthā káṇve maghavan trasyádasyavi yáthā pakthé dáçavraje,
yáthā góçarye ásanor ṛjiçvaníndra gómád dhíraṇyavat.

8.50(Vāl.2).10^{ac} (Puṣṭigu Kāṇva ; to Indra)

yáthā káṇve maghavan médhe adhvaré dirghánthe dāmūnasi,
yáthā góçarye ásiṣāso adrivo máyi gotráṁ hariçṛiyam.

8.50(Vāl.2).5^c, yám te svadhāvan svádanti gūrtáyah : 8.49(Vāl.1).5^c, yám te
svadhāvan svadáyanti gūrtáyah.

8.50(Vāl.2).6^c, udrīva vajrinn avató vasutvaná : 8.49(Vāl.1).6^c, udrīva vajrinn
avató na siñcaté.

8.50(Vāl.2).7^{abd}, yád dha nūnám parāvátī yád vā pṛthivyám diví, . . . ṛṣvā
ṛṣvébhir á gahi : 8.49(Vāl.1).7^{abd}, yád dha nūnám yád vā yajñé yád
vā pṛthivyám ádhi . . . úgra ugrēbhir á gahi ; 8.3.17^d, ugrá ṛṣvébhir
á gahi.

8.50.9—] *Part 1: Repeated Passages belonging to Book VIII* [382

8.50(Vāl.2).9^b: 8.24.8^b, vidyāma çūra nāvyaṣaḥ.

8.50(Vāl.2).9^c, yáthā práva étaçam̐ kṛtvye dhāne: 8.49(Vāl.1).9^c, yáthā právo maghavan médhyātithim.

8.50(Vāl.2).10^{ac}, yáthā káṇve maghavan médhe adhvaré . . . yáthā góçarye ásisāso adrivah: 8.49(Vāl.1).10^{ac}, yáthā káṇve maghavan trasádasyavi . . . yáthā góçarye asanor rjícvani.

8.51(Vāl.3).1^{ab} (Çruṣṭigu Kāṇva ; to Indra)
yáthā mánāu sámvaranāu sómam indrápibaḥ sutám,
nípātithāu maghavan médhyātithāu púṣṭigāu çruṣṭigāu sácā.

8.52(Vāl.4).1^{ab} (Āyu Kāṇva ; to Indra)
yáthā mánāu vívasvati sómam̐ çakrápibaḥ sutám,
yáthā tré chānda indra jújoṣasy āyāu mādayase sácā. ☞ cf. 8.4.2^b

8.51(Vāl.3).5^b: 6.46.3^b, indram̐ tám̐ hūmahe vayám.

8.51(Vāl.3).5^d: 8.46.9^d, gaméma gómati vrajé.

For remoter parallels see under 8.46.9^d.

8.51(Vāl.3).6^{ab+od} (Çruṣṭigu Kāṇva ; to Indra)
yásmāi tvám̐ vaso dánāya çikṣasi sá rāyás póṣam̐ açnute,
tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe.

8.52(Vāl.4).6^{ab} (Āyu Kāṇva ; to Indra)
yásmāi tvám̐ vaso dánāya mánhase sá rāyás póṣam̐ invati,
vasuṭyávo vásupatiḥ çatakrátum̐ stómāir̐ indram̐ havāmahe. ☞ 8.52(Vāl.4).6^{od}

8.61.14^{od} (Bharga Prāgātha ; o Indra)
tvám̐ hi rádhaspate rádhaso maháḥ kṣáyasyāsi vidhatáḥ,
tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe.

For further instances of the páda, sutāvanto havāmahe, see next item.—Note that 8.52(Vāl.4).6^{od} = 8.61.10^{od}.—The cadence dánāya mánhase also in 8.61.8^b.

8.51(Vāl.3).6^{od} = 8.61.14^{od}, tám̐ tvā vayám̐ maghavann̐ indra girvanāḥ sutāvanto havāmahe ; 8.17.3^o ; 93.30^b, sutāvanto havāmahe.

8.52(Vāl.4).1^{ab}, yáthā mánāu vívasvati sómam̐ çakrápibaḥ sutám: 8.51(Vāl.3).1^{ab}, yáthā mánāu sámvaranāu sómam̐ indrápibaḥ sutám.

[8.52(Vāl.4).1^d, āyāu mādayase sácā : 8.4.2^b, indra mādayase sácā.]

[8.52(Vāl.4).3^c, yásmāi víṣṇus trīṇi padā vicakramé : 1.22.18^a ; 8.12.27^b, trīṇi padā ví cakrame (1.22.18^a, vicakramé).]

8.52(Vāl.4).4^{cd}, tám tvā vayām sudūghām iva godūho juhūmāsi ṣvavasyāvah :
1.4.1^{bc}, sudūghām iva gōduhe, juhūmāsi dyāvi-dyavi.

Cf. under 6.45.10^c.

8.52(Vāl.4).5^b (Āyu Kāṇva ; to Indra)

yó no datá sá nah pitá mahān ugrá iṣānakft,
áyāmann ugró maghāvā purūvāsūr gór āṣvasya prá datu nah.

8.65.5^b (Pragātha Kāṇva ; to Indra)

indra gr̥ṇīṣá u stuṣé mahān ugrá iṣānakft,
éhi nah sutām piba.

For 8.65.5^a cf. 2.20.4^a, tám u stuṣa indram tám gr̥ṇīṣe.

8.52(Vāl.4).6^{ab}, yāsmāi tvām vaso danāya mánhase sá rāyās pōsam invati :
8.51(Vāl.3).6^{ab}, yāsmāi tvām vaso danāya ṣkṣasi sá rāyās pōsam
aṣnute.

8.52(Vāl.4).6^{cd} (Ayu Kāṇva ; to Indra)

„yāsmāi tvām vaso danāya mánhase sá rāyās pōsam invati,“ 8.51(Vāl.3).6^{ab}
vasūyāvo vāsupatiṁ ṣatákratuṁ stómāir indram havāmahe.

8.61.10^{cd} (Bharga Pragātha ; to Indra)

ugrābhūr mrakṣakftvā purāmdaró yádi me ṣṇāvād dhāvam,
vasūyāvo vāsupatiṁ ṣatákratuṁ stómāir indram havāmahe.

Note that 8.61.14^{cd} = 8.51(Vāl.3).6^{cd}.

8.52(Vāl.4).10^b : 8.7.22^b, sām kṣṇī sām u sūryam.

8.53(Vāl.5).1^d : 6.54.8^c ; 8.26.22^b ; 46.6^a, iṣanam rāyá Imāhe.

8.53(Vāl.5).2^b, vāvṛdhānó divé-dive : 8.12.28^b, vāvṛdhāte divé-dive.

8.53(Vāl.5).2^d : 8.11.9^b, vājayānto havāmahe.

[8.53(Vāl.5).3^{cd}, yé parāvāti sunviré jāneṣv á yé arvāvátīndavaḥ : 8.93.6^{ab} ;
9.65.22^{ab}, yé sómāsaḥ parāvāti yé arvāvāti sunviré.]

8.53(Vāl.5).4^d : 8.4.12, yātrā sómasya tṛmpāsi.

8.53(Vāl.5).6^d, krātuṁ punatá aṇuṣák : 8.12.11^b, krātuṁ punita aṇuṣák.

8.53(Vāl.5).7^a : 5.35.1^a, yās te sādhiṣṭhó 'vase.

8.54(Vāl.6).5^c, téna no bodhi sadhamádyo vṛdhé : 8.3.1^c, apír no bodhi sadha-
ádyo vṛdhé.

8.54(Vāl.6).1^b : 8.46.3^c, gr̥bhír gr̥ṇānti karávaḥ.

8.54(Vāl.6).6^d : 4.8.6^b, sasavānsō ví ṣṇvire.

8.54.7—] *Part 1: Repeated Passages belonging to Book VIII* [384

8.54(Väl. 8).7^d: 9.61.15^b, dhukṣāsva pipyúṣtm iṣam ; 8.7.3^c, dhukṣánta pipyúṣtm iṣam ; 8.13.25^c, dhukṣāsva pipyúṣtm iṣam ávā ca nah.

[8.54(Väl. 8).8^a, vayám ta indra stómebhir vidhema : 5.4.7^a, vayám te agna uktháir vidhema.]

8.55(Väl. 7).1^c (Kṛṣa Kāṇva ; Praskanvasya dānastutiḥ)
bhūríd indrasya víryám vy ákhyam abhy áyati,
rádhas te dasyava vṛka.

8.56(Väl. 8).1^a (Pṛṣadhra Kāṇva ; Praskanvasya dānastutiḥ)
práti te dasyave vṛka rádho adarṣy áhrayam,
[dyáur ná prathiná čávaḥ.]

☞ 1.8.5^c

For the appraisal of 8.56.1 see under 1.8.5^c.—For 8.55.1^a cf. 1.80.8^a, mahát ta indra víryám.

8.56(Väl. 8).1^c: 1.8.5^c, dyáur ná prathiná čávaḥ.

[8.56(Väl. 8).5^c, agniḥ čukréṇa čocīṣā : ágne čukréṇa, &c. ; see under 1.12.12.]

[8.57(Väl. 9).2^a, yuvám devás tráya ekādaçāsaḥ : 9.92.4^b, víçve devás, &c.]

8.57(Väl. 9).4^a, ayám vām bhāgó nihito yajatrā : 1.183.4^c, ayám vām bhāgó nihita iyám gíḥ.

8.59(Väl. 11).1^d (Suparṇa Kāṇva ; to Indra and Varuṇa)
imáni vām bhāgadhéyāni sisrata indrávaruṇā prá mahé sutéṣu vām,
yajñé-yajñe ha sávanā bhuranyátho yát sunvaté yájamānāya čikṣathaḥ.

10.27.1^b (Vasukra Āindra ; to Indra)
ásat sú me jaritaḥ sábhivegó yát sunvaté yájamānāya čikṣam,
ánāçirdām ahám asmi prahantá satyadhvṛtaḥ vṛjināyāntam ábhúm.

We may perhaps accept it as a general principle, that in hymns in which a god speaks for himself, repeated pádas, which are otherwise attributed by the poets to a god in the second or third persons, are secondary and epigonal. Cf. under 4.17.3^a.

[8.59(Väl. 11).2^b, indrávaruṇā mahimānam áçata : 1.85.2^a, tá ukṣitāso mahimānam áçata.]

[8.59(Väl. 11).3^c, tábhír dāçvánsam avataḥ čubhas patí : 1.47.5^c, tábhíḥ çv asmán avataḥ, &c.]

8.59(Väl. 11).7^b (Suparṇa Kāṇva ; to Indra and Varuṇa)
indrāvaruṇā sāumanasám ádrptaḥ ráyás pósaḥ yájamāneṣu dhattam,
prajám puṣtím bhūtím asmásu dhattam dirghāyutváya prá tirataḥ na áyuh.

10.17.9^d (Devagravas Yāmāyana ; to Sarasvatī)

sārasvatīm yām pitāro hāvante dakṣiṇā yajñām abhinakṣāmanāḥ,
sahasrārgḥām ilō ātra bhagām rāyās pōṣaṁ yājamāneṣu dhehi.

10.122.8^c (Citramahas Vasiṣṭha ; to Agni)

nī tvā vasiṣṭhā ahvanta vājīnaṁ grṇānto agne vidātheṣu vedhāsaḥ,
rāyās pōṣaṁ yājamāneṣu dhārāya 1yuyām pāta svastibhiḥ sādā naḥ.]

☞ refrain, 7.1.20^d ff.

8.60.1^b: 5.20.3^a; 26.4^c; 10.21.1^b, hótāraṁ tvā vṛṇīmahe.

8.60.2^d: 8.23.22^b; 39.8^e; 102.10^c, agnīm yajñeṣu pūrvyām.

8.60.3^c, mandrō yajīṣṭho adhvarēṣv īdyah : 4.7.1^b, hótā yajīṣṭho adhvarēṣv īdyah.

8.60.3^d: 1.127.2^c, viprebhiḥ ṣakra mānmabhiḥ.

8.60.4^d (Bhargha Prāgātha ; to Agni)

ādrogam ā vahoçatō yaviṣṭhya devān ājasra vitāye,
abhī prāyānsi sūdhitā vaso gahi māndaśva dhītībhir hitāḥ.

10.140.3^b (Agni Pāvaka ; to Agni)

ūrjo napaj jātavedaḥ suçastībhir māndaśva dhītībhir hitāḥ,
tvē īṣaḥ sām dadhur bhūrivarpaṣaḥ citrōtayo vāmājātāḥ.

8.60.8^a, mā no mātāya ripāve rakṣasvine ; 8.22.14^c, mā no mātāya ripāve
vājīnivasu.

[8.60.10^a, pāhī viçvasmād rakṣāso ārvṇaḥ : see under 1.36.15.]

8.60.12^a, yēna vānsāma pñtanāsu çārdhataḥ : 6.19.8^c, yēna vānsāma pñtanāsu
çātrūn.

8.60.14^d: 8.23.27^a, vānsvā no vāryā purū.

8.60.17^d: 1.127.2^e; 8.23.7^b, hótāraṁ carṣaṇīnām.

8.60.18^{cd}, iṣanyāyā naḥ pururūpam ā bhara vājam nēdiṣṭham utāye : 8.1.4^{cd},
ūpa kramasva pururūpam ā bhara vājam nēdiṣṭham utāye.

8.60.19^b (Bhargha Prāgātha ; to Agni)

agne jāritar viçpātis tepānō deva rakṣāsaḥ,
āproṣivān grhāpatir mahān asi divās pāyūr duronayūḥ.

8.102.16^b (Prayoga Bhārgava, or others ; to Agni)

agne ghṛtāsya dhītībhis tepānō deva çociṣā,
[ā devān vakṣi yāksi ca.]

☞ 5.26.1^c

Note that 8.60.2^d = 8.102.10^c.

[8.61.4^d, maksú cid yáno adriṅṅ: 8.45.11^a, śānaiṣ cid, &c.]

8.61.5^b: 10.134.3^d, indra viṣvābhir utībhiḥ; 8.12.5^c, indra viṣvābhir utībhir
vavāksitha; 8.32.12^c, indro viṣvābhir utībhiḥ.

8.61.6^b (Bharga Prāgātha; to Indra)

pāuró ṣṣvasya purukṣṣd gāvām asy útso deva hiranyāyaḥ,
nākīr hí dānam parimārdhiṣat tvé yād-yad yāmi tād á bhara.

9.107.4^d (Sapta Rṣayaḥ; to Pavamāna Soma)

punānāḥ soma dhārayāpó vāsāno arṣasi,

á ratnadhā yōnim ṛtāsya sīdasy útso deva hiranyāyaḥ.

Translate 8.61.6, 'A Pāura ('Giver unto satiety') of horses, an abundant producer of cows art thou, a golden spring, O god. For none shall fall short of gifts with thee; whatever I ask that bring on!' The word pāurá is really the proper name of a liberal protégé of the gods (cf. 8.64.10), used here punningly in relation to purukṣṣ, in the sense of 'giving one's fill'; cf. Bergaigne, ii. 473; and see under 2.13.9. Now the expression útso deva hiranyāyaḥ would seem most accurate, and perfectly original in this connexion: what better epithet could be given to an exceedingly liberal god than 'golden spring', that is 'spring of gold'? And yet the repetition of this páda in 9.107.4 bids us pause: 'Purifying thyself in thy flow, O Soma, clothed in water, thou flowest. Wealth-giving thou sittest on the seat of ṛtá, a golden spring, O god.' Notwithstanding the vagueness of the expression, and the persistent syncretism of the ideas concerning themselves with Indu-Indra, the expression útso deva hiranyāyaḥ must have originated with Soma rather than Indra (cf. 8.89.6; 97.44; 110.5), and been borrowed for Indra in the conviction that anything that fits Soma fits also the insatiable drinker of soma (indra sompātama). Cf. Hillebrandt, *Ved. Myth.* i. 322 ff.—For 9.107.4^b cf. 9.107.26^a.

8.61.10^{cd}: 8.52(Val.4).6^{cd}, vasūyávo vāsupatiḥ śatákratuḥ stómāir indraḥ
havāmahe.

8.61.13^d (Bharga Prāgātha; to Indra)

yáta indra bhāyāmahe táto no ábhayaḥ kṛdhi,
māghavaḥ chagdhí táva tán na utībhir ví dviṣo ví mṛdho jahi.

10.152.3^a (Ṣāsa Bhāradvāja; to Indra)

ví rákṣo ví mṛdho jahi ví vṛtrāsya hánū ruja,

ví manyúm indra vṛtrahann amitrasyābhidāsataḥ.

Cf. 10.152.4, and 6.53.4; 9.85.2.

8.61.14^{cd}: 8.51(Val.3).6^{cd}, táṁ tvā vayāḥ maghavann indra girvanāḥ sutāvanto
havāmahe: 8.17.3^c; 8.93.30^b, sutāvanto havāmahe.

8.62.1^{e-6^e}, 7^{d-9^d}, 10^{e-12^e}, bhadrá indrasya rātāyah.

[8.62.4^b, indra brāhmāni vārdhana: 5.73.10^a, imá brāhmāni vārdhana.]

[8.63.2^c, ukthá brāhma ca śānsya: 1.8.10^b, stóma ukthāḥ ca śānsya.]

[8.63.3^c, stuṣé tād asya páuṅsyam: 1.80.10^c, mahát tād, &c.]

[8.63.6^b, kṛtāni kártvāni ca: 1.25.11^c, kṛtāni yá ca kártvā.]

8.63.9^b, urú kramiṣṭa jivāse: 1.155.4^d, urú kramiṣṭorugāyāya jivāse.

8.64.1^b: 1.10.7^d, kṛṇuṣvā rādho adrivah.

[8.64.4^c, óbhé pṛṇāsi ródasi: 10.140.2^d, pṛṇáksi ródasi ubhé.]

Note the blend reading in TS. 4.2.7.3^d, ubhe pṛṇakṣi rodasi.

[8.64.6^c, asmákam kāmam á pṛṇa: 1.16.9^a, sémám naḥ kāmam á pṛṇa.]

8.64.7^c, brahmá kás tám saparyati: 8.7.20^c, brahmá kó vaḥ saparyati.

8.64.10^c: 8.4.12^d, tásyéhi prá dravā pība.

8.64.12^c, éhim indra drávā pība: 8.17.11^c, éhim asyá drávā pība.

8.65.1^{ab}: 8.4.1^{ab}, yád indra práḡ ápāg údañ nyāg vā huyāse nṛbhīḥ.

8.65.2^b (Pragātha Kāṇva; to Indra)

yád vā prasrávane divó mādáyāse svāṛṇare,

yád vā samudré ándhasah.

8.103.14^d (Sobhari Kāṇva; to Agni and Maruts)

agne yāhi marútsakhā rudrébhīḥ sómapítaye,

sóbharyā úpa sustútīm mādáyasva svāṛṇare.

Cf. 8.6.39^a, mándasvā sú svāṛṇare. For the moods of the verb see the author, Amer. Journ. of Philol. xxxiii. 4, note 2.

[8.65.3^c, indra sómasya pítāye: indrañ sómasya, &c.; see under 1.16.3.]

8.65.5^b: 8.52(Vál. 4).5^b, mahán ugrá iṣānakṛt.

8.65.6^b: 5.20.3^d; 7.94.6^b, práyasvanto havāmahe.

8.65.6^c: 1.13.7^c; 10.188.1^c, idám no barhír āsāde.

8.65.7 = 4.32.13.

8.65.7^c = 4.32.13^c; 8.43.23^a, tám tvā vayám havāmahe.

8.65.8^{ab}, idám te somyám mádhv ádhuksann ádribhir nárah: 8.38.3^{ab}, idám vām madiráñ mádhv ádhuksann ádribhir nárah.

8.65.9^c: 1.9.8^a; 44.2^d, asmé dhehi grávo bṛhát.

8.65.12^c (Pragātha Kāṇva; to Indra)

nápato durgáhasya me sahásreṇa surádhasah,

grávo devéṣv akrata.

10.62.7^d (Nabhānediṣṭha Mánava; to Viṣve Devāḥ)

indreṇa yujá niḥ srjanta vāgháto [vrajám gómantam aṣvínam,]

10.25.5^d

sahásrañ me dádato aṣṭakarṇyāḥ grávo devéṣv akrata.

8.66.6—] *Part 1: Repeated Passages belonging to Book VIII* [388

8.66.8^b: 8.33.15^d, mādāya dyukṣa somapāh.

[8.66.8^c, sémām na stómam jujuṣāpā á gahi: 1.16.5^a, sémām na stómam á gahi.]

8.66.12^c, tirāç cid aryāh sávanā vaso gahi: 4.29.1^c, tirāç cid aryāh sávanā purúñi.

[8.66.13^{cd}, nahí tvád anyāh puruhūta káç caná mághavann ásti mardítā; 1.84.19^c,
ná tvád anyó maghavann asti mardítā.]

8.67.1^c, 10^c, sumṛīkán (10^c, sumṛīkām) abhiṣṭaye.

8.67.4^{ab}, máhi vo mahatām ávo várūna mītráryaman: 8.47.1^{ab}, máhi vo mahatām
ávo várūna mitra dāçuse.

8.67.4^b: 5.67.1^c; 10.126.2^b, várūna mītráryaman.

8.67.4^c: 8.26.21^c, ávāñsy á vṛñmahe.

8.67.6^c: 8.20.26^b, tónā no ádhi vocata.

8.67.18^b: 8.18.12^b, ádityā yán múmocati.

8.68.1^d: indra çaviṣṭha sátpate: 8.13.12^a, indra çaviṣṭha satpate.

8.68.5^c: 8.1.3^b; 15.12^b, nánā hávanta útāye.

8.68.7^b, índram codāmi pítāye: 3.42.8^b, sómam codāmi pítāye.

8.68.9^c (Priyamedha Āṅgīrasa; to Indra)
tvótāsas tvá yujápsú sūrye mahád dhānam,
jáyema pṛtsú vajrivaḥ.

8.92.11^c (Çrutakakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)
áyāma dhívalo dhíyó 'rvadbhīḥ çakra godare,
jáyema pṛtsú vajrivaḥ.

[8.69.1^a, prá-pṛa vas triṣṭúbham iṣam: 8.7.1^a, prá yád vas, &c.]

8.69.3^b: 1.84.11^b, sómam çṛñanti pṛçnayāḥ.

8.69.3^d: 1.105.5^b, triṣv á rocané divāh.

8.69.4^b: 8.49(Val. 1).1^b, índram arca yáthā vidé.

8.69.6^b: 8.7.10^b, duduhré vajrīṇe mādhu.

8.69.7^b, gṛhám indraç ca gánvahi: 1.135.7^c; 4.49.3^b, gṛhám indraç ca gachatam.

8.69.9^d: 1.80.9^d, índrāya bráhmódyatam.

8.69.10^d: 9.1.9^c; 4.4^b, sómam índrāya pátave; 9.24.3^b, sóméndrāya pátave.
Added in proof.

8.69.11^{b+} (Priyamedha Āṅgirasa ; to Indra)

āpād indro āpād agnīr vīçve devā amatsata,
vāruṣa id ihā kṣayat tām āpo abhy ānuṣata vatsām saṁçīçvarīr iva.

9.14.3^b (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)

īd asya çuṣmīno rāse vīçve devā amatsata,
yādi gōbhīr vasāyāte.

9.61.14^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)

tām id vardhantu no gīro vatsām saṁçīçvarīr iva,
yā indrasya hr̥damśāniḥ.

Stanza 8.69.11 has the earmarks of inferiority ; it differs from its connexion in the hymn as regards sense and metre ; cf. Grassmann, i. 564 ; Bergaigne, iii. 130. The two repeated pādas are pretty certainly borrowed from the sphere of Soma Pavamāna ; cf. 9.13.7 ; 86.2 ; 100.1, 7 ; 104.2.

8.69.14^b : 8.16.11^c, indro vīçvā āti dvīsaḥ.

[8.69.15^a, arbhakó ná kumārakāḥ : 8.30.1^b, (arbhakó) dévaso ná kumārakāḥ.]

8.69.16^c : 6.51.16^b, svastigām anehāsam.

8.69.17^{ab} : 1.36.7^{ab}, tām ghem itthā namasvīna úpa svarājam āsate.

8.69.18^a : 1.30.9^a, ānu pratnāsyāukasaḥ.

8.70.3^a : 8.31.17^a, nákiṣ tām kármaṇā naçat.

8.71.6^c, prá ṇo naya vásyo ácha : 6.47.7^b, prá no naya pratarām vásyo ácha ;
10.45.9, prá tām naya pratarām, &c.

8.71.8^c, tvám içīse vásunām : 1.170.5^a, tvám içīse vasupate vásunām.

8.71.9^c : 1.30.10^c, sákhe vaso jarit̥bhyaḥ ; 3.51.6^d, sákhe vaso jarit̥bhyo váyo
dhāh.

8.71.10^d, purupraçastām utāye : 8.12.14^c, purupraçastām utāya ṛtāsyā yāt.

[8.71.11^a, agnīm sūnūm sáhaso jātávedasam : 1.127.1^b, vásuṁ sūnūm, &c.]

8.71.11^d : 5.22.1^d, hótā mandrátamo viçí.

[8.71.12^a, agnīm vo devayajyāyā : 5.21.4^a, devām vo devayajyāyā.]

8.71.12^b : 5.28.6^b, agnīm prayaty ādhvaré ; 10.21.6^b, ágne prayaty ādhvaré.

8.71.13^b, içe yó váryāṇām : 1.5.2^b ; 24.3^b, içānaṁ váryāṇām ; 10.9.5^a, içānā
váryāṇām.

8.72.3—] *Part 1: Repeated Passages belonging to Book VIII* [890

[8.72.3^b, rudrām paró manīśáyā : 5.17.2^d, mandrām paró, &c.]

8.72.15^a, úpa srákveṣu bāpsataḥ : 7.55.2^d, úpa srákveṣu bāpsato ní śú svapa.

[8.72.16^a, ádhukṣat pipyúṣtm iṣam : see under 8.7.3.]

8.73.1^b : 1.46.7^c, yuñjātham aṣvinā rátham.

8.73.1^c–18^c, ánti śád bhntu vām ávah.

8.73.5^{ab}, yád adyá kárhi kárhi cic chuṣṭyátam imám hávam : 5.74.10^{ab}, aṣvinā yád dha kárhi cic chuṣṭyátam imám hávam.

8.73.10^b, ṣṛṇutam ma imám hávam : 2.41.13^b = 6.52.7^b, ṣṛṇutá ma imám hávam ; 8.85.2^b, imám me ṣṛṇutam hávam.

8.73.14^{ab}, á no gávyebhir aṣvyāih sahásrāir úpa gachatam : 6.60.14^{ab}, á no gávyebhir aṣvyāir vasavyāir úpa gachatam.

[8.73.18^a, púram ná dhṛṣṇav á ruja : 9.108.6^d, varmíva dhṛṣṇav, &c.]

[8.74.5^a, amṛtam jātávedasam : 6.48.1^c, prá-pra vayám amṛtam jātávedasam.]

8.74.5^b, tirás támāñsi darçatám : 3.27.13^b, tirás támāñsi darçatāh.

8.74.7^c, mándra sújāta súkrato : 1.144.7^b, mándra svádháva ftajāta súkrato.

8.74.12^b : 7.94.5^c, sabádho vājasātaye.

[8.74.14^d, vākṣan váyo ná túgryam : 8.3.23^c, ástam váyo ná túgryam.]

8.75.3^b : 3.24.3^b ; 8.19.25^c, sáhasaḥ sūnav āhuta.

8.75.12^{ab}, má no asmín mahādhané párā varg bhārabhfd yatha : 6.59.7^{cd}, má no asmín mahādhané párā varktañ gáviṣṭiṣu.

8.75.16^c : 3.42.6^c ; 8.98.11^c, ádhā te sumnám imāhe.

8.76.1^b : 1.11.8^a, indram fçanam ójasā.

8.76.2^c : 1.80.6^b ; 8.6.6^b ; 8.9.3^d, vājreṇa çatáparvaṇā.

8.76.5^c (Kurusuti Kāva ; to Indra)
marútvantam rjīṣīnam ójasvantam virapçīnam,
indram gīrbhír havāmahe.

8.88.1^d (Nodhas Gāutama ; to Indra)

tām vo dasmám rjīṣāham vásor mandānám ándhasaḥ,

abhi vatsām ná svásareṣu dhenáva, indram gīrbhír navāmahe. 2.2.2^b

8.76.6^a : 1.23.7^a, marútvantān havāmahe.

8.76.6^c : 1.22.1^o ; 23.2^c ; 4.49.5^o ; 5.71.3^o ; 6.59.10^d ; 8.94.10^c—12^c, asyá sómasya
pitáye.

[8.76.7^b, pibā sómān çatakrato : 3.37.8^c, indra sómān, &c.]

8.76.9^b, sutām sómān dviṣṭisu : 1.86.4^b, sutāḥ sómo dviṣṭisu.

8.76.9^c (Kurusuti Kāṇva ; to Indra)

pibéd indra marútsakhā ṽsutām sómān dviṣṭisu,]
vájraṁ çiqāna ójasā.

☞ 1.86.4^b

10.153.4^c (Devajāmaya Indramātarah ; to Indra)
tvām indra sajoçasam arkām bibharsī bāhvóḥ,
vájraṁ çiqāna ójasā.

8.76.11^a : 8.6.38^a, ánu tvā ródasi ubhé.

8.77.1^{bc}, ví pṛhad íti mātáram, ká ugráh ké ha çṛṇvire : 8.45.4^{bc}, jatāḥ pṛhad
ví mātáram, ká ugráh ké ha çṛṇvire.

[8.77.8^a, téna stotḥbhya á bhara : see under 5.6.1^e.]

8.78.8^b (Kurusuti Kāṇva ; to Indra)

tvé vásūni sámgatā víçvā ca soma sáubhagā,
sudátv áparihvṛta.

9.4.2^b (Hiranyastūpa Āṅgirasa ; to Soma Pavamāna)
ṽsānā jyótiḥ sánā svār, víçvā ca soma sáubhagā,
ṽáthā no vásyasas kṛdhi.]

☞ cf. 9.9.9^c

☞ refrain, 9.4.1^c—10^c

9.55.1^c (Avatsāra Kāçyapa : to Soma Pavamāna)
yávanā-yavanā no ándhasā puṣṭām-puṣṭām pári srava,
sóma víçvā ca sáubhagā.

8.80.2^c : 6.45.17^c, sá tvām na indra mṛḷaya ; cf. also 8.80.1^c.

8.80.3^a, kím aṅgá radhracódanah : 6.44.10^d, kím aṅgá radhracódanān tvāhuḥ.

[8.80.7^c, iyām dhír ṛtvíyavati : 8.12.10^a, iyām ta ṛtvíyavati (sc. dhíḥ).]

8.81.4^a : 8.24.19^a ; 95.7^a, éto nv índraṁ stāvāma.

8.82.2^a : 1.23.1^a, tivráḥ sómasa á gahi.

[8.82.3^c, bhúvat ta indra çám hṛdé : 10.86.15^c, manthás ta indra çám hṛdé.]

8.82.5—] *Part 1: Repeated Passages belonging to Book VIII* [892

8.82.5^a, túbhyāyām ádribhīḥ sutāḥ: 1.135.2^a, túbhyāyām sómah páripñto ádribhīḥ.

8.82.7^a–9^c, píbéd asya tvám iṣiṣe.

8.82.9^b (Kusidin Kāṇva; to Indra)

yām te cyeṇāḥ padābharat tiró rájáñsy áspṛtam,

píbéd asya tvám iṣiṣe.]

☞ refrain, 8.82.7^a–9^c

9.3.8^b (Çunaḥçepa Ājigarti; to Soma Pavamāna)

eṣā dívam vy ásarat tiró rájáñsy áspṛtaḥ,

pávamānaḥ svadhvarāḥ.

8.83.2^b: 1.26.4^b; 4.1.1^b; 4.55.10^b; 5.67.3^b; 8.18.3^b; 28.2^a; 10.126.3^b–7^b,
váruṇo mitró aryamā.

8.83.3^c: 7.66.12^d, yūyām ṛtāsya rathyaḥ.

[8.83.4^b, vāmām váruṇa çáñsyam; 8.18.21^b, nṛvād varuṇa çáñsyam.]

8.83.9^a: 1.15.2^c; 6.51.15^a; 8.7.12^a, yūyām hí ṣṭhá sudānavaḥ.

8.83.9^b: 6.51.15^b, índrajyeṣṭhā abhidyavaḥ.

8.84.1^a, préeṣṭham vo átithim (stuṣe): 1.186.3^a, préeṣṭham vo átithim gṛṇiṣe.

8.84.1^c, agním rátham ná védyam: 8.19.8^b, agní rátho ná védyah.

[8.84.3^c, rákṣa tokám utá tmánā: 1.41.6^b, víçvam tokám utá tmánā.]

8.84.8^b: 5.35.7^b, puroyāvānam ājisu.

8.85.1^a, á me hávam násatyā: 1.183.5^d, á me hávam násatyópa yātam.

8.85.1^b: 5.75.3^b; 8.8.1^b, áçvinā gáchataṁ yuvām.

8.85.1^c–9^c: 1.47.9^d, mádhvaḥ sómasya pítāye.

[8.85.2^b, imám me çṛṇutam hávam: 8.73.10^b, çṛṇutam ma imám hávam; cf.
under 2.41.13.]

8.85.4^a: 7.94.2^a, çṛṇutam jaritúr hávam; 8.13.7^b, çṛṇudhí jaritúr hávam.

8.85.5^a: 8.5.12^c, chardír yantam ádābhyam.

[8.85.6^a: gáchataṁ daçúṣo gṛhám: 8.5.5^c; 22.3^d, gántarā daçúṣo gṛhám.]

8.86.1^c–3^c, tá vām víçvako havate tanúkṛthé.

8.86.1^d–5^d, má no ví yāuṣṭam sakhyá mumócatam.

8.87.2^{ab+c} (Dyumnika Vasiṣṭha, or others; to Aṅvins)
pībataṁ gharmaṁ mādhumantam aṅvinā barhīḥ sīdataṁ narā,
tā mandasānā mānuṣo duroṇā ā nī pātāṁ védasā vāyaḥ.

8.87.4^{ab} (The same)

pībataṁ sōmaṁ mādhumantam aṅvinā barhīḥ sīdataṁ sumāt,
tā vāvṛdhānā ūpa suṣṭutīm divó gantāṁ gaurāv ivéripam.

10.40.13^a (Ghoṣā Kākṣivati; to Aṅvins)

tā mandasānā mānuṣo duroṇā ā dhattāṁ rayīm sahāvīram vacasyāve,
kṛtāṁ tīrthāṁ suprapāṇāṁ çubhas patī sthāṇīm patheṣṭhām āpa durma-
tīm hatam.

It seems to me that the repeated pāda, tā mandasānā, &c., fits best in 8.72.2, because it follows logically after ā barhīḥ sīdataṁ narā. The point, it must be admitted, is subjective.

8.87.2^b: 1.47.8^d; 8.87.4^b, ā barhīḥ sīdataṁ narā (8.87.4^b, sumāt); 1.142.7^d,
sīdataṁ barhīr ā sumāt.

8.87.3^a: 8.8.18^a, ā vām viçvābhīr utībhīḥ; 8.8.1^a, ā no viçvābhīr utībhīḥ; 7.24.4^a,
ā no viçvābhīr utībhīḥ sajoṣāḥ.

8.87.3^b: 1.45.4^b; 8.8.18^b, priyāmedhā ahūṣata.

8.87.4^b, ā barhīḥ sīdataṁ sumāt: 1.47.8^d; 8.87.2^b, ā barhīḥ sīdataṁ narā;
1.142.7^d, sīdataṁ barhīr ā sumāt.

8.87.5^a: 8.8.2^a; 9.14^a, ā nūnām yātam aṅvinā.

8.87.5^b: 8.13.11^b, aṅvebhīḥ prusitāpsubhīḥ.

8.87.5^c, dāsā hīraṇyavartanī çubhas patī: 1.92.18^b; 5.75.2^c; 8.5.11^b; 8.1^c,
dāsā hīraṇyavartanī.

8.87.5^d: 1.47.3^b, 5^d; 3.62.18^c; 7.66.19^c, pātāṁ sōmam ṛtāvṛdhā.

8.87.6^a: 8.26.9^a, vayām hī vām hāvāmahe.

8.88.1^c, abhī vatsām nā svāsareṣu dhenāvaḥ: 2.2.2^b, āgne vatsām, &c.

8.88.1^d, indram gīrbhīr navāmahe: 8.76.5^c, indram gīrbhīr havāmahe.

8.88.2^d: 8.33.3^d, makṣū gōmantam imahe.

8.88.6^d: 8.4.18^d, mánhiṣṭho vājasātaye: 1.130.1^c, mánhiṣṭham vājasātaye.

[8.89.1^a, bṛhād indrāya gāyata: 8.45.21^a, stotrām indrāya gāyata.]

8.89.2^c (Nṛmedha Āṅgirasa and Purumedha Āṅgirasa; to Indra)
āpādhamaḍ abhīçastīr açastihāthéndro dyumny ābhavat,
devās ta indra sakhyāya yemire bṛhadbhāno mārudgaṇa.

8.89.2—] *Part 1: Repeated Passages belonging to Book VIII* [394

8.98.3^c (Nṛmedha Āṅgīrasa; to Indra)

└ vibhrājañ jyōtiṣā svār āgacho rocanāñ divāh,┐
devās ta indra sakhyāya yemire.

☞ 8.98.3^{ab}

Cf. Bergaigne ii. 187.

8.89.3^d: 1.80.6^b; 8.6.6^b; 76.2^c, vājreṇa ṣatāparvaṇā.

8.89.7^b: 9.107.7^d; 10.156.4^b, ā sūryaṃ rohayo divī; 1.7.3^b, ā sūryaṃ rohayad divī.

[8.90.5^a, tvām indra yaçā asi: 8.23.30^a, āgne tvām yaçā asi.]

8.91.2^{de}: 3.52.1^{ab}, dhanāvantañ karambhīṇam apūpāvantañ ukthīnam.

8.91.3^d (Apala Ātreya; to Indra)

ā canā tvā cikitsāmō 'dhi canā tvā némasi,
ṣanair iva ṣanakāir ivēndrāyendo pári srava.

9.106.4^b (Cakṣus Mānava; to Pavamāna Soma)
prā dhanvā soma jāgrvir indrāyendo pári srava,
└ dyumāntaṃ ṣuṣmam ā bhara svarvidam.┐

☞ 9.29.6^c

The repeated páda is refrain in 9.112.1^e ff.; cf. also 9.56.4^b, svādūr indo pári srava; 9.62.9^a, tvām indo, &c.—Cf. von Schroeder, WZKM. xx. 236; Geldner, Rigveda Kommentar, p. 132.

8.92.1^b: 1.5.1^b, indram abhī prá gāyata.

8.92.2^a: 8.15.1^b, puruhūtām puruṣtutām.

8.92.5^a, tám v abhī prárcata: 8.15.1^a, tám v abhī prá gāyata.

8.92.5^b: 1.16.3^c; 3.42.4^a; 8.17.15^d; 97.11^b; 9.12.2^c, indram sómasya pītāye.

8.92.6^a (Ṣrutakṣa Āṅgīrasa, or Sukakṣa Āṅgīrasa; to Indra)

asyā pītṛvā mādānāñ devó devāsyāujasā,
vīçvābhī bhūvanā bhuvat.

9.23.7^a (Asita Kaçyapa, or Devala Kaçyapa; to Soma Pavamāna)
asyā pītṛvā mādānāñ indro vṛtrāny apratī,
jaghāna jaghānac ca nú.

8.92.11^c: 8.68.9^c, jáyema pṛtsú vajrivah.

[8.92.12^a: vāyam u tvā ṣatakrato: 6.45.25^a, imā u tvā ṣatakrato.]

8.92.12^b: 1.91.13^b, gāvo ná yāvaseṣv á.

8.92.14^c, 22^c, ná tvām indráti ricyate.

8.92.17^b: 8.46.8^b, yá indra vṛtrahántamaḥ.

[8.92.20^a, yásmin víçvā ádhi çriyah: 1.139.3^d, yuvór víçvā, &c.]

8.92.21 = 8.13.18.

8.92.21^o = 8.13.18^o: 9.61.14^a, tám id vardhantu no girāḥ.

8.92.22^a: 1.15.1^b, á tvā viçantv indavaḥ.

8.92.22^b: 8.6.35^b; 9.108.16^b, samudrām iva síndhavaḥ.

8.92.25^c (Çrutakakṣa Āṅgirasa, or Sukakṣa Āṅgirasa; to Indra)
 áram áçvāya gayati çrutákakṣo áram gáve,
 áram índrasya dhámne.

9.24.5^c (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)
 indo yád ádribhiḥ sutáḥ pavitraṁ paridhāvasi,
 áram índrasya dhámne.

We may render 8.92.25 as follows: 'Suitably to (procure) horses does Çrutakakṣa sing, suitably to (procure) kine; suitably to Indra's nature.' Cf. Bergaigne, iii. 211, note. The meaning of 9.24.5 is: 'When, O Indu (Soma), pressed by the stones, thou dost flow about the sieve, (thou flowest) suitably to Indra's nature.' It would seem as though the repetitions of áram with áçvāya and gáve in 8.92.25 were loosely imitative of the repeated páda, áram índrasya dhámne. In any case 9.24.5 is pat; in 8.92.25 the first two occurrences of áram have, in reality, a different value from the third. The preceding and following stanzas also play upon áram; cf. under 8.45.10^b.

8.92.26^c: 8.45.10^b, áram te çakra dāvāne.

8.92.30^c: 8.13.14^b, mátsvā sutásya gómataḥ.

8.93.3^b (Sukakṣa Āṅgirasa; to Indra)
 sá na índraḥ çivāḥ sákhāçvāvad gómad yávamat,
 urúdhāreva dohate.

9.69.8^b (Hiranyastūpa Āṅgirasa; to Pavamāna Soma)
 á naḥ pavaśva vāsumad dhīraṇyavad áçvāvad gómad yávamat suvīryam,
 yūyám hí soma pitáro máma sthāna divó mūrdhānaḥ prásthita
 vayaskṛtaḥ.

The metre is entirely in favour of the priority of 9.69.8^b; cf. Part 2, chapter 2, class B 9. See Bergaigne, i. 38, note; ii. 81; Hillebrandt, Ved. Myth. i. 398.

[8.93.5^a, yád vā pravṛddha satpate: 8.12.8^a, yádi pravṛddha satpate.]

8.93.6^{ab} (Sukakṣa Āṅgīrasa ; to Indra)
 yé sómāsaḥ parāvāti yé arvāvāti sunviré,
 sárvāns tān indra gachasi.

9.65.22^{ab} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 yé sómāsaḥ parāvāti yé arvāvāti sunviré,
 yé vādāḥ çaryañāvati.

Cf. 8.53 (Val 5).3^{cd}, yé parāvāti sunviré jāneçv á yé arvāvátīndavaḥ. See Hillebrandt, Ved. Myth. 1.123 ff.

8.93.11^b : 5.82.2^c, ná minānti (5.82.2^c, minanti) svarājyam.

8.93.12^b : 6.44.5^d, devī çuṣmanḥ saparyataḥ.

[8.93.19^c, káya stotṛbhya á bhara : see under 5.6.1^c.]

8.93.20^c : 1.16.8^c, vṛtrahá sómapitaye.

8.93.22^b, uçānto yanti vitāye : 1.5.5^b, çúçayo yanti vitāye.

8.93.24 = 8.32.29.

8.93.24^a = 8.32.29^a : 8.13.27^a, ihá tyá sadhamādyā.

[8.93.25^a, túbhyaṁ sómāḥ sutá imé : 3.40.4^a ; 42.5^a, indra sómāḥ sutá imé.]

[8.93.26^b, dádhad rátnā ví dāçúṣe : 4.15.3^c ; 9.3.6^c, dádhad rátnāni dāçúṣe.]

8.93.28^c–30^c, yád indra mṛḷáyasi naḥ ; see also under 8.6.25^a.

[8.93.29^a, sá no víçvāny á bhara : 10.191.1^d, sá no vástuny á bhara.]

8.93.30^b : 8.17.3^c ; 51(Val.3).6^d ; 61.14^d, sutávanto havāmahe.

8.93.31^a, 31^c–33^c, úpa no háribhiḥ sutám.

8.93.34^b, ṛbhukṣāṇam ṛbhúṁ rayím : 4.37.5^a, ṛbhúṁ ṛbhukṣaṇo rayím.

8.94.3^{ab} : 6.45.33^{ab}, tát sú no víçve aryá á sádā gṛṇanti káravaḥ.

8.94.3^c : 1.23.10^c ; 8.94.9^c, marútaḥ sómapitaye.

[8.94.4^a, ásti sómo ayám sutáḥ : 5.40.2^b ; 8.13.32^b, víçā sómo ayám sutáḥ.]

[8.94.8^b, devánām ávo vṛṇe : 1.38.10^b, indráṅnyór ávo vṛṇe.]

8.94.9^c: 1.23.10^c; 8.94.3^c, marútaḥ sómapitaye.

8.94.10^c–12^c, áśya sómasya pitáye; see also under 1.23.2^c.

8.95.1^d: 6.45.25^c, índra vatsám ná mātáraḥ.

[8.95.2^b, sutása índra girvaṇaḥ: 4.32.11^c; 8.13.32^b, sutéṣv índra girvaṇaḥ.]

8.95.3^c (Tiraçci Āṅgirasa; to Indra)

ṛpibā sómaṁ mádaya kám, índra çyenábhrtaṁ sutám, ~~cf.~~ cf. refrain, 8.36.1^b–6^b
tvám hí çáçvatīnām páti rája viçám ási.

8.98.6^a (Nṛmedha Āṅgirasa; to Indra)

tvám hí çáçvatīnām índra darta purám ási,
hantá dáśyor mánor vṛdháḥ páti diváḥ.

8.95.6^b, índram uktháni vāvṛdhúḥ: 8.6.35^a, índram uktháni vāvṛdhúḥ (verb without accent).

8.95.6^d (Tiraçci Āṅgirasa; to Indra)

tám u ştavāma yám gíra, índram uktháni vāvṛdhúḥ, ~~cf.~~ 8.6.35^a
purūṇy asya páuṇsyā śiṣāsanto vanāmahe.

9.61.11^c (Amahyu Āṅgirasa; to Soma Pavamāna)

enā viçvāny aryá á, dyumnáni mānuṣaṇām, ~~cf.~~ cf. 9.61.11^a
śiṣāsanto vanāmahe.

For 9.61.11 cf. Geldner, Ved. Stud. iii. 77.

8.95.7^a: 8.24.19^a; 8.1.4^a, éto nv índram stāvāma.

[8.95.8^c, çuddhó rayim ní dharaya: 1.30.22^c, asmé rayim, &c.]

This and the following two items betray the secondary manufacture of the tria 8.95.7–9, which exhausts its wit in the constant iteration of the word çuddhá.

[8.95.9^c, çuddhó vṛtrāṇi jighnase: 8.15.3^b, éko vṛtrāṇi, &c.]

[8.95.9^d, çuddhó vājam śiṣāsasi: 9.23.6^c, indo vājam śiṣāsasi.]

[8.96.5^b, madacyútam áhaye hantavá u: 5.31.4^d, ávardhayann áhaye, &c.]

8.96.7^d (Tiraçci Āṅgirasa, or Dyutāna Māruti; to Indra)

vṛtrāsya tvā çvasáthād ísamāṇā viçve devá ajahur yé sákhyaḥ,
marúdbhir índra sakhyám te astv áthemá viçvāḥ pṛtanā jayāsi.

10.52.5^d (Agni Säucika; to Devāḥ)

á vo yakṣ amṛtatvám suvirám yáthā vo devā várivaḥ kārāṇi,
á bāhvóṛ vājram índrasya dheyam áthemá viçvāḥ pṛtanā jayāsi.

For 8.96.7 see AB. 3.16.1; 20.1; MS. i. 10.14.—The átmastuti, 10.52, is probably later than 8.96; cf. also 10.52.2^{ab} with 5.1.5^d, 6^a, and with 8.96.7^b, and see my remarks under 4.42.3.

8.96.12—] *Part 1: Repeated Passages belonging to Book VIII* [398

8.96.12^b, stuhī suṣṭutīm nāmasā vivāsa ; 5.83.1^b; stuhī parjānyām namasā vivāsa.

[8.96.15^c, viṣa ādevīr abhy ācārantīḥ : 6.49.15^c, viṣa ādevīr abhy ācānāvāma. Added in proof.]

8.96.21^b (Tiraçai Aṅgīrasa, or Dyutana Māruti : to Indra)
sā vṛtrahēndra ṛbhukṣāḥ sadyó jajñānó hávyo babhūva,
kṛṇvān āpānsi nāryā purūni sōma ná pitó hávyaḥ sākhibhyaḥ.

10.6.7^b (Trita Āptya ; to Agni)

ādā hy āgne mahná niśādyā sadyó jajñānó hávyo babhūtha,
[tvām te devāso ānu kētam āyann] ādhāvārdhanta prathamāsa ūmah.

cf. 4.26.2^d

It is hardly doubtful that the repeated pāda, which fits Agni so very well in 10.6.7, is pressed into service secondarily in 8.96.21. In the latter place it alludes awkwardly to the heroism of young Indra. For the metre of 8.96.21^a see Oldenberg, *ProL.*, p. 70 ; Arnold, *VM.*, p. 315.

8.97.4^{ab} : 8.13.15^{ab}, yāc chakrāsi parāvāti yad arvāvāti vṛtrahan.

8.97.4^d : 1.84.9^b, sutāvān ā vivāsati.

8.97.5^b : 9.12.6^b, samudrāsyādhi viṣṭāpi ; 9.107.14^c, samudrāsyādhi viṣṭāpi
manīṣiṇaḥ : 8.34.13^b, samudrāsyādhi viṣṭāpaḥ.

8.97.5^d, yād antāriṣa ā gahi : 5.73.1^d, yād antāriṣa ā gatam.

8.97.6^d : 4.31.12^b, indra rāyā pārīṇasā ; 1.129.1^a, tvām na indra rāyā pārīṇasā.

8.97.7^a, 7^d, mā na indra pārā vṛṇak.

8.97.8^a, 8^d, asmé indra sácā suté.

8.97.11^b : 1.16.3^c ; 3.42.4^a ; 8.17.15^d ; 92.5^b ; 9.12.2^c, indram sōmasya pitāye.

8.97.15^c : 7.37.5^d, kadā na indra rāyā ā daçasyeh.

8.98.2^a (Nṛmedha Aṅgīrasa ; to Indra)
tvām indrābhibhūr asi [tvām sūryam arocayaḥ,]
viçvākarmā viçvādevo mahān asi.

cf. 8.98.2^b

10.153.5^a (Devajāmaya Indramātarah ; to Indra)
tvām indrābhibhūr asi viçvā jātāny ójasa,
sā viçvā bhūva ābhavaḥ.

[8.98.2^b, tvām sūryam arocayaḥ : 9.63.7^b, yāyā sūryam arocayaḥ.]

8.98.3^{ab} (Nṛmedha Aṅgīrasa ; to Indra)
vibhrājāñ jyōtiṣā svār āgacho rocanām divāḥ,
[devās ta indra sakhyāya yemire.]

cf. 8.89.2^c

10.170.4^{ab} (Vibhrāj Sāurya ; to Surya)
 vibhrājañ jyōtiṣā svār āgaoḥ rocanām divāḥ,
 yēnemā viçvā bhūvanāny ābhṛtā viçvākarmaṇā viçvādevyāvata.

Prima facie the repeated hemistich would seem to apply to Sūrya rather than Indra ; but see Bergaigne, ii. 187. And certainly the second half of 10.170.4, especially viçvādevyāvata, does not stamp that stanza as the source of the repetition.

8.98.3^c: 8.89.1^c, devās ta indra sakhyāya yemire.

8.98.6^a: 8.95.3^c, tvām hī çaçvatīmām.

8.98.11^c: 3.42.6^c ; 8.75.16^c, ādhā te sumnām imahe.

8.98.12^c: 5.13.5^c, sá no rāsva suvīryam.

8.99.2^d: 4.32.11^c, sutēṣv indra girvaṇaḥ.

Cf. 8.95.2^c, sutāsa indra girvaṇaḥ.

8.99.8^b, çatāmūtiṁ çatákratum : 8.46.3, çatamūte çatákrato.

8.100.2^d (Nema Bhārgava ; to Indra)

dādhami te mādhuṇo bhakṣām āgre hitās te bhāgāḥ sutó astu sómah,
 āsaç ca tvām dakṣiṇatāḥ sākḥā mé 'dhā vṛtrāṇi jañghanāva bhūri.

10.83.7^b (Manyu Tāpasa : to Manyu)

abhī prehi dakṣiṇató bhavā mé 'dhā vṛtrāṇi jañghanāva bhūri,
 juhōmi te dharūṇam mādhuvo āgram ubhá upañçū prathamā pibāva.

Translate 8.100.2, 'I give to thee first the drink of honey, the pressed soma shall be thy fixed share. And thou shalt be my friend at my right ; then shall we slaughter many enemies.' The stanza addressed to the personified god 'Wrath' is surprisingly similar : 'Come on, be thou at my right ; then shall we slaughter many enemies. I sacrifice for thee the first vessel of honey, may we two be first silently to drink it.' The two ferocious Manyu hymns, 10.83 and 84 are in many ways assimilated to Indra, as, indeed, also to Agni (see under 3.5.4). Manyu is the 'Wrath' of War, therefore also, particularly, of impetuous Indra. See especially Manyu Marutvān = Indra Marutvān in 10.84.1 (cf. also stanzas 5 and 6). The two stanzas furnish an instance of certain relative chronology : 10.83.7 could not have been composed in its surroundings without the pattern of the Indra stanza, 8.100.2.—Cf. Geldner, Rig-Veda Kommentar, p. 136.

8.100.4^b, viçvā jātāny abhy āsmi mahnā : 2.28.1^b, viçvāni sánty abhy āstu mahnā.

8.100.12^a: 4.18.11^d, sākhe viṣṇo vitarām ví kramasva.

8.101.2^b: 5.65.2^b, rájanaḥ dirghaçrúttamā.

8.101.2^d: 1.47.7^d ; 137.2^e ; 5.79.8^c, sākām sūryasya raçmibhiḥ.

8.101.7—] *Part 1: Repeated Passages belonging to Book VIII* [400

8.101.7^d, 10^b, práti havýáni vttáye.

8.101.8^d: 3.62.18^a, gr̥ṇāná jamádagninā; 7.96.3^c, gr̥ṇāná jamadagnivát; 9.62.24^c;
65.25^b, gr̥ṇānó jamádagninā.

8.101.9^d: 2.41.2^b, ayám çukró ayāmi te; 4.47.1^a, váyo çukró ayāmi te.

[8.101.11^c, mahás te sató mahimá panasyate: 10.75.9^c, mahán hy āsya mahimá panasyáte.

[8.101.13^c, citréva práty adarçy ayatí: 7.81.1^a, práty u adarçy ayatí.]

8.102.1^c: 1.12.6^b; 7.15.2^c, kavír gr̥hápatis yúvā.

8.102.3^a: 8.21.11^a, tváyā ha svid yujá vayám.

8.102.4^c–6^c, agnīm samudrávāsasam.

[8.102.7^c, áchā náptre sáhasvate; 5.7.1^d, nrjó náptre sáhasvate.]

8.102.9^b (Prayoga Bhārgava, or others; to Agni)

ayám víçvā abhí çriyo 'gnír devéṣu patyate,

á vājāir úpa no gamat.

9.45.4^c (Ayāsyā Āngirasa; to Pavamāna Soma)
áty ū pavītram akramíd vājí dhúram ná yāmani,
índur devéṣu patyate.

Ludwig, *Der Rig-Veda*, vi. 95, suggests duram for dhúram in 9.45.4^b; this is neither necessary nor convincing: vājí and dhúram certainly refer to a horse and some phase of his harnessing, presumably the wagon-pole. The comparison is crude but not impossible: 'Indu has passed through the sieve as a steed (draws) the wagon-pole in his course'. Anyhow the text cannot be well doubted.

8.102.10^c: 8.23.22^b; 39.8^e; 60.2^d, agnīm yajñéṣu pūrvyám.

8.102.11^a: 3.9.8^b; 8.43.31^b, çírám pávakáčocisam; 10.21.1^d, çírám pávakáčocisam
vívaksase.

8.102.12^a: 4.15.6^a, tám árvantaím ná sánasím.

8.102.16^b, tepānó deva çociṣā: 8.60.19^b, tepānó deva rákṣasaḥ.

8.102.16^c: 5.26.1^c; 6.16.2^c, á devān vakṣi yáksi ca.

8.102.17^c: 4.8.1^b, havyvāham ámartyam; 3.10.9^c, havyvāham ámartyam
sahovfdham.

[8.102.18^b, āgne dutām vāreṇyam : cf. under 1.12.1^a.]

8.103.3^d : 5.25.4^d, agnīm dhṛbhīḥ saparyata.

8.103.5^b : 1.40.4^b, sá dhatte áksiti ṛávaḥ ; 9.66.7^c, dádhāno áksiti ṛávaḥ.

8.103.5^d : 5.82.6^c ; 8.22.18^d, víḡvā vāmāni dhīmahi.

8.103.7^d (Sobhari Kāṇva ; to Agni)

áçvam ná gṛbhī rathyām sudánavo marmjyānte devayávaḥ,
ubhé toké tánaye dasma viçpate páṛṣi rádho maghónām.

9.1.3^c (Madhuchandas Vāiçvāmītra ; to Soma Pavamāna)
varivodhātamo bhava mánhiṣṭho vṛtrahántamaḥ,
páṛṣi rádho maghónām.

Ludwig, 413, renders 8.103.7, 'wie ein ross für den wagen verherlichen treflich begabte fromme mit liedern ihn ; beiderlei samen, o wundertäter, bei dem kinde, o fürst, fördere als geschenk der Maghavan'. In his note, if I understand him aright, he suggests as alternate translation of páda d, '(und) fördere die gabe der Maghavan (für uns)'. Grassmann, 'Mit Liedern schmücken, gleich wie eines Wagens Ross, die frommen, gabenreichen ihn ; Beschütze beide : Kind und Enkel, herrlicher Gebieter, und der Reichen Schatz'. For ubhé toké tánaye see 1.147.1 : the expression cannot well mean anything very different than 'both children and posterity'. The páda, páṛṣi rádho maghónām, is explained by cōda rádho maghónām, 1.48.2 : 7.96.2, 'promote the liberality of the Maghavan'. The stanza therefore means : 'Like a chariot horse the liberal pious curry thee with their songs ; do thou, O wonderful lord, promote both our children and posterity, (and) the liberality of the Maghavan.' St. 9.1.3 may be rendered, 'Be thou the best giver of freedom, most liberal, strongest slayer of enemies ; promote the liberality of the Maghavan.' So Grassmann, who here translates páda c by 'der Reichen Gabe fördre du', though he has rendered the same páda in 8.103.7 by 'beschütze der Reichen Schatz'. Ludwig, here (792), correctly, 'fördre der reichen Maghavan gewärung'. For rádhas in general see under 6.44.10.

8.103.14^d, mādáyasva svāṛṇare : 8.65.2^b, mādáyāse svāṛṇare.

REPEATED PASSAGES BELONGING TO BOOK IX

9.1.1^{b+c} (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
svādiṣṭhaya mādiṣṭhaya pávasva soma dhārayā,
indrāya pátave sutáḥ.

9.29.4^b (Nṛmedha Āṅgīrasa ; to the same)
viçvā vásūni samjāyan pávasva soma dhārayā,
inú dvēṣāṅsi sadhryāk.

9.30.3^c (Bindu Āṅgīrasa ; to the same)
ś nah çūṣmanī nṛṣāhyaī vīrāvantaī puruspṛham,
pávasva soma dhārayā.

9.67.13^b (Viçvāmītra ; to the same)
vāo jāntūḥ kavīnām pávasva soma dhārayā,
devēṣu ratnadhā asi.

9.100.5^{b+c} (Rebhasūnū Kāçyapaū ; to the same)
krátve dáksāya nah kave pávasva soma dhārayā,
indrāya pátave sutó [mitráya várūṇāya ca.]

☞ 9.100.5^d

9.1.3^c: 8.103.7^d, pársi rádho maghónām.

9.1.4^c (Madhuchandas Vaiçvāmītra ; to Soma Pavamāna)
abhy āṛṣa mahánām devánām vītīm ándhasā,
abhí vájam utá çrávaḥ.

9.6.3^c (Asita Kāçyapa, or Devala Kāçyapa ; to the same)
abhí tyám pūrvyām mádam [suvāno āṛṣa pavitra ś,]
abhí vájam utá çrávaḥ.

☞ 9.6.3^b

9.51.5^c (Ucathya Āṅgīrasa ; to the same)
abhy āṛṣa vicakṣaṇa pavitraī dhārayā sutáḥ,
abhí vájam utá çrávaḥ.

9.63.12^c (Nidhruvi Kāçyapa ; to the same)
abhy āṛṣa sahasrīṇām [rayīm gómantam açvīnam,]
abhí vájam utá çrávaḥ.

☞ 8.6.9^b

9.1.9^c: 8.69.10^d ; 9.4.4^b, sómam indrāya pátave ; 9.24.3^b, sóméndrāya pátave.

9.1.10^a (Madhuchandas Vaiṣvāmītra ; to Soma Pavamāna)

asyéd indro mádeṣv á víḡvā vṛtrāṇi jighnate,
gūro maghá ca mañhate.

9.106.3^a (Agni Cakṣuṣa ; to Soma Pavamāna)

asyéd indro mádeṣv á grābhām gr̥bhñta sánasim,
vájraṁ ca vṛṣaṇaṁ bharat sám apsujit.

For 9.106.3 cf. Geldner, *Ved. Stud.* ii. 263, who follows Sāyana in translating grābhām by 'bow'. But grābhām gr̥bhñta sánasim (cognate accusative) obviously means 'mache er einen erfolgreichen griff'. See 8.81.1, kṣumántaṁ grābhám sám gr̥bhāya 'make a catch rich in cattle'. Cf. Bloomfield, *IF.* xxv. 189.

9.2.1^a (Medhātithi Kāṇva ; to Soma Pavamāna)

pávasva devavír áti pavitraṁ soma ráñhya,
ḡndram indo vṛṣá viça.]

cor 1.176.1^b

9.36.2^b (Prabhūvasu Āṅgīrasa ; to the same)

sá váñhiḥ soma jágrviḥ pávasva devavír áti,
ḡabhi kóçaṁ madhuçútam.]

cor 9.23.4^c

See under 1.176.1^b.

9.2.1^c: 1.176.1^b, ḡndram indo vṛṣá viça.

9.2.3^b (Medhātithi Kāṇva ; to Soma Pavamāna)

ádhuḡsata priyám mádhu dhārā sutásya vedhásah,
ápo vasisṭa sukrátuh.

9.16.7^b (Asita Kāçyapa, or Devala Kāçyapa ; to the same)

divó ná sánu pipyúṣi dhārā sutásya vedhásah,
vṛthā pavitre arṣati.

9.2.4^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

mahántaṁ tvā mahír ánv ápo arṣanti síndhavaḥ,
yád góbhīr vāsaiṣyáse.

9.66.13^{bc} (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)

prá ṇa indo mahé ráṇa ápo arṣanti síndhavaḥ,
yád góbhīr vāsaiṣyáse.

Cf. tábhyam arṣanti síndhavaḥ, under 9.31.3, and note also 1.105.12^a; 125.5^c.

[9.2.6^a, ácikradad vṛṣá háriḥ: 9.101.16^c, kánikradad vṛṣá, &c.]

9.2.6^c, sám sūryeṇa rocate: 8.9.18^b, sám sūryeṇa rocase.

9.2.7^{bc} (Medhātithi Kāṇva ; to Soma Pavamāna)

gíras ta inda ójaṣā marmrjyánte apasyúvaḥ,
yábhīr mádáya çumbhase.

9.38.3^{bc} (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 etām tyām harīto dāṇa marmṛjyānte apasyúvaḥ.
 yābhir mādāya ḡumbhate.

Ludwig, 793, renders 9.2.7, 'werkundige lieder verschöner dich mit ihrer kraft, mittelst deren du dich zum rauschtrank schmückest'. This translation needs to be modified as we shall see; Grassmann's is faulty: 'Werkthät'ge Lieder werden dir, o Indu, kräftig ausgeschmückt, mit denen du zum Rausche strahlst.' The parallel below will show that marmṛjyānte is the ordinary intensive active, and that apasyúvaḥ, 'busy' as applied to girāḥ 'songs' is a highly figurative transfer from another sphere. I translate: 'Thy busy songs, O Indu, through which thou dost ornament thyself to intoxicate, curry thee with might.' This translation is intelligible in the light of its parallel, 9.38.3: 'This (soma) here the ten busy harit (fingers), through which he ornaments himself to intoxicate, curry with might.' The dāṇa haritāḥ are evidently = dāṇa kṣipāḥ (kṣipāḥ), vṛiṇāḥ, yuvatāyaḥ, svāsāraḥ, jāmayāḥ, yōṣaṇāḥ, tritāya yōṣaṇāḥ, &c.; cf. also pāñca vrātā apasyúvaḥ in 9.14.2, and naptībhir vivāvataḥ in 9.14.5. The term haritāḥ is dealt with by Bergaigne, i. 201. I would add that haritāḥ probably puns upon hāri 'yellow' (frequent epithet of soma), in the sense of 'yellowed', 'made yellow', by contact with the yellow fluid. The word apasyúvaḥ belongs primarily to the fingers in 9.38.3 (cf. sā mṛjyāmāno daḡabhiḥ sukārmabhiḥ, 9.70.4); secondarily and very metaphorically to the songs (girāḥ) which accompany the act of the fingers in 9.2.7. The intensive marmṛjyānte has in mind the act of currying a horse: see 1.135.5, imām indum marmṛjanta . . . ātyam ná; cf. also 8.103.7; 9.6.5, &c. This is a favourite figure of speech used in the service of both soma and fire.

The chronological order and the order of sense is marked with desirable clearness in the two stanzas 9.2.7 and 9.38.3: without 9.38.3 as a model 9.2.7 could not have employed apasyúvaḥ as an epithet of girāḥ; on the other hand its sense becomes plain in the light of the real practice described in 9.38.3.

9.2.9^c: 8.6.1^b, parjānyo vṛṣṭimān iva.

9.2.10^b, aḡvasā vājasā utā: 6.53.10^b, aḡvasām vājasām utā.

[9.2.10^c, atmā yajñāsya pūrvyāḥ: 3.11.3^b, ketūr yajñāsya pūrvyāḥ.]

9.3.1^c (Ḡunaḡḡeḡa Ājigarti ; to Soma Pavamāna)
 eṣā devó āmartyāḡ parnavír iva diyati,
 abhí dróṇāny āsādam.

9.30.4^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pāvamāno asisyadat,
 abhí dróṇāny āsādam.

☞ 9.30.4^b

9.3.6^c: 4.15.3^c, dādhad rátnāni dāḡuṣe.

9.3.7^c (Ḡunaḡḡeḡa Ājigarti ; to Soma Pavamāna)
 eṣā dívam ví dhāvati tiró rájánai dhārayā,
 pāvamānaḡ kánikradat.

9.13.8^b (Asita Kāḡyapa, or Devala Kāḡyapa ; to Soma Pavamāna)
 júṣṡa índraya matsaráḡ pāvamāna kánikradat,
 vīḡvā āpa dvīso jahi.

☞ 9.13.8^c

For the repeated páda cf. also 9.106.10^c, áḡre vācāḡ pāvamānaḡ kánikradat.

9.3.8^b, tīrō rājānsy āsprtaḥ ; 8.82.9^b, tīrō rājānsy āsprtam.

9.3.9^{a+b} (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā prasnēna jānmanā devō devébhyaḥ sutāḥ,
hāriḥ pavitre arṣati.

9.42.2^{a+b} (Medhyātithi Kāṇva ; to Soma Pavamāna)
eṣā prasnēna mánmanā devō devébhyas pári,
ḍhārayā pavate sutāḥ.]

☞ 9.3.10^c

9.99.7^b (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
ḷsā mṛjyate sukārmabhir] devō devébhyaḥ sutāḥ,
vidé yād āsu saṁdadir ḷmahír apó ví gāhate.]

☞ cf. 9.70.4^a

☞ 9.7.2^b

9.103.6^b (Dvita Āptya ; to Soma Pavamāna)
pári sáptir ná vājayūr devō devébhyaḥ sutāḥ,
ḷvyānaçḥ pávamāno ví dhāvati.]

☞ 9.37.3^b

The sense of 9.3.9 is not easy to determine. Ludwig, 794, 'durch ehmalige erzeugung der gott den göttern hervorgebracht, fliezt gelb in die seihe'. Grassmann, 'Er ist es, der nach alter Art, ein Gott für Götter ausgepresst, goldfarben durch die Seihe fliezt'. Cf. Bergaigne, i. 188, 207, 215. The expression prasnēna jānmanā, even in Ludwig's conservative rendering, is vague as compared with prasnēna mánmanā in 9.42.2: 'To the accompaniment of an old composition does this god . . . purify himself'; cf. 8.6.11; 76.6. Or, perhaps, 'By means of an old device, &c.'; cf. 8.44.12. It is possible that 9.3.9 is an ūha form patterned after 9.42.2. Cf. 8.6.11, abām prasnēna mánmanā graḥ çumbhāmi (where SV. reads jānmanā). See Hillebrandt, Ved. Myth. i. 315.—Note the correspondence of 9.3.10^c with 9.42.2^c, and cf. the pāda, sōmo devébhyaḥ sutāḥ, 9.28.2^b.

9.3.10^c (Çunaḥçepa Ājigarti ; to Soma Pavamāna)
eṣā u syā puruvratō jajñānō janáyann iṣaḥ,
dhārayā pavate sutāḥ.

9.42.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
ḷeṣā prasnēna mánmanā devō devébhyas pári,
dhārayā pavate sutāḥ.]

☞ 9.3.9^{ab}

Cf. under 9.6.7.

9.4.1^b (Hiranyastūpa Āngirasa ; to Soma Pavamāna)
sānā ca soma jéçi ca pávamāna máhi çrávaḥ,
ḷāthā no vásyasas kṛdhi.]

☞ refrain, 9.4.1^c—10^c

9.9.9^a (Asita Kāçyapa, or Devala Kāçyapa ; to Soma Pavamāna)
pávamāna máhi çrávo gām āçvamā rāsi virávat,
ḷsānā medhām sānā svāḥ.]

☞ cf. 9.4.2^a

9.100.8^a (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
pávamāna máhi çrávaç citrébhir yāsi raçmibhiḥ,
ḷcārdhan támānsi jighnase] ḷviçvāni dāçuso grhē.]

☞ c: 8.43.32^c; d: 9.100.2^d

Translate 9.4.1, 'Obtain and conquer, O Soma that purifitest thyself, (for us) great glory; moreover make us richer!' And 9.9.9, whose chronological relation to the preceding is

indeterminate, 'O (soma) that purifiest thyself, give us great glory; kine and horses accompanied by sons; obtain for us wisdom, obtain light.' Now the repeated pāda in 9.100.8 is in a very different connexion. Ludwig, 890: 'Pavamāna, zu grossem ruhme gehst du mit manigfaltigen stralen; prasselnd vernichtest das dunkel du, das ganze in des spenders hausa.' Grassmann relegates this stanza to the appendix, and remarks that it is omitted in SV. which has in i. 366-368 stanzas 6, 7, 9 of the Rig-Veda hymn. He renders, differing slightly from Ludwig: 'O flammender, du gehst zu hohem Ruhm mit glänzenden Strahlen; kühn vertilgst du alles Dunkel im Hause des Verehrers'. It seems to me that the stanza is a shining example of a patched-up, later, and secondary jingle. In the first place pāda b belongs with pāda c, as may be gathered from 8.43.32, *sá tvám agne vibhāvasuḥ ṛján sūryo ná raçmibhiḥ, çárdhan támāñsi jighnase*; cf. also 9.66.24, *pavamāna ṛtām bṛhac chukráñ jyótir ajñjanat, kṛṣṇá támāñsi jáñghanat*. It is therefore unlikely that *máhi çrávaḥ* in 9.100.8 depends, as accusative of goal, upon *yási*. In the second place the fourth pāda, *viçvāni dāçúṣo gṛhé*, is really insipid in the connexion 'thou destroyest all darkness in the house of the pious'. The pāda appears in its true relation in stanza 2 of the same hymn, *tvám vásūni puçyasi viçvāni dāçúṣo gṛhé*. The translation of 9.100.8, such as it is, must be: 'O Pavamāna, great glory, thou doest come with thy bright rays boldly destroying all darkness in the house of the pious.' The intrinsic conditions are therefore such as to lend the omission of the Sāma-Veda an unusual significance, even though I agree heartily with Oldenberg's general contention (Prol. 289) that SV. readings and omissions are to be accepted with great caution. In any case, the construction of 9.100.8^a, even in the sense of the translators, is secondary and later than in the other two stanzas.—Note the correspondence of 9.4.7^b with 9.100.2^b; and of 9.4.9^b with 9.100.7^a.

9.4.1^c-10^c, *áthā no vásyasas kṛdhi*.

[9.4.2^a, *sánā jyótiḥ sánā svāḥ*: 9.9.9^c, *sánā medhām sánā svāḥ*.]

9.4.2^b: 8.78.8^b, *viçvā ca soma sáubhagā*: 9.55.1^c, *sóma viçvā ca sáubhagā*.

[9.4.3^a, *sánā dáçsam utá krátum*: 10.25.1^b, *máno dáçsam utá krátum*.]

9.4.4^c: see under 9.1.9^c.

9.4.5^b, 6^a, *táva krátva távotibhiḥ*.

9.4.7^b (Hiranyastupa Āngirasa; to Soma Pavamāna)

abhy ṛṣa svāyudha sóma dvibārhasaṁ rayim,

[*áthā no vásyasas kṛdhi*.]

☞ refrain, 9.4.1^c-10^c

9.40.6^b (Medhyātithi Kāṇva; to Soma Pavamāna)

[*punāná indav á bhara*, *sóma dvibārhasaṁ rayim,*

☞ 9.40.6^a

vṛṣann indo ná ukthyām.

9.100.2^b (Rebhasūnū Kāçyapāu; to Soma Pavamāna)

[*punāná indav á bhara*, *sóma dvibārhasaṁ rayim,*

☞ 9.40.6^a

tvám vásūni puçyasi [*viçvāni dāçúṣo gṛhé*.]

☞ 9.100.2^d

9.4.9^b (Hiranyastupa Āngirasa; to Soma Pavamāna)

tvám yajñāir avivrdhan pávamāna vídharmaṇi,

[*áthā no vásyasas kṛdhi*.]

☞ refrain, 9.4.1^c-10^c

9.64.9^b (Kāçyapa Mārta; to Soma Pavamāna)

hinvāno vácam iṣyasi pávamāna vídharmaṇi,

[*ákrān devó ná sūryaḥ*.]

☞ cf. 9.54.3^c

9.100.7^d (Rebhasunū Kāçyapa; to Soma Pavamāna)
tvām rihanti mātáro hárīm pavitre adrúhah,
[vatsám jātám ná dhenávaḥ] pávamāna vídharmaṇi. ☞ cf. 6.45.28^o

For the repeated páda see Bergaigne, iii. 218, note; for 9.64.9, Hillebrandt, Ved. Myth. i. 347, 462, note. His suggestion that ákrān in 9.64.9^o is from kram 'go' is rendered invalid by SV. 2.310, krāndaṁ devó, &c.; cf. for that páda, sómo devó ná sūryah, under 9.54.3.

[9.5.3^b, rayir ví rajati dyumán; 9.61.18^b, dáksó ví rajati, &c.]

9.5.4^a, barhíḥ prácīnam ójasā; 1.188.4^a, prácīnam barhír ójasā.

9.5.8^c, imám no yajñám á gaman: 5.5.7^c, imám no yajñám á gatam.

9.6.2^a, 3^a, abhí tyám mádyam (3^a, pūrvyam) mádam.

9.6.3^a: 9.1.4^c; 51.5^c; 63.12^c, abhí vájam utá çrávah.

9.6.3^b (Asita Kāçyapa, or Devala Kāçyapa; to Soma Pavamāna)

[abhí tyám pūrvyam mádam] suvánó arṣa pavitra á, ☞ 9.6.2^a
[abhí vájam utá çrávah.] ☞ 9.1.4^c

9.52.1^c (Ucathya Āṅgīrasa; to Soma Pavamāna)
pári dyukṣáh sanádrayir bhárad vájam no ándhasá,
suvánó arṣa pavitra á.

For the páda, suvánó arṣa pavitra á, cf. also 9.63.16^b, rāyé arṣa pavitra á, and 9.64.12^a, sá no arṣa pavitra á.

9.6.4^{bc} (Asita Kāçyapa, &c.; to Soma Pavamāna)

ánu drapsása índava ápo ná pravátásaran,
punáná índram áçata.

9.24.2^{bc} (The same)
abhí gávo adhanviṣur ápo ná pravatá yatíḥ,
punáná índram áçata.

Cf. under 8.6.34^b.

9.6.5^c (Asita Kāçyapa, &c.; to Soma Pavamāna)

yám átyam iva vājinaṁ mrjánti yóçano dáça,
váne krīlantam átyavim.

9.45.5^b (Ayasya Āṅgīrasa; to Soma Pavamāna)
sám i sákhāyo asvaran váne krīlantam átyavim,
indum nává anūçata.

9.106.11^b (Agni Cākṣuṣa; to Soma Pavamāna)
dhībhir hinvanti vājinaṁ váne krīlantam átyavim,
abhí triprsthám matáyah sám asvaran.

Note the correspondence of 9.7.6^a with 9.106.2^b.

9.6.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
devó devāya dhārayēndrāya pavate sutāḥ,
pāyo yád asya pīpāyat.

9.62.14^c (Jamadagni Bhārgava ; to Soma Pavamāna)
[sahásrotiḥ çatāmagho,] vimāno rájasaḥ kavīḥ,
indrāya pavate mádaḥ.

☞ 8.34.7^b

9.106.2^b (Agni Cakṣuṣa ; to Soma Pavamāna)
ayám bhārāya sāsasír indrāya pavate sutāḥ,
sómo jáitrasya cetati yátha vidé.

9.107.17^a (Sapta Rṣayah ; to Soma Pavamāna)
indrāya pavate mádaḥ sómo marútvate sutāḥ,
sahásradhāro áty ávyam arṣati [tám i mrjanty ayávaḥ.]

☞ 9.63.17^a

Cf. under 9.3.10.

9.7.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá dhārā mádhvo agriyó mahír apó ví gāhate,
havír havīṣṣu vāndyah.

9.99.7^d (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
sá mrjyate sukārmabhir [devó devébhyah sutāḥ,]
vidé yád asu saṁdadír mahír apó ví gāhate.

☞ 9.3.9^b

9.7.3^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá yujó vācō agriyó vṣṣáva cakradad vāne,
sádmābhí satyó adhvarāḥ.

9.107.22^b (Sapta Rṣayah ; to Soma Pavamāna)
mrjānó vāre pávamāno avyāye vṣṣáva cakrado vāne,
devánām soma pavamāna niskṛtām [góbhir añjánó arṣasi.]

☞ 9.103.2^b

Cf. 9.74.1^a (in next item).—Note the correspondence of 9.7.6^a with 9.107.6^b.

9.7.4^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pári yát kāvya kavír nr̥mṇá vāsāno arṣati,
svār vājí siṣāsati.

9.62.23^b (Jamadagni Bhārgava ; to Soma Pavamāna)
abhí gāvyaṇi vītāye nr̥mṇá punāno arṣasi,
sanádvajāḥ pári srava.

9.74.1^b (Kakṣivat Dairghatamasa ; to Soma Pavamāna)
çīçur ná jātó 'va cakradad vāne svār yád vājy aruṣāḥ siṣāsati,
divó rétasā sacate payovḍdhā tám imahe sumatí çarma sapráthah.

9.7.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ávyo vāre pári priyó hárir vāneṣu sídati,
rebhó vanuṣyate matí.

9.50.3^a (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ávyo vāre pári priyám̐ hárīm̐ hinvanty ádribhīh̐,
 pāvamānam̐ madhuçéutam̐.]

☞ 9.26.5^b
 ☞ 9.50.3^o

9.52.2^b (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 táva pratnébhir ádhvabhir ávyo vāre pári priyám̐,
 sahásradhāro yāt tana.

9.107.6^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 punānám̐ soma jágrvir ávyo vāre pári priyám̐,
 tvám̐ vípro abhavó 'ngirastamo mádhvā yajñám̐ mimikṣa nah̐.

9.8.3^a (Asita Kāçyapa, &c., to Soma Pavamāna)
 indrasya soma rádhase punāno hárdi codaya,
 ṛtásya yónim̐ ásadam̐.]

☞ 3.62.13^o

9.60.4^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 indrasya soma rádhase çám̐ pavaśva vicarṣaṇe,
 prajāvad réta á bhara.

9.8.3^o: 3.62.13^o; 9.64.22^o, ṛtásya yónim̐ ásadam̐ ; 5.21.4^d, ṛtásya yónim̐ ásadaḥ.

9.8.9^o: 7.96.6^c, bhakṣmāhi prajám̐ ṣam̐.

9.9.9^a: 9.4.1^b; 100.8^a, pāvamāna máhi çrávaḥ.

[9.9.9^o, sánā medhám̐ sánā svāḥ : 9.4.2^a, sánā jyótiḥ sánā svāḥ.]

9.10.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá svānāso ráthā ivárvanto ná çravasyávaḥ,
 sómāso rāyé akramuḥ.

9.66.10^c (Çataṁ Vāikhānasāḥ ; to Soma Pavamāna)
 pāvamānasya te kave vājīn sárgā asrṣata,
 árvanto ná çravasyávaḥ.

The cadence, ná çravasyávaḥ also at 1.48.3^d.

9.10.2^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 hinvanāso ráthā iva dadhanviré gábhastyoḥ,
 bhárāsah̐ kārīṇam̐ iva.

9.13.7^o (The same)
 vāçrá arṣantīndavo ḥbhī vatsám̐ ná dhenávaḥ,
 dadhanviré gábhastyoḥ.]

☞ cf. 6.45.25^o

For 9.10.2 see Geldner, Ved. Stud. i. 121 ; Ludwig, Ueber Methode, p. 25.

9.11.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 indrāya soma pátave mádaya pári ṣicyase,
 mañacín mánasas pátih̐.]

☞ cf. 9.11.8^o

9.98.10^a (Ambariṣa Vargāgira and R̥jiçvan Bhāradvāja; to Soma Pavamāna)
 indrāya soma pātave v̥ttraghné p̥ari çicyase,
 nāre ca dākṣiṇāvate devāya sadanāsāde.

9.108.15^a (Çakti Vasiṣṭha; to Soma Pavamāna)
 indrāya soma pātave n̥bh̥ir yatāḥ svayudhó madántamaḥ,
 p̥avasva mádhumattamaḥ.]

☞ 9.64.22^b

[9.11.8^c, manaçcin mánasas pátih : 9.28.1^b, viçvavín mánasas pátih.]

9.12.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 sómā asrgram indavaḥ sutá ṛtāsya sādane,
 indrāya mádhumattamaḥ.

9.63.19^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 p̥ari vāje ná v̥jayúm ávyo vāreṣu siñcata,
 indrāya mádhumattamam.

9.67.16^b (Jamadagni; to Soma Pavamāna)
 p̥avasva soma mandáyann indrāya mádhumattamaḥ.

9.12.2^b, gávo vatsám ná mātāraḥ : 6.45.28^c, vatsám gávo ná dhenávaḥ.

Cf. under 6.45.25.

9.12.2^c : 1.16.3^o; 3.42.4^a; 8.17.15^d; 92.5^d; 97.11^b, indram sómasya pítāye.

9.12.6^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prá vācam indur iṣyati samudrasyádhi viṣṭápi,]
 jinvan kóçam madhuçútam.

☞ 8.34.13^b

9.35.4^a (Prabhūvasu Āngirasa; to Soma Pavamāna)
 prá vājam indur iṣyati s̥sāsān vājasá ṛsiḥ,
 vratá vidaná áyudhá.

Translate 9.12.6, 'Indu sends forth his voice on the summit of the ocean, enlivening the honey dripping bowl'. The conception of Soma's letting forth his voice is common: 9.30.1, 2; 62.25; 64.9, 25, 26; 68.8; 107.21; it is analogous and in close contact with Soma's thundering voice (krand); e.g. 9.30.2; 64.9. See Bergaigne, i. 169, 280; ii. 33. Soma also arouses the faculty of speech and prayer in his worshippers, 6.47.3; 9.96.5; see Bergaigne, i. 185; Hillebrandt, Ved. Myth. i. 349. The repeated páda in 9.35.4 changes its form a little but its sense greatly: 'Indu sends forth substance, he that desires to obtain, the substance-winning R̥ji, finding laws [and] weapons (to enforce them).' Cf. 9.90.1, which shows that the ideas contained in this stanza are not altogether for the nonce. Still we may assume that 9.35.4^a is patterned after the much more familiar and typical wording of 9.12.6^a. vāc- and vāj-interchange often in the Vedic variants (a dozen cases or so); see, e.g., in Concordance: pavitravantaḥ pari vācam (vājam) āsate. Of this elsewhere.—For 9.12.6^a cf. under 9.23.4.

9.12.6^b : 8.97.5^b, samudrasyádhi viṣṭápi; 8.34.13^b, samudrasyádhi viṣṭápaḥ;
 9.107.14^c, samudrasyádhi viṣṭápi manīṣṇaḥ.

[9.12.7^a, nityastotro vānaspátih; 1.91.6^c, priyastotro vānaspátih.]

9.12.8^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
abhī priyā divās padā sómo hinvánó arṣati,
víprasya dhārayā kavīḥ.

9.44.2^c (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
matī juṣṭó dhiyā hitāḥ sómo hinve parāvāti,
víprasya dhārayā kavīḥ.

9.13.1^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sómāḥ punānó arṣati sahásradhāro átyaviḥ,
vāyór índrasya nískrtām.

9.28.6^b (Priyamedha Āṅgīrasa ; to Soma Pavamāna)
eṣá çuṣmy ádābhyah sómāḥ punānó arṣati,
[devāvīr aghaçānsahá.]

☞ 9.24.7^c

9.42.5^c (Medhyātīthi Kāṇva : to Soma Pavamāna)
[abhī víçvāni vāryā bhī devān ṛtāvīdhah,
sómāḥ punānó arṣati.

☞ 9.42.5^a

9.101.7^b (Nahuṣa Mānava ; to Soma Pavamāna)
[ayām pūṣā rayīr bhāgah] sómāḥ punānó arṣati,
pātīr víçvasya bhūmano vy ākhyad ródast ubhé.

☞ 8.31.11^a

For 9.101.7^a see Hillebrandt, *Ved. Myth.* i. 317. Note the correspondence of 9.13.3^{ab} with 9.42.3^{bc}, and 9.13.4^b with 9.42.6^c.—For 9.13.1^c cf. 9.107.17^c.

[9.13.2^c, *suṣvānām devāvītaye* : 9.65.18^c, *suṣvāṇó devāvītaye*.]

9.13.3^{a+b} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
pāvante vājasātaye sómāḥ sahásrapājasah,
grṇānā devāvītaye.

9.42.3^{b+c} (Medhyātīthi Kāṇva ; to Soma Pavamāna)
vāvṛdhānāya túrvaye pāvante vājasātaye,
sómāḥ sahásrapājasah.

9.43.6^a (The same)

pāvasva vājasātaye víprasya grṇató vṛdhé,
[sóma rāsva suvīryam.]

☞ cf. 5.13.5^c

9.100.6^a (Rebhasūnu Kāçyapāu ; to Soma Pavamāna)
pāvasva vājasātamaḥ pavītre dhārayā sutāḥ,
índrāya soma víṣṇave [devébhyo mádhumattamaḥ.]

☞ 9.100.6^d

9.107.23^a (Sapta Ṛçayah ; to Soma Pavamāna)

pāvasva vājasātaye bhī víçvāni kāvya,

tvām samudráṁ prathamó ví dhārayo devébhyah soma matsaráḥ.

For 9.107.23 cf. Ludwig, *Kritik*, p. 30.

9.13.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
utá no vājasātaye pāvasva brhatīr íṣah,
dyumád indo suvīryam.

9.42.6° (Medhyātīthi Kāṇva; to Soma Pavamāna)
gōman naḥ soma vīrávad ṛāḥvavad vājavat sutāḥ, ☞ 9.41.4°
pāvasva bṛhatīr iṣaḥ.

9.13.5^{bo} (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
té naḥ sahasrīnam rayīm pávantām á suvīryam,
suvāná devāsa índavaḥ.

9.65.24^{bo} (Bṛḡu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṛté no vṛṣṭīm divás pári, pávantām á suvīryam, ☞ 2.6.5^a
suvāná devāsa índavaḥ.

[9.13.7^b, abhī vatsām ná dhenávaḥ : see under 6.45.25.]

9.13.7° : 9.10.2^b, dadhanviré gābhastyoḥ.

9.13.8^b, pávamāna kánikradat : 9.3.7°, pávamānaḥ kánikradat.

9.13.8° (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
júṣṭa índrāya matsaráḥ pávamāna kánikradat, ☞ 9.3.7°
vīḡvā ápa dvīṣo jahi.

9.61.28° (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
pāvasvendo vṛṣā sutāḥ kṛdhī no yaçāso jáne,
vīḡvā ápa dvīṣo jahi.

9.13.9^{a+c} (Asita Kāṇyapa, &c. ; to Soma Pavamāna)
apaghnānto árāvṇaḥ pávamānaḥ svardīḡḡaḥ,
yónāv ṛtāsya sídata.

9.63.5° (Nidhruvi Kāṇyapa ; to Soma Pavamāna)
índraṁ vārdhanto aptúraḥ kṛṇvānto viḡvam áryam,
apaghnānto árāvṇaḥ.

9.39.6° (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
samīcinā anuṣata ḥárim hinvanty ádrībhiḥ, ☞ 9.26.5^b
yónāv ṛtāsya sídata.

We may render 9.13.9 as follows: 'O ye (Somas) that purify yourselves, warding off the sting, seeing the light, do ye sit at the seat of the ṛtā.' Cf. 9.63.5. In 9.39.6 the third páda is in problematic connexion. Ludwig, 803, renders 9.13.9°: 'nemt an des opfers stätte euren sitz.' On the other hand 9.39.6, at 829: 'im einklang haben sie gesungen, den gelben treiben sie heraus mit steinen, auf der heiligen handlung stätte hat er sich niedergelassen.' In his note he remarks that sídata cannot contain exhortation to the priests to sit down. This is indeed true: the páda, on the evidence of 9.13.9, is addressed to the plural somas. For that very reason 9.39.6 seems to be patchwork of familiar but imperfectly assorted ideas. The páda, ḥárim hinvanty ádrībhiḥ is a formula: 9.26.5; 30.5; 32.2; 38.2; 50.3; 65.8; in each connexion it fits better than in 9.39.6; see under 9.26.5^b. The break between the first and second distich in 9.39.6 is so abrupt as to leave no doubt as to the secondary manufacture of the awkward performance.—Cf. ṛtāsya yónim ásadam, under 3.62.13°; yónāv ṛtāsya sídatam, under 3.62.18^a.

9.14.3^b: 8.69.11^b, víçve devá amatsata.

9.14.5^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
naptíbhīr yó vivásvataḥ çubhró ná māmṛjé yúvā,
gāḥ kṛṇvānó ná nirṇijam.

9.86.26^c (Pṛçṇayah, alias Aja Ṛṣiganāḥ ; to Soma Pavamāna)
induh punānó áti gāhate mṛdho víçvāni kṛṇvān supāthāni yájyave,
gāḥ kṛṇvānó nirṇijam haryatāḥ kavír átyo ná krílan pári vāram arṣati.
9.107.26^d (Sapta Ṛçayah ; to Soma Pavamāna)
apó vāsānāḥ pári kóçam arṣat, indur hiyanāḥ sotṛbhīḥ, 9.30.2^a
janáyañ jyótiṛ mandānā avivaçad gāḥ kṛṇvānó ná nirṇijam.

For the 'daughters of Vivasvant', that is 'fingers', see under 9.2.7^{bc}, and Hillebrandt, Ved. Myth. i. 478. Cf. 9.95.1, and more remotely 9.68.1 ; 82.2.—For 9.107.26^a cf. 9.107.4^b.

9.15.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eṣá dhiyá yāty āpvyā çúro ráthebhīr açúbhīḥ,
gāçhann índrasya niṣkṛtām.

9.61.25^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
ḷapaghnān pavate mṛdhó, 'pa sómo árāvṇāḥ, 9.61.25^a
gāçhann índrasya niṣkṛtām.

The repeated páda does not ring as true in 9.61.25 as it does in 9.15.1, where it is balanced by yāty . . . ráthebhīr in the first distich.—The cadence índrasya niṣkṛtām also in 9.13.1^c ; 86.16^a.

[9.15.3^a, eṣá hitó ví nīyate : 9.27.3^a, eṣá nṛbhīr ví nīyate.]

9.15.7^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām mṛjanti mārjyam úpa dróṇeṣv ayávaḥ,
pracakrānām mahír iṣāḥ.

9.46.6^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
etām mṛjanti mārjyam pávamānam dáça kṣīpāḥ,
índrāya matsarām mādām.

Cf. 9.63.20^a, kavítḥ mṛjanti mārjyam.

9.15.8^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti saptá dhítāyah,
svāyudhām madāntamam.

9.61.7^a (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
etām u tyām dáça kṣīpo mṛjānti síndhumātaram,
sām ādityébhīr akhyata.

9.16.3^b: 1.28.9^b ; 9.51.1^b, sómam pavitra á srja.

9.16.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ánaptam apsu duṣṭāram ḷsómam pavitra á srja, 1.28.9^b
punihíndrāya pátave.

9.51.1^{bc} (Ucathya Āṅgirasa ; to Soma Pavamāna)
 ādhvāryo ādribhiḥ sutām ḷsōmāṃ pavitra ā arja,ḷ
 punihindrāya pātave. ☞ 1.28.9^b

9.16.4^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 prā punānāsya cetasā sōmaḥ pavitre arṣati,
 krātvā sadhāstham āsadat.

9.17.3^b (The same)
 ātyūrmir matsarō mādaḥ sōmaḥ pavitre arṣati,
 ḷvighnān rākṣāṃsi devayūḥ.ḷ ☞ 9.17.3^o

9.37.1^b (Rahūgaṇa Āṅgirasa ; to Soma Pavamāna)
 sā sutāḥ pitāye vīṣā sōmaḥ pavitre arṣati,
 ḷvighnān rākṣāṃsi devayūḥ.ḷ ☞ 9.17.3^o

Cf. āçūḥ pavitre arṣati, 9.56.1^b.

9.16.6^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 punānō rūpē avyāye vīçvā arṣann abhī çriyaḥ,
 çūro nā gōṣu tiṣṭhati.

9.62.19^{bc} (Jamadagni Bhārgava ; to Soma Pavamāna)
 avīçān kalāçam sūtō vīçvā arṣann abhī çriyaḥ.
 çūro nā gōṣu tiṣṭhati.

Cf. Hillebrandt, *Ved. Myth.* i. 210.

9.16.7^b: 9.2.3^b, dhārā sutāsya vedhāsaḥ.

9.16.8^{a+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
 tvām soma vipaçoçitaṃ tānā punānā ayiṣu,
 āvyo vāraṃ vī dhāvati.

9.64.25^a (Kāçyapa Mārica ; to Soma Pavamāna)
 tvām soma vipaçoçitaṃ ḷpunānō vācam iṣyasi,ḷ ☞ 9.30.1^o
 ḷīndo saḥārabharṇasam.ḷ ☞ 9.64.25^o

9.28.1^o (Priyamedha Āṅgirasa ; to Soma Pavamāna)
 eṣā vājī hitō nfbhir ḷvīçvavīn mānasas pātih,ḷ ☞ cf. 9.11.8^o
 āvyo vāraṃ vī dhāvati.

9.106.10^b (Agni Cakṣusa ; to Soma Pavamāna)
 sōmaḥ punānā ūrmiṇāvvyo vāraṃ vī dhāvati,
 ḷāgre vācāḥ pāvamānaḥ kānikradat.ḷ ☞ cf. 9.3.7^o

9.74.9^b (Kakṣivat Dairghatama ; to Soma Pavamāna)
 adbhīḥ soma paprçānāsya te rāsō 'vyo vāraṃ vī pavamāna dhāvati,
 sā mrjyamānaḥ kavībhir madintama ḷsvādasvendraḥ pāvamāna pitāye.ḷ ☞ 9.74.9^d

What does stanza 9.16.8 mean? Ludwig, 806, not very intelligibly, 'du o soma, den liederkundigen damit (mit dir selber) unter den lebendigen reinigend zugleich, fließest durch des schafes schweif'. Grassmann, 'Gereinigt, Soma, fort und fort bei Menschen strömt

dem weisen Gott du durch des Widders Wolle zu'. He therefore supplies devám with vipaṣṭitam, having in mind, as he states doubtingly in his Lexicon, Indra; cf. 1.4.4; 8.13.10; 8.98.1. I do not believe this is correct, but that we must submit to the guidance of the transparent stanza, 9.64.25, to wit: 'Thou, O Soma, purifying thyself, dost utter inspired speech; (speech), O Indu, that yields a thousandfold.' Accordingly 9.16.8 expresses elliptically the same idea: 'Thou, O Soma, purifying thyself through thyself (utterest) inspired (speech) among the Āyus (human sacrificers); thou runnest through the sieve of wool.' Cf. above under 9.12.6. But the stanza is certainly after-born, especially as its third pāda, loosely connected in sense, is, as show the remaining stanzas, a mere formula.

9.17.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá nimméneva síndhavo ghnánto vṛtrāṇi bhūrṇayaḥ,
sómā asṛgram āçávaḥ.

9.23.1^a (The same)

sómā asṛgram āçávo mádhor mádasya dhárayā,
[abhi víçvāni kāvya.]

☞ 9.23.1^c

Cf. the pāda, eté asṛgram āçávaḥ, 9.63.4^a.

9.17.3^b: 9.16.4^b; 37.1^b, sómah pavítre arṣati.

9.17.3^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
átyürmir matsaró mádah sómah pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.37.1^{bc} (Rahugana Āṅgīrasa ; to Soma Pavamāna)

sá sutáḥ pitáye vṛṣā sómah pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.56.1^{bc} (Avatsāra Kāçyapa ; to Soma Pavamāna)

pári sóma ṛtām brhád āçúḥ pavítre arṣati,
vighnán rákṣāṅsi devayúḥ.

9.17.4^{a+b} (Asita Kāçyapa ; to Soma Pavamāna)
á kaláçeṣu dhāvati pavítre pári ṣicyate,
uktháir yajñeṣu vardhate.

9.67.14^a (Viçvāmitra ; to Soma Pavamāna)

á kaláçeṣu dhāvati çyenó várma ví gáhate,
abhi drónā kánikradat.

9.42.4^b (Medhyāstithi Kāṇva ; to Soma Pavamāna)

duhánāḥ pratnám it páyah pavítre pári ṣicyate,
krándan deván ajtjanat.

Note that, in a way, the third pādas of each of these stanzas are related in sense; cf. Hillebrandt, *Ved. Myth.* i. 347.

9.17.7^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)
tām u tvā vājinaṁ náro dhībhir víprā avasyávaḥ,
mrjánti devátātaye.

9.17.7—] *Part 1: Repeated Passages belonging to Book IX* [416

9.63.20^b (Nidhruvi Kāçyapa ; to Soma Pavamāna)

ḷ kavīm mṛjantī mārjyaṁ, dhībhīr viprā avasyávaḥ, ☞ cf. 9.15.7^a
vṛṣā kánikrad arṣati.

For 9.63.20^b cf. 8.13.17^a, tám id viprā avasyávaḥ.—For kánikrad in 9.63.20^b, the author, *Am. Journ. of Philol.* xvii. 417 (haplogy).

9.17.8^c: 1.137.2^s, cārun ṛtāya pitāye.

9.18.1^c–7^c, mádeṣu sarvadhā asi.

9.18.5^a: 8.6.17^a, yá imé ródasi mahí: 3.53.12^a, yá imé ródasi ubhé.

[9.19.1^c, tán naḥ punaná ā bhara : sá naḥ, &c. ; see under 1.12.11.]

9.19.2^c: 5.71.2^c; 7.94.2^c, içaná pipyatam dhíyaḥ.

9.19.4^a (Asita Kāçyapa, &c. ; to Soma Pavamāna)

ávāvaçanta dhítāyo vṛṣabhásyádhi rétasi,
sūnór vatsásya mātáraḥ.

9.66.11^c (Çatam Vaikhānasāḥ ; to Soma Pavamāna)

ḷ çhā kóçam madhuçútam, ásrgraṁ vāre avyāye, ☞ 9.66.11^a
ávāvaçanta dhítāyaḥ.

9.19.6^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)

úpa çikṣāpatasthūso bhíyasam á dhehi çátruṣu,
pávamāna vidá rayim.

9.43.4^a (Medhyatithi Kaṇva ; to Soma Pavamāna)

pávamāna vidá rayim ḷ asmábhyaṁ soma suçṛiyam, ☞ 9.43.4^b

ḷ indo sahásravarcasam, ☞ cf. 9.43.4^c

9.63.11^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)

pávamāna vidá rayim ḷ asmábhyaṁ soma duṣṭāram, ☞ 9.43.4^b

yó duṇāço vanuṣyatá.

9.20.1^b (Asita Kāçyapa, &c. ; to Soma Pavamāna)

prá kavír devávitayé 'vyo vārebhir arṣati,
sāhvān viçvā abhí spḍdhaḥ.

9.38.1^b (Rahgana Āngirasa ; to Soma Pavamāna)

eṣá u syá vṛṣā ráthó 'vyo vārebhir arṣati,

ḷ gáchan vājāṁ sahasrīṇam, ☞ cf. 9.38.1^c

It is interesting to observe the unrestrained licence in the use of metaphor in both stanzas. In 9.20.1 the Sage Soma flows through the sieve of sheeps' tail wool, as though a sage could flow ; in 9.38.1 : 'dieser stierkräftige hier [als] ein wagen strömt durch des schafes schweifhaar' (Ludwig, 828). Under such circumstances the risk in standing sponsor to any theory of relative dates is infinite.

9.20.6^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
sá váhnir apsú duštáro mrjyámāno gábhastyoḥ,
sómaç camúṣu sídati.

9.36.4^b (Prabhūvasu Āngirasa ; to Soma Pavamāna)

ḷcumbhāmāna ṛtáyubhir, mrjyámāno gábhastyoḥ,
ḷpávate vāre avyáye.]

☞ 9.36.4^a

☞ 9.36.4^c

9.64.5^b (Kāçyapa Mārīca ; to Soma Pavamāna)

ḷcumbhāmānā ṛtáyubhir, mrjyámānā gábhastyoḥ,
ḷpávante vāre avyáye.]

☞ 9.36.4^a

☞ 9.36.4^c

9.65.6^b (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)

yád adbhīḥ pariçicyāse mrjyámāno gábhastyoḥ,
drūnā sadhástham açnuṣe.

9.99.6^b (Rebhasuntū Kāçyapāu ; to Soma Pavamāna)

ḷsá punānó madīntamaḥ, sómaç camúṣu sídati,
paçāu ná réta ádádhat pátir vacasyate dhīyáh.

☞ 9.50.5^a

For 9.65.6 see Hillebrandt, *Ved. Myth.* i. 192.

9.20.7^{bc} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
kriḷúr makhó na mañhayuḥ pavítream soma gachasi,
dádhat stotré suvírjam.

9.67.19^{bc} (Vasiṣṭha ; to Soma Pavamāna)

grávnā tunnó abhīṣṭutaḥ pavítream soma gachasi,
dádhat stotré suvírjam.

9.62.30^c (Jamadagni Bhārgava ; to Soma Pavamāna)

pávamāna ṛtáh kavīḥ sómaḥ pavítream ásadat,
dádhat stotré suvírjam.

9.66.27^c (Çataṁ Vaikhānasāḥ ; to Soma Pavamāna)

pávamāno vy açnavad raçmībhir vājasátamaḥ,
dádhat stotré suvírjam.

Cf. 5.6.10^c, dádhad asmé suvírjam, and 9.45.6^c, índo asmé suvírjam.

9.21.1^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté dhāvantīndavaḥ sómā índrāya ghīṣvayaḥ,
matsarāsah svarvīdah.

9.107.14^d (Sapta Ṛçayah ; to Soma Pavamāna)

ḷabhi somāsa ayávaḥ pávante mádyam mádam,]

☞ 9.23.4^{ab}

ḷsamudrāsýádhi viṣṭāpi mañṣīṇo,] matsarāsah svarvīdah.

☞ 8.34.13^b

9.22.3^{ab} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
eté pūtá vipaçcītaḥ ḷsómāso dádhyāçirah,]
vipá vy ānaçur dhīyah.

☞ 1.5.5^c

9.101.12^{ab} (Manu Saṁvarana; to Soma Pavamāna)
 eté pūtá vipaçóitah ṡómāso dádhyāçirah,] ☞ 1.5.5^c
 sūryāso ná darçatāso jigatnávo dhruvá ghr̥tē.

9.22.3^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.63.15^b; 101.12^b, sómāso dádhyāçirah.

9.23.1^a: 9.17.1^c, sómā asrgram açāvah.

9.23.1^c (Asita Kāçyapa, &c.; to Soma Pavamāna)
 ṡómā asrgram açávo,] mádhor mádasya dháraya,
 abhí viçvāni kāvya. ☞ 9.17.1^c

9.62.25^c (Jamadagni Bhārgava; to Soma Pavamāna)
 pávasva vācō agriyāḥ sōma citrābhīr utībhiḥ,
 abhí viçvāni kāvya.

9.63.25^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ṡpavamānā asrksata,] sómāḥ çukrāsa indavaḥ,
 abhí viçvāni kāvya. ☞ 9.63.25^a

9.66.1^b (Çatam Vaikhānasāḥ; to Soma Pavamāna)
 pávasva viçvacarsaṇe 'bhí viçvāni kāvya,
 ṡsākhā sākhibhya ṡdyah. ☞ 1.75.4^c

Ludwig, 813, renders 9.23.1^c, 'um aller weisheit willen'; the remaining instances of the repeated páda (852, 853, 856), 'zu aller weisheit', or the like. The notion in all four stanzas is that Soma flows or purifies himself (much the same thing in the Pāvamānyaḥ), so as to unite himself with the poetic works (the hymns) of the Kavis.—Cf. the pádas, pári viçvāni kāvya, 2.5.3^c; vidád viçvāni kāvya 10.21.5^b; and yāsamīn viçvāni kāvya 8.41.6^c.

9.23.4^{ab+c} (Asita Kāçyapa, &c.; to Soma Pavamāna)
 abhí sómāsa āyávaḥ pávante mádyam mádam,
 abhí kōçam madhuçútam.

9.107.14^{ab} (Sapta Ṛçayaḥ; to Soma Pavamāna)
 abhí sómāsa āyávaḥ pávante mádyam mádam,
 ṡsamudrāsyádhi viṡtāpi manīṡño,] ṡmatsarāsaḥ svarvídaḥ. ☞ c: 8.34.13^b; d: 9.21.1^c

9.36.2^c (Prabhūvasu Āngirasa; to Soma Pavamāna)
 sá vāhniḥ soma jágrviḥ ṡpavasva devavír āti,] ☞ 9.2.1^a
 abhí kōçam madhuçútam.

For 9.36.2 cf. under 1.176.1^b.—Cf. the pádas, śchā kōçam madhuçútam, under 9.66.11; pári kōçam, &c., 9.103.3^a; also jinvan kōçam, &c., 9.12.6^c.

[9.23.5^a, sómo arçati dharmasīḥ: 9.37.2^b; 38.6^b, hárir arçati dharmasīḥ.]

[9.23.6^c, indo vájam siçāsasi: 8.95.9^d, çuddhó vájam siçāsasi.]

9.23.7^a: 8.92.6^a, asyá pitvā mádanām.

9.24.1^{b+c} (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá sómāso adhanviṣuḥ pávamānāsa índavaḥ,
çriṇāná apsú mṛñjata.

9.67.7^a (Gotama ; to Soma Pavamāna)
pávamānāsa índavas ṽtiráh pavítram açávaḥ,
índram yámehbir açata.

☞ 1.135.6^e

9.101.8^d (Nahusa Mānava ; to Soma Pavamāna)
sám u priyá anūsata gávo mādāya ghñṣvayaḥ,
sómāsaḥ kṛṇvate patháh pávamānāsa índavaḥ.

9.65.26^c (Bhṛgu Vāruṇi, &c. ; to Soma Pavamāna)
prá çukráso vayojuvo hinvánāso ná sáptayaḥ,
çriṇāná apsú mṛñjata.

Cf. 9.11.1^b, pávamānāyéndave.

9.24.2^b: 8.6.34^b ; 13.8^b, ápo ná pravátā yatíḥ ; 9.6.4^b, ápo na pravátāsaran.

9.24.2^c: 9.6.4^c, punāná índram açata.

9.24.3^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
prá pavamāna dhanvasi ṽsóméndrāya pátave,
nṛbhir yató ví nīyase.

☞ 8.69.10^d

9.99.8^b (Rebhasunū Kāçyapāu ; to Pavamāna Soma)
sutá indo pavitra á nṛbhir yató ví nīyase,
ṽíndrāya matsarintamaç camúṣv á ní ṣidasi.

☞ 9.63.2^{bc}

For 9.24.3^b cf. índav índrāya pítāye, under 9.30.5^c.

9.24.5^c: 8.92.25^c, áram índrasya dhámne.

9.24.6^c: 1.142.3^a, çúciḥ pávakó ádbhutaḥ ; 8.13.19^c, çúciḥ pávaká ucyate só
ádbhutaḥ ; 9.24.7^a, çúciḥ pávaká ucyate.

9.24.7^a: see 9.24.6^c.

9.24.7^c (Asita Kāçyapa, &c. ; to Soma Pavamāna)
ṽçúciḥ pávaká ucyate, sómaḥ sutásya mádhvaḥ,
devāvír aghaçaṅsahá.

☞ 1.142.3^a

9.28.6^c (Priyamedha Āngirasa ; to Soma Pavamāna)
eṣá çuṣmy ádābhyah ṽsómah punāno arṣati,
devāvír aghaçaṅsahá.

☞ 9.13.1^a

9.61.19^c (Amahlyu Āngirasa ; to Soma Pavamāna)
ṽyás te mádo váreṇyas, ténā pavasvándhasá,
devāvír aghaçaṅsahá.

☞ 8.46.8^a

9.25.2^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
pavamāna dhiyā hitó 'bhī yónim kánikradat,
dhármanā vāyúm á viça.

9.37.2^o (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
sá pavitre vicakṣaṇó ḥárir arṣati dharṣasṭh,
abhi yónim kánikradat.

☞ 9.37.2^b

Cf. 9.38.6^o, krāndan yónim abhi priyām.

9.25.3^o (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
sām devāḥ çobhate vīṣā kavir yónāv ádhi priyāḥ,
vṛtrahá devavítamaḥ.

9.28.3^o (Priyamedha Āngirasa ; to Soma Pavamāna)
esá devāḥ çubhāyaté 'dhi yónāv amartyaḥ,
vṛtrahá devavítamaḥ.

9.25.4^a: 7.55.1^b; 8.15.13^b, víçvā rūpāny aṣiçān.

9.25.4^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
ḥ víçvā rūpāny aṣiçān, punānó yāti haryatāḥ,
yātrāmftāsa āsate.

☞ 7.55.1^b

9.43.3^a (Medhyātithi Kāva ; to Soma Pavamāna)
punānó yāti háryataḥ sómo gṛbhīḥ páriṣkṛtaḥ,
vīprasya médhyātithēḥ.

9.25.6 (Dṛḍhacyuta Āgastya ; to Soma Pavamāna) =

9.50.4 (Ucathya Āngirasa ; to Soma Pavamāna)
á pavasva madintama
pavitraṁ dhārayā kave,
arkāsya yónim āsadam.

For páda a cf. under 9.50.5^a; for páda b cf. pavitraṁ dhārayā sutāḥ, 9.51.5^b; for páda c cf. ṛtāsya yónim āsadam, under 3.62.13^o.—See Hillebrandt, Ved. Myth. i. 465.

9.26.5^b (Dṛḍhacyuta Āgastya ; to Soma Pavamāna)
tām sánāv ádhi jāmáyo háriṁ hinvanty ádribhiḥ,
haryatām bhúricakṣasam.

9.30.5^b (Bindu Āngirasa ; to Soma Pavamāna)
apsú tvā mádhumattamaṁ háriṁ hinvanty ádribhiḥ,
ḥ indav indrāya pítāye,ḥ

☞ 9.30.5^o

9.32.2^b (Çyāvāçva Ātreya ; to Soma Pavamāna)
ḥ ád im tritāsya yósaṇo, háriṁ hinvanty ádribhiḥ,
ḥ indum indrāya pítāye,ḥ

☞ 9.32.2^a

☞ 9.32.2^o

- 9.38.2^b (Rāhugaṇa Āṅgīrasa; to Soma Pavamāna)
 ॥ etām tritāsya yōṣaṇo ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ ☞ 9.32.2^a
 9.39.6^b (Bṛhanmati Āṅgīrasa; to Soma Pavamāna)
 samicitnā anuṣata hāriṁ hinvanty ādribhiḥ,
 ॥ yōnāv ṛtāsya sīdata. ॥ ☞ 9.32.2^o
 9.50.3^b (Ucathya Āṅgīrasa; to Soma Pavamāna)
 ॥ āvyo vāre pāri priyām ॥ hāriṁ hinvanty ādribhiḥ,
 ॥ pāvamānaṁ madhuçūtam. ॥ ☞ 9.13.9^o
 9.65.8^b (Bṛghu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 yāsya vārṇaṁ madhuçūtāṁ hāriṁ hinvanty ādribhiḥ,
 ॥ indum indrāya pītāye. ॥ ☞ 9.7.6^a
☞ 9.50.3^o
☞ 9.32.2

For yōnāv ṛtāsya sīdata, 9.39.6^c, cf. under 3.62.13^c.

9.26.6^c (Idhmavāha Dārḍhacyuta; to Soma Pavamāna)
 tām tvā hinvanti vedhāsah pāvamāna girāvīdham,
 indav indrāya matsarām.

- 9.53.4^c (Avatsāra Kāçyapa; to Soma Pavamāna)
 tām hinvanti madacyūtāṁ ॥ hāriṁ nadīṣu vājīnam, ॥ ☞ 9.53.4^b
 indum indrāya matsarām.
 9.63.17^c (Nidhruvi Kāçyapa; to Soma Pavamāna)
 ॥ tām i mṛjanty ayāvo hāriṁ nadīṣu vājīnam, ॥ ☞ 9.63.17^{ab}
 indum indrāya matsarām.

See Hillebrandt, *Ved. Myth.* i. 214, 215.—Cf. 9.63.10^b, gira indrāya matsarām.

[9.27.3^a, eṣā nṛbhir vī nīyate: 9.15.3^a, eṣā hito vī nīyate.]

9.27.6^c (Nṛmedha Āṅgīrasa; to Soma Pavamāna)
 eṣā çuṣmy aṣiṣyadad antārikṣe vīṣā hāriḥ,
 punānā indur indram ā.

9.66.28^c (Çataṁ Vāikhānasāḥ; to Soma Pavamāna)
 prā suvānā indur akṣāḥ pavītram āty avyāyam,
 punānā indur indram ā.

9.28.1^c: 9.106.10^b, āvyo vāraṁ vī dhāvati; 9.16.8^c, āvyo vāraṁ vī dhāvasi;
 9.74.9^b, āvyo vāraṁ vī pavamāna dhāvati.

[9.28.2^b, sómo devébhyaḥ sutāḥ: 9.3.9^b; 99.7^b, devō devébhyaḥ sutāḥ.]

9.28.3^c: 9.25.3^c, vṛtrahā devavītamah.

9.28.4^c (Priyamedha Āṅgīrasa; to Soma Pavamāna)
 eṣā vīṣā kánikradad daçābhir jamībhir yatāḥ,
 abhī drōṇāni dhāvati.

9.37.6^b (Rahūgaṇa Āṅgīrasa ; to Soma Pavamāna)
 śá deváḥ kavīnesitō 'bhī dróṇāni dhāvati,
 indur indrāya manhānā.

9.28.5^b (Priyamedha Āṅgīrasa : to Soma Pavamāna)
 eśá súryam arocayat pávamāno vícarṣaṇiḥ,
 víçvā dhāmāni víçvavit.

9.60.1^b (Avatsāra Kaçyapa ; to Soma Pavamāna)
 prá gāyatrēṇa gāyata pávamānaṁ vícarṣaṇim,
 indum sahásracakṣasam.

9.28.6^b: 9.13.1^a ; 42.5^c ; 191.7^b, sómah punānó arṣati.

9.28.6^c: 9.24.7^c ; 61.19^c, devāvīr aghaçānsahā.

9.29.3^{b+c} (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 suśáhā soma tāni te punānáya prabhūvaso,
 vārdhā samudrām ukthyām.

9.35.6^c (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 víçvo yásya vrató jáno dādhāra dhármanas páteḥ,
 punānáya prabhūvasoḥ.

9.61.15^c (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 árṣā naḥ soma çám gāve ḍhuksásva pipyúṣtm ísam,] ☞ 8.7.3^c
 vārdhā samudrām ukthyām.

9.29.4^b: 9.1.1^b ; 30.3^c ; 67.13^b ; 100.5^b, pávasva soma dhárayā.

9.29.6^c (Nṛmedha Āṅgīrasa ; to Soma Pavamāna)
 éndo párthivam rayim divyam pavasva dhárayā,
 dyumántam çuṣmam á bhara.

9.106.4^c (Cakṣus Mānava ; to Soma Pavamāna)
 prá dhanvā soma jágrvir ḍindrāyendo pári srava,] ☞ 8.91.3^d ; also refrain, 9.112.1^c ff.
 dyumántam çuṣmam á bhara svarvīdam.

Cf. dyumántam çuṣmam uttamam, under 9.63.29^b. The cadence, pavasva dháraya, also at 9.35.1 ; 45.6 ; 49.3 ; 63.7 ; 65.10,12.

9.30.1^c (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá dhāra asya çuṣmīṇo vīthā pavitre akṣaran,
 punānó vācam iṣyati.

9.64.25^b (Kaçyapa Mārica ; to Soma Pavamāna)
 ḍtvām soma vipaçcītam, punānó vācam iṣyasi, ☞ 9.16.8^a
 ḍindo sahásrabharṇasam. ☞ 9.64.25^c

Note the correspondence of 9.30.5^c with 9.64.12^c.—For 9.30.1^b cf. 9.98.11^b, sómah pavitre akṣaran.

9.30.2^a (Bindu Āṅgīrasa ; to Soma Pavamāna)
 indur hiyānāḥ sotfbhir mrjyāmānaḥ kánikradat,
 iyarti vagnúm indriyám.

9.107.26^b (Sapta Ṛṣayah ; to Soma Pavamāna)
 apó vásānaḥ pári kóçam arçatíndur hiyānāḥ sotfbhiḥ,
 janáyañ jyótir mandānā avīvaçad ḷgāḥ kṛṇvānó ná nirṇijam.] ☞ 9.14.5^o

9.30.3^o: 9.1.1^b; 29.4^b; 67.13^b; 100.5^b, pávasva soma dhārayā.

9.30.4^b (Bindu Āṅgīrasa ; to Soma Pavamāna)
 prá sómo áti dhārayā pávamāno asiṣyadat,
 ḷabhí drónāny ásádam.] ☞ 9.3.1^o

9.49.5^a (Kavi Bhārgava ; to Soma Pavamāna)
 pávamāno asiṣyadad rákṣānsy apajāñghanat,
 pratnavád rocāyan rúcaḥ.

9.30.4^o: 9.3.1^o, abhí drónāny ásádam.

9.30.5^b: 9.26.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvānty), háriṁ
 hinvānty ádrībhiḥ.

9.30.5^o (Bindu Āṅgīrasa ; to Soma Pavamāna)
 apsú tvā mádhumattamañ ḷháriṁ hinvānty ádrībhiḥ,]
 indav indrāya pītāye.] ☞ 9.26.5^b

9.45.1^o (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
 sá pavasva mádāya kām nṛcákṣā devávītaye,
 indav indrāya pītāye.

9.50.5^o (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 ḷsá pavasva madintama,] góbhīr añjānó aktúbhiḥ,
 indav indrāya pītāye.] ☞ 9.50.5^a

9.64.12^o (Kaçyapa Mārīca ; to Soma Pavamāna)
 ḷsá no arsa pavitra á mádo yó devavítamaḥ,]
 indav indrāya pītāye.] ☞ 9.64.12^{ab}

Cf. indum indrāya pītāye under 9.32.2^o, and sóménrāya pātave, 9.24.3^d.—For 9.30.5
 cf. 9.53.4.

9.30.6^{ab} (Bindu Āṅgīrasa ; to Soma Pavamāna)
 sunótā mádhumattamañ ḷsómam indrāya vajrīṇe,]
 cáruṁ çárdhāya matsarām.] ☞ 7.32.8^b

9.51.2^{bc} (Ucathya Āṅgīrasa ; to Soma Pavamāna)
 divāḥ pṛyūsam uttamāñ ḷsómam indrāya vajrīṇe,]
 sunótā mádhumattamam.] ☞ 7.32.8^b

Cf., by way of contrast, 7.102.3^b, juhótā mádhumattamam (sc. háviḥ).

9.30.6^b: 7.32.8^b; 9.51.2^b, sómam índrāya vajriṇe.

9.31.3^b (Gotama Rāhugaṇa ; to Soma Pavamāna)
túbhyañ vātā abhiprīyas túbhyam arṣanti síndhavaḥ,
sóma vārdhanti te máhah.

9.62.27^b (Jamadagni Bhārgava ; to Soma Pavamāna)
túbhyemā bhūvanā kave mahimné soma tasthire,
túbhyam arṣanti síndhavaḥ.

Cf. ápo arṣanti síndhavaḥ, under 9.2.4, and note also 1.105.12^c; 125.5^c.

9.31.4 = 1.91.16.

9.31.6^c (Gotama Rāhugaṇa ; to Soma Pavamāna)
svāyudhāsya te sató bhūvanasya pate vayám,
indo sakhitvám uçmasi.

9.66.14^a (Çatañ Vāikhānasah ; to Soma Pavamāna)
śasya te sakhyé vayám, iyakṣantas tvótayaḥ,
indo sakhitvám uçmasi.

☞ 9.61.29^a

Translate 9.31.6, 'O Indu, lord of the world, who hast strong weapons, thy friendship do we crave.' This has simple sense, and so has 9.61.29: śasya te sakhyé vayám távendo dyumná uttamé, sāsaḥyāma pṛtanyatāḥ, 'In thy friendship, O Indu, in thy supreme brilliance may we overcome them that battle (against us).' In between these two stands 9.66.14, whose character speaks for itself: 'In thy friendship we, sacrificing with thy help, do we, O Indu, thy friendship crave.' This is arrant nonsense; pádas a and c, borrowed from good quarters, show that the stanza is irresponsible patchwork.—For iyakṣ see Bergaigne iii. 315.

9.32.2^b: 9.26.5^b; 30.5^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b (here hinvanty) háriñ
hinvanty ádribhiḥ.

9.32.2^c (Çyāvāçva Ātreya ; to Soma Pavamāna) =

9.38.2^c (Rāhugaṇa Āngirasa ; to Soma Pavamāna)
etám (9.32.2 ád im) tritásya yóṣaṇo ḥáriñ hinvanty ádribhiḥ,

☞ 9.26.5^b

indum índrāya pítāye.

9.43.2^c (Medhyātithi Kāṇva ; to Soma Pavamāna)
tām no viçvā avasyúvo gírah çumbhanti pūrváthā,
indum índrāya pítāye.

9.65.8^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
yásya várṇaṁ madhuçútam ḥáriñ hinvanty ádribhiḥ,

☞ 9.26.5^b

indum índrāya pítāye.

Cf. indav índrasya pítāye, under 9.31.5^c.

9.32.4^c: 6.16.35^c; 9.64.11^c, sídann ṛtásya yónim á.

[9.32.5^a, abhí gávo anuṣata: 9.33.5^a, abhí bráhmīr anuṣata.]

[9.32.8^b, maghāvadbhyaḥ ca máhyaṁ ca : 6.46.9^c, chardir yacha maghāvadbhyaḥ ca máhyaṁ ca.]

Cf. the cadence, maghāvāno vyaṁ ca, in 1.73.8 ; 136.7 ; 143.13 ; 7.87.5.

9.33.2^{bc} (Trita Āptya ; to Soma Pavamāna)
abhī drōṇāni babhrávaḥ çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

9.63.14^{bc} (Nidhruvi Kaçyapa ; to Soma Pavamāna)
eté dhāmāny āryā çukrá ṛtāsya dhārayā,
vājaṁ gómantam akṣaran.

Grassmann's renderings here show how repeated passages, when not confronted, may be treated at cross-purposes. He renders 9.33.2, 'Die rothen, hellen eilen zu den Kufen in des Opfers Strom, zur milchversehnen Labung hin.' On the other hand 9.63.14, 'Im Strom des Opfers gossen sie, die hellen, rinderreiches Gut, hin zu dem Sitz der Arier'. Ludwig, 832, translates 9.33.2: 'in die holzgefässe die braunen hellen mit der heiligen handlung gusse, haben rinderreiche kraft ergossen.' Hillebrandt, Ved. Myth. i. 205, treating of the distinction between pure soma and mixed soma, has shown clearly that the sense of this stanza is quite that which Grassmann gives it at 9.33.2 ; vājaṁ gómantam means 'milky substance', to wit (9.33.2): 'These bright brown (somas) with the stream of ṛtá (that is, poured in the proper ritualistic manner) have flown into the vessels, into the milky substance.'

Now it is obvious that 9.63.14 cannot mean anything materially different. Grassmann, assuming that his rendering of 9.33.2 is correct, has lapsed in 9.63.14. This Ludwig, 853, renders: 'sie haben, die hellen mit der heiligen handlung strome, vererungswürdige macht, kraftnarung vom rinde, fliessen lassen.' The difficult expression dhāmāny āryā (see the translations above) is probably explained by the parallel āryā vratā in 10.65.11, where the Viçve Devāḥ, after having created the cosmos created also 'Aryan law' upon the earth: āryā vratā viçvānto ádhi kāmī. The stanza 9.63.14, omitting dhāmāny āryā, states: 'These bright (somas) with the stream of ṛtá (that is, poured in the proper ritualistic manner) have flowed into the milky substance.' It seems to me that dhāmāny āryā is parenthetic, to wit: 'These bright (somas)—Aryan custom—have flowed,' &c. If this is so, the modulation is certainly secondary ; the abrupt substitution of the parenthetic phrase for the simple drōṇāni babhrávaḥ of 9.33.2 is the clever work of a thoughtful poet. But he is an epigonal poet for all that, and would not have composed so strained a stanza if he had not alighted upon the older stanza and used it as a framework for his more advanced thought.—For páda cf. 9.63.4^a, sómā ṛtāsya dhārayā. Note the correspondence of 9.33.6^a with 9.63.1^a.

9.33.3^{abc}: 5.51.7^a ; 9.34.2^{abc} ; 65.20^{abc} ; see under 5.51.7^a.

9.33.3^b: 8.41.1^b ; 9.34.2^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.33.5^a, abhī bráhmtr anuṣata ; 9.32.5^a, abhī gāvo anuṣata.]

9.33.5^b, yahvīr ṛtāsya mātārah : 1.142.7^c ; 5.5.6^b ; 9.102.7^b ; 10.59.8^b, yahvī
ṛtāsya mātārā.

9.33.6^{bc} (Trita Āptya ; to Soma Pavamāna)
rāyāḥ samudrāñç catūro 'smábhyaṁ soma viçvātāḥ,
á pavaśva sahasraṇāḥ.

9.40.3^{bc} (Bṛhanmati Āṅgīrasa ; to Soma Pavamāna)
 nū no rayīm mahām indo 'smābhyaīm soma viçvātāḥ,
 ā pavasva sahasrīṇam.

9.62.12^a (Jamadagni Bhārgava ; to Soma Pavamāna)
 ā pavasva sahasrīṇam [rayīm gōmantam açvīnam,] ☞ 8.6.9^b
 puruṣcandrām puruṣpḥam.

9.63.1^a (Nīdhruvi Kāçyapa ; to Soma Pavamāna)
 ā pavasva sahasrīṇam rayīm soma suvīryam,
 asmé çrāvānsi dhāraya.

9.65.21^{bc} (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 īsam tokāya no dādhad asmābhyaīm soma viçvātāḥ,
 ā pavasva sahasrīṇam.

In these stanzas many expressions are typical : rayīm, rāyāḥ samudrān, asmābhyaīm soma viçvātāḥ, and ā pavasva sahasrīṇaḥ (sahasrīṇam). In 9.40.3 we have, rayīm . . . ā pavasva sahasrīṇam ; in 9.62.12, and in 9.63.1, ā pavasva sahasrīṇam rayīm. In 9.65.21 there is a slight difference : sahasrīṇam lacks a noun. Ludwig, 855, translates cautiously : 'speise schaffend uns zu unserm samen, o Soma, von allen seiten, schaff uns tausendfachen durch deine Mütterung.' Grassmann less diplomatically, but more firmly, supplies 'Gut' with sahasrīṇam : 'Erquickung spendend unserm Stamm und uns, o Soma, überall, ström her uns tausendfaches Gut.' Of course, the preceding evidence shows automatically that pādas b and c belong together, and that we must supply rayīm with sahasrīṇam (cf. 5.54.13). So also Grassmann in his *Lexicon*. It shows also that 9.65.21 is modelled secondarily after common patterns.—Note the correspondence of 9.33.2^{bc} with 9.63.14^{bc}.

9.84.1^b (Trita Āptya ; to Soma Pavamāna)
 prā suvānō dhārayā tānēndur hinvānō arṣati,
 rujād dṛḥā vy ójasa.

9.67.4^a (Kāçyapa ; to Soma Pavamāna)
 īndur hinvānō arṣati [tirō vārāṇy avyāyā,] ☞ 9.67.4^b
 hārir vājam acikradat.

9.84.2^{abc}, sutā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave :
 9.33.3^{abc}, sutā īndrāya vāyāve vāruṇāya marúdbhyaḥ, sómā arṣanti
 viṣṇave ; 9.65.20^{abc}, apsā īndrāya vāyāve vāruṇāya marúdbhyaḥ,
 sómo arṣati viṣṇave ; 5.51.7^a, sutā īndrāya vāyāve.

9.84.2^b : 8.41.1^b ; 9.33.3^b ; 61.12^b ; 65.20^b, vāruṇāya marúdbhyaḥ.

[9.84.3^b, sunvānti sómam ádribhiḥ : 8.1.17^a, sotá hí sómam ádribhiḥ.]

[9.85.2^a, īndo samudramīṅkhaya : 9.52.3^b, īndo ná dánam īṅkhaya.]

9.85.2^b (Prabhūvasu Āṅgīrasa ; to Soma Pavamāna)
 [īndo samudramīṅkhaya,] pávasva viçvamejaya, ☞ cf. 9.35.2^a
 rāyó dhartā na ójasa.

9.62.26^c (Jamadagni Bhārgava ; to Soma Pavamāna)
 tvām samudrīyā apó 'griyó váca íráyan,
 pávasva viçvamejaya.

Cf. Hillebrandt, *Ved. Myth.* i. 327 ff.

9.35.3^b: 2.8.6^d, abhí śyama pṛtanyatáḥ.

9.35.4^a, prá vājam indur isyati: 9.12.6^a, prá vācam indur isyati.

9.35.6^c, punánāśya prabhūvasoḥ: 9.29.3^b, punánāya prabhūvaso.

9.36.2^b: 9.2.1^a, pávasva devavír áti.

9.36.2^c: 9.23.4^c, abhí kócam madhuçútam.

9.36.4 (Prabhūvasu Āngirasa; to Soma Pavamāna)

çumbhāmāna ṛtáyúbhīr ṽmrjyāmāno gábhastyoḥ,]

☞ 9.20.6^b

pávate vāre avyáye.

9.64.5 (Kaçyapa Mārīca: to Soma Pavamāna)

çumbhāmānā ṛtáyúbhīr ṽmrjyāmānā gábhastyoḥ,]

☞ 9.20.6^b

pávante vāre avyáye.

Note the double correspondence between 9.36.4, 5 and 9.64.5, 6 (see next item but one). The ṛca 9.64.4–6 is addressed to the plural sómāḥ, but is surrounded by other ṛcas in which soma is treated in the singular. I suspect that the plural passage is a ritualistic ūha of the singular passage. Neither Ludwig's translations, 826 and 854, nor Grassmann's, ii. 208 and 226, indicate the close parallelism of the two passages.—For páda c cf. áṣṣṛaḥ vāre avyáye, 9.66.11^b.

9.36.4^b: 9.20.6^b; 65.6^b, mrjyāmāno gábhastyoḥ; 9.64.5^b, mrjyāmānā gábhastyoḥ.

9.36.5^{abc} (Prabhūvasu Āngirasa; to Soma Pavamāna)

sá víçvā dāçúṣe vāsu sómo divyāni pāṛthivā,

pávātām ántárikṣyā.

9.64.6^{abc} (Kaçyapa Mārīca; to Soma Pavamāna)

té víçvā dāçúṣe vāsu sómā divyāni pāṛthivā,

pávātām ántárikṣyā.

For páda b cf. 9.63.30^b, sóma divyāni pāṛthivā.

9.37.1^b: 9.16.4^b; 17.3^b, sómaḥ pavitre arṣati; 9.56.1^b, áçúḥ pavitre arṣati.

9.37.1^c: 9.17.3^c; 56.1^c, vighnán rákṣānsi devayúḥ.

9.37.2^b (Rāhugaṇa Āngirasa; to Soma Pavamāna)

sá pavitre vicakṣānó hárir arṣati dharnasīḥ,

ṽabhí yónim kánikradat,]

☞ 9.25.2^b

9.38.6^b (The same)

eṣá syá pítāye sutó hárir arṣati dharnasīḥ,

krándan yónim abhí priyām.

Cf. the páda 9.23.5^a, sómo arṣati dharnasīḥ.

9.37.2^c: 9.25.2^b, abhí yónim kánikradat.

9.37.3^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá vājí rocaná diváh pávamāno ví dhāvati,
 rakṣohá váram avyáyam.

9.103.6^c (Dvita Āptya ; to Soma Pavamāna)
 pári sáptir ná vājayúr ḷdevó devébhyaḥ sutáh,]
 vyānaçñīh pávamāno ví dhāvati.

☞ 9.3.9^b

9.37.5^c (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 sá vṛtrahá vṛṣā sutó varivovid ádabhyaḥ,
 sómo vājam ivāsarat.

9.62.16^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 pávamānah sutó nṛbhiḥ sómo vājam ivāsarat,
 camúṣu çákmanāsadam.

9.37.6^b: 9.28.4^c, abhí drópāni dhāvati.

9.38.1^b: 9.20.1^b, ávyo várebhir arṣati.

[9.38.1^c, gáchan vājām sahasrīṇam : 9.57.1^c, áchā vājām, &c.]

9.38.2^a, etām tritásya yóçanah : 9.32.2^a, ád im tritásya yóçanah.

9.38.2^b: 9.26.5^b ; 30.5^b ; 32.2^b ; 39.6^b ; 50.3^b ; 65.8^b (here hinvánty), hárim
 hinvanty ádribhiḥ.

9.38.2^c: 9.32.2^c ; 43.2^c ; 65.8^c, indum índraya pitáye.

9.38.3^{bc} marmṛjyānte apasyúvah, yábhīr mādāya çumbhate: 9.2.7^{bc}, marmṛjyānte
 . . . çumbhase.

9.38.4^b (Rāhugaṇa Āṅgīrasa ; to Soma Pavamāna)
 eṣá syá mánuṣṭāv á çyenó ná vikṣú sídati,
 gáchañ jaró ná yoṣtam.

9.57.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 ḷsá marmṛjáná ayúbhir, íbho rájeva suvratáh,
 çyenó ná vánsu sídati.

☞ 9.57.3^a

9.86.35^b (Atrayah ; to Soma Pavamāna)
 ísam úrjam pávamānābhy arṣasi çyenó ná vánsu kaláçeṣu sídasi,
 índraya mādva mádyo mādah sutó ḷdivó viṣṭambhá upamó vicakṣanáh,]

☞ 9.86.35^d

Note the euphony of vikṣú sídati in 9.38.4, and kaláçeṣu sídasi in 9.86.35, as contrasted
 with vánsu sídati in 9.57.3 ; cf. 5.72.1^a ; 9.7.6^a ; 20.6^c ; 63.2^c ; 68.9^b ; 86.9^d ; 96.23^d ; 99.6^b, 8^d.—
 For 9.57.3 cf. Ved. Stud. i, p. xv ; for 9.86.35, Hillebrandt, Ved. Myth. i. 316, note 2.

9.38.6^b: 9.37.2^b, hárir arṣati dharnasñ.

9.39.3^a (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 sutá eti pavitra á tvīṣim dádhāna ójasa,
 vicáksaṇo virocāyan.

9.44.3^b (Ayasya Āṅgīrasa ; to Soma Pavamāna)
 ayám devēṣu jágrviḥ sutá eti pavitra á,
 sómo yāti vicarsaṇih.

9.61.8^b (Amahīyu Āṅgīrasa ; to Soma Pavamāna)
 sám indreṇotá vāyūná sutá eti pavitra á,
 sám sūryasya raçmibhih.

Note the correspondences of 9.44.5^a with 9.61.9^a.

9.39.6^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 50.3^b; 65.8^b (here hinvānty), hárim
 hinvanty ádribhih.

9.39.6^c: 9.13.9^c, yónāv ṛtasya sídata.

9.40.3^{bc}: 9.33.6^{bc}; 65.21^{bc}, asmábhyaṁ soma viçvátah, á pavasva sahasrīṇam
 (9.33.6^c, sahasrīṇah).

9.40.3^c: 9.62.12^a; 63.1^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva
 sahasrīṇah.

[9.40.4^c, vidáh sahasrīṇir íṣah: 9.61.3^c, ksárā sahasrīṇir íṣah.]

9.40.5^a: 9.61.6^a, sá naḥ punáná á bhara; 1.12.11^a; 8.24.3^a, sá na stávāna á
 bhara.

9.40.6^{ab} (Brhanmati Āṅgīrasa ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasaṁ rayim,]
 vīṣann indo na ukthyām.

cf 9.4.7^b

9.57.4^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sá no viçvā divó vásūtó pṛthivyá ádhi,
 punáná indav á bhara.

9.64.26^c (Kāçyapa Mārtica ; to Soma Pavamāna)
 [utó sahasrabharṇasaṁ] vācam soma makhásyuvam,
 punáná indav á bhara.

cf 9.64.25^c

9.100.2^{ab} (Rebhasūnū Kāçyapāu ; to Soma Pavamāna)
 punáná indav á bhara [sóma dvibárhasaṁ rayim,]
 tvám vásūni puşyasi viçvāni dáçūṣo grhé.

cf 9.4.7^b

9.40.6^b: 9.4.7^b; 100.2^b, sóma dvibárhasaṁ rayim.

[9.41.2^c, sāvāṅso dáçyum avratám: 1.175.3^c, sahvān dáçyum, &c.]

9.41.4^{b+c} (Medhyātīthi Kāṇva ; to Soma Pavamāna)

ī pavasva mahim iṣam gōmad indo hiraṇyavat,
ācāvāvad vājavat sutāh.

9.61.3^b (Amahiyu Āṅgirasa ; to Soma Pavamāna)

pāri ṇo ācavam ācavavid gōmad indo hiraṇyavat,
[kṣārā sahasrīpīr iṣah.]

cf. 9.40.4^c

9.42.6^b (The same as 9.41.4)

gōman naḥ soma virāvad ācāvāvad vājavat sutāh,
[pāvasva bṛhatīr iṣah.]

cf. 9.13.4^b

9.42.2^a, eṣā pratnéna mánmanā : 9.3.9^a, eṣā pratnéna jánmanā.

9.42.2^b (Medhyātīthi Kāṇva ; to Soma Pavamāna)

[eṣā pratnéna mánmanā] devó devébhyas pári,
[dhārayā pavate sutāh.]

cf. 9.3.9^a

cf. 9.3.10^c

9.65.2^b (Bhṛgu Vārūni, or Jamadagni Bhārgava ; to Soma Pavamāna)

pāvamāna rucá-rucá devó devébhyas pári,
viçvā vásūny ā viça.

9.42.2^c : 9.3.10^c, dhārayā pavate sutāh.

9.42.3^b : 9.13.3^a, pávante vājasātaye ; 9.43.6^a ; 107.23^a, pávasva vājasātaye ;
9.100.6^a, pávasva vājasātamah.

9.42.3^c : 9.13.3^b, sómah sahásrapājasah.

9.42.4^b : 9.17.4^b, pavitre pári siçyate.

9.42.5^a (Medhyātīthi Kāṇva ; to Soma Pavamāna)

abhi viçvāni vāryābhi devān ṛtāvīdhaḥ,
[sómah punāno arṣati.]

cf. 9.13.1^a

9.66.4^b (Çatañ Vāikhānasāh ; to Soma Pavamāna)

pāvasva janāyann iṣo 'bhi viçvāni vāryā,
sākhā sākhibhya utāye.

9.42.5^c : 9.13.1^a ; 28.6^b ; 101.7^b, sómah punāno arṣati.

9.42.6^b : 9.41.4^c, ācāvāvad vājavat sutāh.

9.42.6^c : 9.13.4^b, pávasva bṛhatīr iṣah.

9.42.2^c : 9.32.2^c ; 38.2^c ; 65.8^c, indum indrāya pītāye.

9.42.3^a : 9.25.4^b, punāno yāti haryatāh.

9.42.4^a : 9.19.6^c ; 63.11^a, pávamāna vidā rayīm.

9.43.4^{ab} (Medhyātithi Kaṣya ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma suḡrīyam,
[indo saḡsravarcasam.]

cf. 9.43.4^c

9.63.11^{ab} (Nidhruvi Kaṣya ; to Soma Pavamāna)
pāvamāna vidā rayīm asmābhyañ soma duḡtāram,
yó duḡāḡo vanuḡyatā.

[9.43.4^c, indo saḡsravarcasam : 9.64.25^c ; 98.1^c, indo saḡsrabharḡasam.]

9.43.6^a : 9.107.23^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ;
9.100.6^a, pávasva vājasātamah.

[9.43.6^c, sóma rāsva suvīryam : 5.13.5^c ; 8.98.12^c, sá no rāsva suvīryam ; 8.23.12^b,
rayīm rāsva suvīryam.]

[9.44.1^a, prá ṇa indo mahé táne : 9.66.13^a, prá ṇa indo mahé ráṇe.]

9.44.2^c : 9.12.8^c, víprasya dhārayā kavīḡ.

9.44.3^b : 9.39.3^a ; 61.8^b, sutá eti pavitra á.

9.44.5^a (Ayāsya Āṅgīrasa ; to Soma Pavamāna)
sá no bhāgāya vāyāve vípravīraḡ sadāvṛdhah,
sómo devéḡv á yamat.

9.61.9^a (Amahyū Āṅgīrasa ; to Soma Pavamāna)
sá no bhāgāya vāyāve puḡṇé pavasva mádhumān,
cāruh mitré várūṇe ca.

Note the correspondence of 9.44.3^b with 9.61.8^b.

9.45.1^c : 9.30.5^c ; 50.5^c ; 64.12^c, índav índraya pitáye.

[9.45.2^c, devāñ sākhibhya á váram : 1.4.4^c, yás te sākhibhya á váram.]

9.45.3^c (Ayāsya Āṅgīrasa ; to Pavamāna Soma)
utá tvām aruṇāñ vayāñ góbhīr añjmo mádaya kām,
ví no rāyé dúro vṛdhi.

9.64.3^c (Kaṣya Māṛica ; to Soma Pavamāna)
áḡvo ná cakrado vīḡṣā sám gá indo sám árvatah,
ví no rāyé dúro vṛdhi.

Note the correspondence of 9.45.1^c with 9.64.12^c.

9.45.4^c, índur devéḡu patyate : 8.102.9^b, agnīr devéḡu patyate.

9.45.5^b : 9.6.5^a ; 106.11^b, váne krīlantam átyavim.

9.45.6^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā pitó vicāksase,
indo stotrē suvīryam.

9.49.2^a (Kavi Bhārgava ; to Soma Pavamāna)
tāyā pavasva dhārayā yāyā gāva ihāgāman,
jānyāsa ūpa no gṛhām.

The cadence pavasva dhārayā also at 9.29.6 ; 35.1 ; 63.7 ; 65.10, 12.

9.46.1^a (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
śargran devāvītayē 'tyāsah kṛtvā iva,
kṣārantah parvatāvīdhaḥ.

9.67.17^a (Jamadagni ; to Soma Pavamāna)
śargran devāvītaye ṽajayānto rāthā iva.

☞ 8.3.15^d

[9.46.3^a, eté sómāsa indavaḥ : 1.16.6^a, imé sómāsa indavaḥ.]

9.46.5^c (Ayāsyā Āṅgīrasa ; to Soma Pavamāna)
sá pavasva dhanamjaya prayantā rādhaso mahāḥ,
asmābhyañ soma gātuvít.

9.65.13^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
ṽá na indo mahīm tsam, ṽavasva viṣvādarṣataḥ,

☞ a : 8.6.33^a ; b : 9.65.13^b

asmābhyañ soma gātuvít.

9.46.6^a : 9.15.7^a, etāñ mṛjanti mārjyam.

9.49.2^a : 9.45.6^a, tāyā pavasva dhārayā.

9.49.5^a : 9.30.4^b, pávamāno asisyadat.

9.50.3^a, ávyo vāre pári priyām : 9.7.6^a ; 52.2^b ; 107.6^b, ávyo vāre pári priyāḥ.

9.50.3^b : 9.26.5^b ; 30.5^b ; 32.2^b ; 38.2^b ; 39.6^b ; 65.8^b (here hinvānty), háriñ
hinvānty ádrībhīḥ.

9.50.3^c (Ucathya Āṅgīrasa ; to Soma Pavamāna)

ṽavyo vāre pári priyām, ṽhāriñ hinvānty ádrībhīḥ, ☞ a : 9.7.6^a ; b : 9.26.5^b
pávamānañ madhuçútam.

9.67.9^b (Gotama ; to Soma Pavamāna)

ṽhinvānti sūram úsrayah, pávamānam madhuçútam,
abhí girá sám asvaran.

☞ 9.65.1^a

9.50.4 = 9.25.6.

9.50.5^a (Ucathya Āngirasa ; to Soma Pavamāna)
sá pavasva madintama góbhira añjanó aktúbhih,
[indav índrāya pitāye.]

☞ 9.30.5°

9.99.6^a (Rebhasunū Kaçyapāu ; to Soma Pavamāna)
sá punāno madintamaḥ [somaç camūṣu sīdati,]
paçū ná réta adádhat pátir vacasyate dhiyáh.

☞ 9.20.6°

Cf. 9.45.1°, sá pavasva mádāya kām ; and 9.25.6° = 9.50.4°, á pavasva madintama.

9.50.5° : 9.30.5° ; 45.1° ; 64.12°, indav índrāya pitāye.

9.51.1^b : 1.28.9^b ; 9.16.3^b, sómam pavitra á sṛja.

9.51.1° : 9.16.3°, punihíndrāya p tave.

9.51.2^b : 7.32.8^b ; 9.30.6^b, sómam índrāya vajríne.

9.51.2° : 9.30.6°, sunóta mádhumattamam.

9.51.3° (Ucathya Āngirasa ; to Soma Pavamāna)
táva tyá indo ándhaso devá mádhora vy açnate,
pávamānasya marútaḥ.

9.64.24° (Kaçyapa Mārīca ; to Soma Pavamāna)
rásam te mitró aryamá píbanti várupaḥ kave,
pávamānasya marútaḥ.

Cf. Hillebrandt, Ved. Myth. i. 48, 316.

9.51.5° : 9.1.4° ; 6.3° ; 63.12°, abhi vájam utá çrávaḥ.

9.52.1° : 9.6.3^b, suvánó arṣa pavitra á.

9.52.2^b : 9.7.6^a ; 107.6^b, ávyo váre pári priyáh ; 9.50.3^a, ávyo váre pári priyám.

[9.52.3^b, indo ná dánam iñkhaya : 9.35.2^a, indo samudramiñkhaya.]

9.52.4^{b+c} (Ucathya Āngirasa ; to Soma Pavamāna)
ní çúsmam indav eṣám púruhūta jánānām,
yó asmán ádídeçati.

9.64.27^b (Kaçyapa Mārīca ; to Soma Pavamāna)
punaná indav eṣám púruhūta jánānām,
[priyáh samudrám á viça.]

☞ 9.63.23°

10.134.2^d (Mandhatar Yáuvanāçva ; to Indra)
avá sma durhanāyató mártasya tanuhi sthirám,
[adhaspadám tám im kṛdhi, yó asmán ádídeçati, &c.]

☞ 10.133.4°

For 9.52.4 cf. Pischel, Ved. Stud. i. 19.

9.52.5^c (Ucathya Āngirasa ; to Soma Pavamāna)
 ṣatām na inda utībhiḥ sahasraṁ vā ṣūcnam,
 pávasva mañhayádrayih.

9.67.1^c (Bharadvāja ; to Soma Pavamāna)
 tvām somāsi dhārayūr mandrá ójīṣtho adhvare,
 pávasva mañhayádrayih.

9.53.4^{bc} : 9.63.17^{bc}, hárim nadiṣu vājīnam, indum índrāya matsarām.

See under 9.26.6^c.

9.53.4^c : 9.63.17^c, indum índrāya matsarām ; 9.26.6^c, indav índrāya matsarām.

9.54.3^c (Avatsāra Kācyapa ; to Soma Pavamāna)
 ayām vícṣvāni tiṣṭhati punāno bhūvanopāri,
 sómo devó ná sūryaḥ.

9.63.13^a (Nidhruvi Kācyapa ; to Soma Pavamāna)
 sómo devó ná sūryó 'dribhiḥ pavate sutáh,
 dádhānaḥ kalāḥe rāsam.

Translate 9.54.3, 'This Soma, purifying himself, like god Sūrya, stands over all the worlds.' And 9.63.13, 'Pressed by the stones, Soma, like god Sūrya, purifies himself, putting his sap into the tub.' The comparison is perfect in 9.54.3 ; as regards 9.63.13 see Bergaigne i. 154 ff., and Hillebrandt, *Ved. Myth.* i. 272, 309, 462 ; ii. 209 ff. Each from his own point of view has shown conclusively that the uninterrupted consciousness of the luminous nature of Soma entitles him at any time to a comparison with the sun. Cf. under 9.63.8. But the sense of 9.63.13^a in connexion with the other pádas is strained and secondary, as compared with the finished idea in 9.54.3.—For the repeated páda cf. 9.64.9^c, ákrān devó ná sūryaḥ.

9.55.1^c, sóma vícṣvā ca sáubhagā : 8.78.8^b ; 9.4.2^b, vícṣvā ca soma sáubhagā.

[9.56.1^b, ácūḥ pavítre arṣati : 9.16.4^b ; 17.3^b ; 37.1^b, sómaḥ pavítre arṣati.]

9.56.1^c : 9.17.3^c ; 37.1^c, vighnán rákṣānsi devayūḥ.

[9.56.4^b, svádúr indo pári srava : see under 8.91.3^d.]

9.57.1^{ab} (Avatsāra Kācyapa ; to Soma Pavamāna)
 prá te dhārā asaḥṣato divó ná yanti vṛṣṭáyāḥ,
 áchā vājāṁ sahasrīnam.]

cf. 9.38.1^c

9.62.28^{ab} (Jamadagni Bhārgava ; to Soma Pavamāna)
 prá te divó ná vṛṣṭáyo dhārā yanty asaḥṣatāḥ,
 abhí ṣukráṁ upastīram.

For this remarkable instance of unstable order of words see Part 2, chapter 3, class A 1 ; and the author, *Indogermanische Forschungen*, xxxi. 159.

9.57.3^a (Avatsāra Kāçyapa ; to Soma Pavamāna)
 sā marmṛjānā āyūbhīr ībhō rājeva suvratāh,
 ॥ çyenó ná vánsu śīdati. ॥

☞ 9.38.4^b

9.66.23^a (Çatam Vaikhānasāh ; to Soma Pavamāna)
 sā marmṛjānā āyūbhīh prāyasvān prāyase hitāh,
 īndur ātyo vicakṣaṇāh.

For 9.57.3 cf. Ved. Stud. i, p. xv.—Cf. the pāda 9.62.13^b, marmṛjāmāna āyūbhīh.

9.57.3^c, çyenó ná vánsu śīdati : 9.38.4^b, çyeno ná vikṣú śīdati ; 9.86.35^b, çyenó
 ná vánsu kalāçeṣu śīdasi.

9.57.4^c : 9.40.6^a ; 64.26^c ; 100.2^a, punāná indav ā bhara.

9.58.1^a, 1^c—4^c, tārāt sā mandī dhāvati.

9.60.1^b, pāvamānam vicarṣaṇim : 9.28.5^b, pāvamāno vicarṣaṇih.

[9.60.2^b, ātho sahasrabharṇasam : 9.64.26^b, utó sahasrabharṇasam.]

See under 9.64.25.

9.60.3^c (Avatsāra Kāçyapa ; to Soma Pavamāna)
 āti vārān pāvamāno asiçyadat kalāçāñ abhī dhāvati,
 indrasya hārdy āviçāñ.

9.86.19^d (Sikatāh, alias Nivāvart Rṣigaṇāh ; to Soma Pavamāna)
 vṛṣā matinām pavate vicakṣaṇāh sómo āhnaḥ pratarttōçāso divāh,
 krāñā sīndhūnām kalāçāñ avitvaçad indrasya hārdy āviçāñ manīṣbhīh.

For the metre of 9.60.3^a see Oldenberg, Prol., p. 102.—For krāñā in 9.86.19 see under 1.134.2. The repeated pāda in 9.86.19 is composite and secondary in sense and metre ; manīṣbhīh occurs only in final cadence, with the single exception of the next stanza (9.86.20) which begins concatenatingly with the same word : 1.34.1 ; 52.3 ; 9.64.13 ; 76.2 ; 107.11. See Part 2, chapter 2, class B 4.—Cf. under 9.70.9^b.

9.60.4^a : 9.8.3^a, indrasya soma rādhase.

[9.61.1^c, avāhan navatīr náva : 1.84.1^c, jaghāna navatīr náva.]

9.61.3^b : 9.41.4^b, gómad indo hīranyavat.

[9.61.3^c, kṣārā sahasrīñr īṣaḥ : 9.40.4^c, vidāh sahasrīñr īṣaḥ.]

9.61.4^c (Amahīyu Āñgīrasa ; to Soma Pavamāna)
 pāvamānasya te vayām pavītram abhyundatāh,
 sakhitvām ā vṛñīmahe.

9.65.9^c (Bhṛgu Vārūñi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 tāsyā te vājīno vayām ॥ viçvā dhānāni jigyūsaḥ, ॥ ☞ 8.14.6^b
 sakhitvām ā vṛñīmahe.

10.133.6^b (Sudās Pājavana; to Indra)

ṽvayám indra tvāyávaḥ, sakhitvám á rabhāmahe, ॐ 3.41.7^a
 ṽtāśya naḥ pathá náyáti víçvāni duritá ṽnábhantám anyakéçām jyáká śdhi
 dhānvasu. ॐ refrain: 10.133.1^a ff.

I have the impression that sakhitvám á rabh is popular as compared with sakhitvám á ṽṽ, which is hieratic; cf. the semantically close synonymy with á ṽṽ in ṽṽ sakhitvám, 3.1.15 (cf. the author, Johns Hopkins University Circulars, 1906, No. 10, p. 13), and sakhitvám uçmasi, 9.31.6; 66.14. The two last expressions are also hieratic.—Note the correspondence of 9.61.21^a with 9.65.19^a.

9.61.6^a: 9.40.5^a, sá naḥ punāná á bhara; 1.12.11^a; 8.24.3^a, sá naḥ stāvāna á bhara.

9.61.6^b: 1.12.11^c, rayím vírávatīm iṣam.

9.61.7^a: 9.15.8^a, etám u tyám dáça kṣipah.

9.61.8^b: 9.39.3^a; 44.3^b, sutá eti pavitra á.

9.61.9^a: 9.44.5^a, sá no bhágāya vāyāve.

[9.61.11^a, ená víçvāny aryá á: 10.191.1^b, ágne víçvāny aryá á.]

9.61.11^c: 8.95.6^d, sisāsanto vanāmahe.

9.61.12^b: 8.41.1^b; 9.33.3^b; 34.2^b; 65.20^b, várupāya marúdbhyaḥ.

9.61.14^b: 8.69.11^e, vatsám sañçivartir iva.

9.61.14^a: 8.13.8^a = 8.92.21^a, tám id vardhantu no girah.

9.61.15^b: 8.54(Vāl. 6).7^d, dhukṣásva pipyúṣtm iṣam; 8.7.3^c, dhukṣánta pipyúṣtm iṣam; 8.13.25^c, dhukṣásva pipyúṣtm iṣam ávā ca naḥ.

9.61.15^c: 9.29.3^c, vārdhā samudrám ukthyām.

[9.61.18^b, dáksa ví rájati dyumán: 9.5.3^b, rayir ví rájati, &c.]

9.61.19^a: 8.46.8^a, yás te mádo váreṇyah.

9.61.19^c: 9.24.7^c; 28.6^c, devāvír aghaçānsahá.

9.61.21^c (Amahryu Āngirasa; to Soma Pavamāna)
 sármmiçlo aruṣó bhava sūpasthābhir ná dhenúbhīḥ,
 sídañ chyenó ná yónim á.

9.65.19^c (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 āṛṣā soma dyumāttamo 'bhī drōṇāni rōruvat,
 sīdāñ chyenó ná yónim á.

9.61.22^b: 3.37.5^a; 8.12.22^a, indrañ vṛtrāya hántave.

9.61.25^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 apaghñán pavate m̐dho 'pa sómo árāvṇaḥ,
 ḡáchann indrasya niṣkṛtám.]

☞ 9.15.1^c

9.63.24^a (Bhṛgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
 apaghñán pavase m̐dhaḥ kratuvít soma matsaráḥ,
 nudásvádevayum̐ jánam.

9.61.25^c: 9.15.1^c, gáchann indrasya niṣkṛtám.

9.61.26^c: 9.13.8^c, víçvā śpa dvīṣo jahi.

9.61.29^a (Amahīyu Āngirasa ; to Soma Pavamāna)
 ása te sakhyé vayám̐ távendo dyumná uttamé,
 ḡásahyāma pṛtanyatáh.]

☞ 1.8.4^c

9.66.14^a (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 ása te sakhyé vayám̐ iyaksantas tvótayah,
 ḡindo sakhitvám̐ uçmasi.]

☞ 9.31.6^c

Cf. under 9.31.6^c.

9.61.29^c: 1.8.4^c; 8.40.7^d, sāsahyāma pṛtanyatáh.

9.62.1^b: 1.135.6^c; 9.67.7^b, tiráh pavíttram açávah.

9.62.3^b (Jamadagni Bhārgava ; to Soma Pavamāna)
 kṛṇvānto várivo gáve 'bhy āṛṣanti suṣṭutím,
 ḡlam asmábhyam̐ sañyátam.

9.66.22^b (Çatañ Vāikhānasāḥ ; to Soma Pavamāna)
 pávamāno áti srídho 'bhy āṛṣati suṣṭutím,
 sūro ná viçvadarçataḥ.

9.85.7^c (Vena Bhārgava ; to Soma Pavamāna)
 átyam̐ mṛjanti kalāçe dáça kṣipah̐ prá vípṛāṇām̐ matáyo váca Irate,
 pávamānā abhy āṛṣanti suṣṭutím éndrañ viçanti madirása indavaḥ.

Cf. also 4.58.10^c, abhy āṛṣata suṣṭutím gávyam̐ ájīm. There can be no question but what the distich 9.66.22^b, pávamāno áti srídho 'bhy āṛṣati suṣṭutím, is a secondary expansion of the line 9.85.7^c, pávamānā abhy āṛṣanti suṣṭutím ; see p. vii, line four from top.

9.62.4^c (Jamadagni Bhārgava ; to Soma Pavamāna)

āsavy añṣūr mādāyāpsū dākṣo giriṣṭhāḥ,
ḡyenó ná yónim āsadat.

9.82.1^d (Vasu Bhāradvāja ; to Soma Pavamāna)

āsāvi sómo aruṣó vṛṣā hári rájeva daamó abhí gá acikradat,
punāno váraṁ páry ety avyáyaṁ ḡyenó ná yónim ghṛtávantam āsadam.

Cf. Hillebrandt, *Ved. Myth.* I. 60.

[9.62.8^b, tiró rómāṇy avyáya : 9.67.4^b ; 107.10^b, tiró váraṇy avyáya.]

Cf. also 9.62.8^e with 9.107.10^{cd}.

[9.62.9^a, tvám indo pári srava : see under 8.91.3^d.]

9.62.12^a : 9.40.3^c ; 63.1^a ; 65.21^c, á pavasva sahasrīṇam ; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.62.12^b : 8.6.9^b ; 9.63.12^b, rayīm gómantam aḡvīnam.

[9.62.13^b, marmrjyāmāna ayúbhiḥ : 9.57.3^a ; 66.23^a, sá marmrjáná ayúbhiḥ.]

9.62.14^a, sahasrotiḥ ḡatāmaghaḥ ; 8.34.7^b, sahasrote ḡatāmagha.

9.62.14^c : 9.107.17^a, indrāya pavate mādah ; 9.6.7^b ; 106.2^b, indrāya pavate sutāḥ.

9.62.16^b : 9.37.5^c, sómo vājam ivāsarat.

[9.62.18^c, háriṁ hinota vājīnam : 10.188.1^b, aḡvaṁ hinota vājīnam.]

9.62.19^{bc} : 9.16.6^{bc}, víḡvā arṣann abhí ḡrīyah, ḡúro ná góṣu tiṣṭhati.

9.62.23^b, nṛmṇá punāno arṣasi ; 9.7.4^b, nṛmṇá vāsāno arṣati.

9.62.24^a : 5.79.8^a ; 8.5.9^a, utá no gómatr íṣah.

9.62.24^c : 9.65.25^b, ḡṛṇāno jamádagninā ; 3.62.18^a ; 8.101.8^d, ḡṛṇāná jamádagninā ; 7.96.3^c, ḡṛṇāná jamádagnivát.

9.62.25^c : 9.23.1^c ; 63.25^c ; 66.1^b, abhí víḡvāni kāvya.

9.62.26^c : 9.35.2^b, pávasva víḡvamejaya.

9.62.27^c : 9.31.3^b, túbhyam arṣanti síndhavah.

9.62.28^{ab}, prá te divó ná vṛṣṭáyo dhára yanty asaḡcátah : 9.57.1^{ab}, prá te dhára asaḡcáto divó ná yanti vṛṣṭáyah.

9.63.30^c: 9.20.7^o; 66.27^o; 67.19^o, dádhāt stotré suvīryam.

9.63.1^a: 9.40.3^o; 62.12^a; 65.21^c, á pavasva sahasrīṇam; 9.33.6^c, á pavasva sahasrīṇaḥ.

9.63.2^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
iṣam ūrjāṃ ca pinvasa indrāya matsarīntamaḥ,
camūṣv á ní ṣīdasi.

9.99.8^{cd} (Rebhasunū Kāçyapāu; to Soma Pavamāna)
sutá indo pavitra á nṛbhir yató ví nyase,
indrāya matsarīntamaç camūṣv á ní ṣīdasi.

9.24.3^o

Stanza 9.63.2 seems a mere fragment of 9.99.8, ornamented by the addition of the first pada.—Cf. Hillebrandt, *Ved. Myth.* i. 166; Oldenberg, *ZDMG.* lxii. 459 ff.

[9.63.4^a, eté asrgram açávaḥ; 9.17.1^o; 23.1^a, sómā asrgram, &c.]

[9.63.4^c, sómā ṛtāsya dhārāyā; 9.33.2^b; 63.14^b, çukrá ṛtāsya dhārāya.]

9.63.5^c: 9.13.9^a, apaghnānto árāvṇaḥ.

[9.63.7^b, yāyā sūryam ārocayaḥ; 8.98.2^b, tvām sūryam arocayaḥ.]

9.63.8^{bc} (Nidhruvi Kāçyapa; to Soma Pavamāna)
áyukta sūra étaçam pávamāno manáv ádhi,
antárikṣeṇa yátave.

9.65.16^{bc} (Bhṛgu Vārūni, or Jamadagni Bhārgava; to Soma Pavamāna)
rája medhábhir iyate pávamāno manáv ádhi,
antárikṣeṇa yátave.

Ludwig, 853, renders 9.63.8, 'des Svar Etaça spannte Pavamāna an über den menschen hin, durch die luft zu gehn'. Essentially the same translation, Geldner, *Ved. Stud.* ii. 165; Hopkins, *Religions of India*, 119. Grassmann, 'Die Sonne hat ihr Ross geschirrt hellflam-mend in des Menschen Sitz, zu fahren durch den Raum der Luft.' That Ludwig's translation errs in taking sūra as genitive of svār may be seen from 1.50.9, áyukta saptá çundhyúvaḥ sūro ráthasya napyāḥ: 'Sūra hitched the seven bright daughters of the chariot.' Here Ludwig, 127, correctly: 'siben aufhellende hat angespannt Sūra, töchter des wagens.' Cf. also 8.1.11, yát tudát sūra étaçam, 'when Sūra goaded Etaça', and 9.63.9. The stanza 9.63.8 is to be rendered: 'Sūra, purifying himself above men, yoked Etaça to go through the air.' We have here that complete assimilation of Soma Pavamāna to the sun, which Bergaigne has pointed out emphatically (i. 154 ff., 191); Hillebrandt uses it to support his theory that Soma in the Rig-Veda is both drink and moon; see the citations under 9.54.3, and with reference to this particular stanza, Hillebrandt, *Ved. Myth.* i. 466, 499; ii. 238.

As regards 9.65.16, Ludwig, 855: 'dieser könig wird mittelst weisheit angegangen, Pavamāna, um des menschen willen, durch den luftkreis zu gehn.' Aside from his diverging renderings of the phrase manáv ádhi, I do not believe that medhábhir iyate can mean 'wird mittelst weisheit angegangen'; it means 'hastens with wisdom'. Grassmann also, lacking the suggestion of the parallel stanza above, renders: 'Durch Lieder wird der flammende, beim Menschen angeleht, der Fürst zu gehen durch den Raum der Luft'; note the discord

between this and his translation of 9.63.8, above. Bergaigne, i. 190: 'Le roi s'avance avec les prières, se clarifiant chez Manu, pour aller dans l'atmosphère.' This is the right construction, only I should prefer to render medhābhir by 'with wisdom'. Soma is *ḥair viprah kāvyena* in 8.79.1 (cf. 9.78.2), *médhiraḥ* in 9.68.4. His epithet *sukrátu* = Avestan *hukhratu* dates from Aryan times. See Bergaigne i. 185 ff.; Hillebrandt, l.c., i. 400 ff.; Macdonell, *Vedic Mythology*, p. 109.

The comparison of the two stanzas brings out the complete identification of a presumably heavenly Soma (*sómo rájá* in 9.65.16) with *Sūra* = *Sūrya*. To my mind this remains unexplained, even in the light of Hillebrandt's theory that Soma is the moon. But the parallel shows also the secondary character of 9.65.16. Whereas in 9.63.8 Soma 'yokes *Etaça* to go through the air', perfect sense, we have in 9.65.16 the tautology, *lyate . . . antárikṣeṇa yátave*. That *pāda* 9.63.8^a is the original third of the *gayatri* admits, to my mind, of no doubt.—Note the correspondence of 9.63.1^a with 9.65.21^a.

[9.63.10^b, *gíra índrāya matsarám* : 9.26.6^o; 53.4^o; 63.17^o, *índum* (9.26.6^o, *índav*) *índrāya*, &c.]

9.63.11^a: 9.19.6^o; 43.4^a, *pāvamāna vidā rayím*.

9.63.11^b: 9.43.4^b, *asmábhyaṁ soma suçríyam* (9.63.11^b, *duṣṭāram*).

9.63.12^b: 8.6.9^b; 9.62.12^b, *rayím gómantam açvínam*.

9.63.12^o: 9.1.4^o; 6.3^o; 51.5^o, *abhí vájam utá çrávaḥ*.

9.63.13^a: 9.54.3^o, *sómo devó ná sūryaḥ*.

9.63.14^{bo}: 9.32.2^{bo}, *çukrá řtāsya dháraya, vájam gómantam akṣaran*.

9.63.15^b: 1.5.5^o; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 101.12^b, *sómāso dādhyāçiraḥ*.

9.63.16^{bo} (Nidhruvi *Kāçyapa*; to Soma *Pavamāna*)
prá soma mádhumattamo ráyé arṣa pavitra á,
mádo yó devavítamaḥ.

9.64.12^{ab} (*Kāçyapa Mārta*; to Soma *Pavamāna*)
sá no arṣa pavitra á mádo yó devavítamaḥ,
índav índrāya pítāya.

☞ 9.30.5^o

Cf. the correspondence of 9.63.23^o with 9.64.27^o.—Cf. also 9.6.3^b; 52.1^o, *suvánó arṣa pavitra á*.

9.63.17^a (Nidhruvi *Kāçyapa*; to Soma *Pavamāna*)

tám i mṛjanty áyávo hárím nadíṣu vājínam,
índum índrāya matsarám.

☞ 9.53.4^b

☞ 9.53.4^o

9.107.17^d (*Sapta Ṛṣayaḥ*; to Soma *Pavamāna*)
índrāya pavate mádaḥ, sómo marútvate sutáḥ,
sahásradhāro áty ávyam arṣati tám i mṛjanty áyávaḥ.

☞ 9.6.7^b

Cf. the correspondence of 9.63.25^a with 9.107.25^a, and 9.63.28^a with 9.107.4^a.—For 9.107.17^o cf. 9.13.1^b.

9.63.17^{bc}: 9.53.4^{bc}, háriṃ nadīṣu vājīnam, indum indrāya matsarām.

9.63.17^c: 9.53.4^c, indum indrāya matsarām ; 9.26.6^c, indav indrāya matsarām.

9.63.19^c, indrāya mādhumattamam: 9.12.1^c, indrāya mādhumattamāḥ ; 9.57.16^b,
indrāya mādhumattamāḥ.

[9.63.20^a, káviṃ mrjanti márjyam: 9.15.7^a ; 46.6^a, etám mrjanti márjyam.]

9.63.20^b: 9.17.7^b, dhībhīr víprā avasyávaḥ.

9.63.23^c (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pávamāna ní toçase rayīm soma çravāyyam,
priyāḥ samudrām ā viça.

9.64.27^c (Kāçyapa Mārica ; to Soma Pavamāna)
punānā indav eṣāṃ pūruhūta jánānam,
priyāḥ samudrām ā viça.

☞ 9.52.4^b

For 9.63.23^b cf. 10.38.2^b, góarṇasaṃ rayīm indra çravāyyam.

9.63.24^a, apaghnán pavase mfdhah: 9.61.25^a, apaghnán pavate mfdhah.

9.63.25^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
pávamānā aṣṛkṣata sómāḥ çukrása indavaḥ,
[abhí víçvāni kāvya.]

☞ 9.23.1^c

9.107.25^a (Sapta Ṛṣayah ; to Soma Pavamāna)
pávamānā aṣṛkṣata pavítram áti dhārayā,
marútvanto matsará indriyā háya medhām abhí prāyaṃsi ca.

9.63.25^c: 9.23.1^c ; 62.25^c ; 66.1^b, abhí víçvāni kāvya.

9.63.28^a (Nidhruvi Kāçyapa ; to Soma Pavamāna)
punānāḥ soma dhārayéndo víçvā ápa sridhah,
[jahí rákṣānsi sukrato.]

☞ 6.16.29^c

9.107.4^a (Sapta Ṛṣayah ; to Soma Pavamāna)
punānāḥ soma dhārayāpó vásāno arṣasi,
ā ratnadhá yónim ṛtāsya sīdasy [útso deva hiranyāyah.]

☞ 8.61.6^b

For 9.107.4^b cf. 9.107.26^a, apó vásānaḥ pári kóçam arṣati, and see Hillebrandt, Ved. Myth. i. 325.

9.63.28^c: 6.16.29^c, jahí rákṣānsi sukrato.

9.63.29^{bc} (Nidhruvi Kāçyapa ; to Soma Pavamāna)
apaghnán soma rakṣáso 'bhy arṣa kánikradat,
dyumántam çúsmam uttamám.

9.63.29—] *Part 1: Repeated Passages belonging to Book IX* [442

9.67.3^{bc} (Bharadvāja ; to Soma Pavamāna)
tvām suṣvāṇó ádribhir abhy āṛṣa kánikradat,
dyumántam gúṣmam uttamám.

Of dyumántam gúṣmam á bhara, under 9.29.6°, and the curiously extended páda, 4.36.8°, dyumántam vājāṁ vṛṣaṣuṣmam uttamám.—Note the correspondence of 9.63.19° with 9.67.16°.

[9.63.30^b, sóma divyáni páṛthivā : 9.36.5^b, sómo divyáni, &c. ; 9.64.6^b, sómā divyáni, &c.]

9.64.2°, satyám vṛṣan vṛṣéd asi : 8.33.10°, satyám itthá vṛṣéd asi.

9.64.3° : 9.45.3°, ví no rāyó dúro vṛdhi.

9.64.5^{abc}, cumbhámānā ṛṭayúbhir mṛjyamānā gábhastyoh, pávante vāre avyāye :
9.36.4^{abc}, cumbhámānā ṛṭayúbhir mṛjyamāno gábhastyoh, pávate vāre avyāye.

9.64.5^b, mṛjyamānā gábhastyoh : 9.20.6^b ; 36.4^b ; 65.6^b, mṛjyamāno gábhastyoh.

9.64.6^{abc}, té víḡvā dāḡṣe vāsu sómā divyáni páṛthivā, pávantām ántárikṣyā :
9.36.5^{abc}, sá víḡvā dāḡṣe vāsu sómo divyáni páṛthivā, pávatām ántárikṣyā.

9.64.9^b : 9.4.9^b ; 100.7^d, pávamāna vídharmanī.

[9.64.9°, ákrān devó ná sūryah : 9.54.3° ; 63.13°, sómo devó, &c.]

9.64.11° : 6.16.35° ; 9.32.4°, sídann ṛṭasya yónim á.

9.64.12^{ab}, sá no arṣa pavitra á mádo yó devavítamah : 9.63.16^{bc}, rāyó arṣa pavitra á, mádo yó devavítamah.

9.64.12° : 9.30.5° ; 45.1° ; 50.5°, índav índrāya pítāye.

9.64.17^{bc} (Kaṣyapa Māṛica ; to Soma Pavamāna)
marmṛjānāsa áyávo vṛthā samudrám índavaḥ,
ágmān ṛṭasya yónim á.

9.66.12^{ao} (Çatām Vaikhānasāḥ ; to Soma Pavamāna)
áchā samudrám índavó 'stām gávo ná dhenávaḥ,
ágmān ṛṭasya yónim á.

The cadence gávo ná dhenávaḥ also at 6.45.28.

9.64.20° : 5.67.2°, á yád yónim hiranyāyam.

9.64.22^b (Kaṣyapa Mārīca ; to Soma Pavamāna)
 indrāyendo marūtivate pávasva mádhumattamaḥ,
 ṛtāsya yónim āsadam.]

☞ 5.21.4^d

9.108.1^a (Gāuriviti Çaktya ; to Soma Pavamāna)
 pávasva mádhumattama indrāya soma kratuvittamo mádaḥ,
 máhi dyukṣátamo mádaḥ.
 9.108.15^c (The same)
 indrāya soma pátave nfbhir yatáḥ svāyudhó madántamaḥ,
 pávasva mádhumattamaḥ.

9.64.22^c: 3.62.13^o; 9.8.3^o, ṛtāsya yónim āsadam; 5.21.4^d, ṛtāsya yónim āsadaḥ.

9.64.24^o: 9.51.3^c, pávamānasya marútāḥ.

9.64.25^a: 9.16.8^a, tvám soma vipaççitam.

9.64.25^b, punāno vácam iṣyasi: 9.30.1^o, punāno vácam iṣyati.

9.64.25^c (Kaṣyapa Mārīca ; to Soma Pavamāna)
 ṛtvám soma vipaççitam, punāno vácam iṣyasi,
 indo sahásrabharṇasam.

☞ a: 9.16.8^a; b: 9.30.1^o

9.98.1^o (Ambarīsa Varsāgira, and Rjicvan Bhāradvāja; to Soma Pavamāna)
 abhí no vājasátamaṁ rayim arṣa puruspṛham,
 indo sahásrabharṇasam tuvidyumnám vibhvāsāham.

Cf. 9.43.4^a, indo sahásravarcasam; 9.60.2^b, átho sahásrabharṇasam; and 9.64.26^a, utó sahásrabharṇasam.

[9.64.26^a, utó sahásrabharṇasam: see prec. item.]

9.64.26^o: 6.40.6^a; 9.57.4^o; 100.2^a, punāná indav á bhara.

9.64.27^b: 9.52.4^b, púruhuta jánānām.

9.64.27^o: 9.63.23^o, priyáḥ samudrám á viça.

9.64.28^o: 1.137.1^e, sómaḥ çukrá gāvāçirah.

9.64.29^o, sídanto vanuṣo yathā: 1.26.4^o, sídantu mánuṣo yathā.

9.65.1^a (Bhṛgu Vārūṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ svásāro jamáyasa pátim,
 mahám indurū mahīyúvaḥ.

9.67.9^a (Gotama; to Soma Pavamāna)
 hinvánti sūram úsrayaḥ pávamānam madhuççútam,
 abhí girá sám asvaran.

☞ 9.50.3^o

Cf. Bergaigne, i. 161; ii. 43.

9.65.2—] *Part 1: Repeated Passages belonging to Book IX* [444

9.65.2^b: 9.42.2^b, devó devébhyas pári.

9.65.6^b: 9.20.6^b; 36.4^b, mṛjyamāno gábhastyoḥ; 9.64.5^b, mṛjyamāna gábhastyoḥ.

9.65.7^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
prá sómāya vyaçvavát pávamānāya gāyata,
mahé sahásracakṣase.

9.86.44^a (Atri Bhāuma; to Soma Pavamāna)
vipaççíte pávamānāya gāyata mahí ná dhárāti ándho arçati,
áhir ná jurnám áti sarpati tvácam átyo ná krīḥann asarad vṛṣa háriḥ.

9.65.8^b: 9.26.5^b; 30.5^b; 32.2^b; 38.2^b; 39.6^b; 50.3^b; 65.8^b, háriṃ hinvanty
(9.65.8^b, hinvānty) ádribhiḥ.

9.65.8^c: 9.32.2^c; 38.2^c; 43.2^c, índum índrāya pitáye.

9.65.9^b: 8.14.6^b, víçva dhánāni jigyuṣaḥ.

9.65.9^c: 9.61.4^c, sakhitvám á vṛṇmahe: 10.133.6^b, sakhitvám á rabhāmahe.

9.65.13^a, á na indo mahím ísam: 8.6.23^a, á na indra mahím ísam.

9.65.13^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á na indo mahím ísam, pávasva viçvadarçataḥ, ☞ 8.6.23^a
asmábhyaṃ soma gātuvít., ☞ 9.46.5^c

9.106.5^b (Cakṣus Mānava; to Soma Pavamāna)
índrāya vṛṣaṇām mádam pávasva viçvadarçataḥ,
sahásrayamā pathikíkd vicakṣaṇáḥ.

Cf. the correspondence of 9.65.14^b with 9.106.7^b, and of 9.65.25^a with 9.106.13^a.

9.65.13^c: 9.46.5^c, asmábhyaṃ soma gātuvít.

9.65.14^b (Bhṛgu Vāruṇi, or Jamadagni Bhārgava; to Soma Pavamāna)
á kaláçā antúsaténdo dhárābhir ójaśā,
éndrasya pitáye viça.

9.106.7^b (Manu Āpsava; to Soma Pavamāna)
pávasva devávitaya indo dhárābhir ójaśā,
á kaláçāṃ mádhumān soma naḥ sadaḥ.

[9.65.15^b, tivráṃ duhānty ádribhiḥ: 1.137.3^{bc}, añçúm duhantý ádribhiḥ sómam
duhantý ádribhiḥ.]

9.65.16^{bc}: 9.63.8^{bc}, pávamāno manáv ádhi, antárikṣeṇa yátave.

9.65.17^b: 1.93.2^d, gávām póçam sváçvyam.

[9.65.18^c, *suṣvāṇō devāvītaye* : 9.13.2^o, *suṣvāṇām devāvītaye*.]

9.65.19^c: 9.61.21^c, *sīdañ ohyenó ná yónim á*.

9.65.20^{abc}, *apsá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati viṣṇave* ;
9.34.2^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ, sómo arṣati*
viṣṇave ; 9.33.3^{abc}, *sutá indrāya vāyāve vāruṇāya marúdbhyaḥ,*
sómā arṣanti viṣṇave ; 5.51.7^a, *sutá indrāya vāyāve*.

Cf. also 9.84.1^b.

9.65.20^b: 8.41.1^b ; 9.33.3^b ; 34.2^b ; 61.12^b, *vāruṇāya marúdbhyaḥ*.

9.65.21^{bc}: 9.33.6^{bc} ; 40.3^{bc}, *asmábhyañ soma viçvátah, á pavasva sahasrīṇam*
(9.33.6^c, *sahasrīṇah*).

9.65.21^c: 9.40.3^c ; 62.12^a ; 63.1^a, *á pavasva sahasrīṇam* ; 9.33.6^c, *á pavasva*
sahasrīṇah.

9.65.22^{ab}: 8.93.6^{ab}, *yé sómāsaḥ parāvāti yé arvāvāti sunviré*.

9.65.24^a, *té no vṛṣṭīm divás pári* : 2.6.5^a, *sá no vṛṣṭīm divás pári*.

9.65.24^{bc}: 9.13.5^{bc}, *pávantām á suvīryam, suvāná devāsa indavaḥ*.

9.65.25^a (Bhrgu Vāruṇi, or Jamadagni Bhārgava ; to Soma Pavamāna)
pávate haryató hárir ḡṛṇānó jamádagninā, 3.62.18^a
hinvānó gór ádhi tvaci.

9.106.13^a (Agni Cakṣusa ; to Soma Pavamāna)
pávate haryató hárir áti hvārāñsi ráñhya,
abhyārsan stotfbhyo vīravad yācaḥ.

The cadence, *gór ádhi tvaci*, in 9.65.25^c occurs also at 1.28.9 ; 9.79.4 ; 101.11.

9.65.25^b: 9.62.24^c, *ḡṛṇānó jamádagninā* ; 3.62.18^a ; 8.101.8^d, *ḡṛṇāná jamád-*
agninā ; 7.96.3^c, *ḡṛṇāná jamadagnivát*.

9.65.26^c: 9.24.1^c, *ḡṛṇāná apsu mṛñjata*.

9.65.28^c–30^c, *pántam á puruspḥam*.

9.66.1^b: 9.23.1^c ; 62.25^c ; 63.25^c, *abhí víçvāni kāvya*.

9.66.1^c: 1.75.4^c, *sákha sákhibhya ídyah*.

9.66.4^b: 9.42.5^b, *abhí víçvāni vārya*.

9.66.7^c, *dádhanō áksiti çrávaḥ* : 1.40.4^b ; 8.103.5^b, *sá dhatte áksiti çrávaḥ*.

9.66.10^c: 9.10.1^b, *árvanto ná çravasyávaḥ*.

9.66.11^a (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
 áchā kóçañ madhuçútam ásrgrañ váre avyáye,
 ávávaçanta dhítáyaḥ.]

9.19.4^a

9.107.12^d (Sapta Rṣayaḥ ; to Pavamāna Soma)
 prá soma devávitaye síndhur ná pipye árpasā,
 añçóḥ páyasā madiró ná jágrvir áchā kóçañ madhuçútam.

Of the pádas, abhí kóçañ madhuçútam, under 9.23.4, and pári kóçañ, &c., 9.103.3^a. For 9.66.11^b cf. 9.64.5^c, pávante váre avyáye.

9.66.11^c: 9.19.4^a, ávávaçanta dhítáyaḥ.

9.66.12^c: 9.68.17^c, ágmann ṛtásya yónim á.

[9.66.13^a, prá ṇa indo mahé rápe: 9.44.1^a, prá ṇa indo mahé táne.]

9.66.13^b: 9.2.4^{bc}, ápo arṣanti síndhavaḥ, yád góbhír vāsaiyáyo.

9.66.14^a: 9.61.29^a, ása te sakhyé vayám.

9.66.14^c: 9.31.6^c, indo sakhitvám uçmasi.

9.66.16^c, vṛṇimáhe sakhyáya: 4.41.7^d, vṛṇimáhe sakhyáya priyáya.

9.66.22^b, abhy arṣati suṣtútím: 9.62.3^b, abhy arṣanti suṣtútím; 9.85.7^c, pávamānā abhy arṣanti suṣtútím.

9.66.23^a: 9.37.3^a, sá marmṛjāná ayúbhiḥ.

9.66.24^c (Çatañ Vāikhānasāḥ ; to Pavamāna Soma)
 pávamāna ṛtām brhác chukráñ jyótir aṣṭjanat,
 kṛṣṇā támāñsi jáñghanat.

10.89.2^d (Rebha Vaiçvāmītra ; to Indra)
 sá súryaḥ páry urú várāñsy éndro vavṛtyād ráthyeva cakrá,
 átiṣṭhantam apasyām ná sárgaṃ kṛṣṇā támāñsi tvíṣyā jaghāna.

Cf. Hillebrandt, *Ved. Myth.* i. 310.

9.66.27^c: 9.20.7^c; 62.30^c; 67.19^c, dádhāt stotré suvīryam.

9.66.28^c: 9.27.6^c, punāná índur índram á.

9.67.1^c: 9.52.5^c, pávasva mañhayádrayih.

9.67.3^{bc}: 9.63.29^{bc}, abhy arṣa kánikradat, dyumántaṃ çuṣmam uttamám.

9.67.4^a: 9.34.1^b, índur hinvāno arṣati.

9.67.4^b (Kaçyapa; to Pavamāna Soma)

īndur hinvánó arçati, tiró vārāṇy avyáyā,
hárir vājam acikradat.

9.34.1^b

9.107.10^b (Sapta Ṛçayah; to Pavamāna Soma)

á soma suvánó ádrībhis tiró vārāṇy avyáyā,
jáno ná puri camvòr viçad dháriḥ sádo váneṣu dadhiṣe.

Cf. 9.62.8^b, tiró rómāṇy avyáyā; and 9.103.2^a, pári vārāṇy avyáyā.

9.67.7^a: 9.24.1^b; 101.8^d, pávamānāsa índavaḥ.

9.67.7^b: 1.135.6^e; 9.62.1^b, tirāḥ pavītram açávaḥ.

9.67.9^a: 9.65.1^a, hinvánti sūram úsrayaḥ.

9.67.9^b: 9.50.3^e, pávamānam madhuçútam.

9.67.10^a–12^c, á bhakṣat kanyāsu naḥ.

9.67.13^b: 9.1.1^b; 29.4^b; 30.3^e; 100.5^b, pávasva soma dhārayā.

9.67.14^a: 9.17.14^a, á kalāçeṣu dhāvati.

9.67.16^b, índrāya mádhumattamaḥ: 9.12.1^e, índrāya mádhumattamaḥ; 9.63.19^e,
índrāya mádhumattamam.

9.67.17^a: 9.46.1^a, ásrgran devávitaye.

9.67.17^b: 8.3.15^d, vājayānto ráthā iva.

9.67.19^b: 9.20.7^b, pavītram soma gachasi.

9.67.19^c: 9.20.7^c; 62.30^e; 66.27^c, dádhāt stotré suvīryam.

9.67.28^b: 1.91.17^b, sóma viçvebhir añçúbhiḥ.

9.67.29^c (Pavitra Āṅgirasa, or Vasīṣṭha, or both; to Pavamāna Soma)

úpa priyām pánipnataṁ yúvānam áhutivídhām,
áganma bíbhtrato námaḥ.

10.60.1^c (Baudha, or others; to Asamāti [Indra])

á jánam tveçásamdrçaṁ máhīmānām úpastutam,
áganma bíbhtrato námaḥ.

9.67.31^{ab}, yāḥ pávamānīr adhyéty řṣibhiḥ sámabhrtān rásam: 9.67.32^{ab}, páva-
mānīr yó adhyéty, &c.

[9.68.7^d, nřbhir yató vājam á darçi sātāye: 5.39.3^d, á vājam darçi sātāye.]

9.68.8^b (Vatsapri Bhālandana ; to Pavamāna Soma)
pariprayāntān vayyān suṣaṁśadaṁ sōmaṁ maṁiṣā abhy ānūṣata stūbhāḥ,
yó dhārayā mádhumān urmīṇā divā iyarti vācam rayiṣāḥ amartyāḥ.

9.86.17^c (Sikatāḥ, alias Nivāvari Ṛṣigaṇāḥ ; to Pavamāna Soma)
prá vo dhīyo mandrayúvo vipanyúvaḥ panasyúvaḥ saṁvāsaneṣv akramuḥ,
sōmaṁ maṁiṣā abhy ānūṣata stūbho 'bhī dhenávaḥ páyasem aṣīrayuḥ.

Cf. Hillebrandt, *Ved. Myth.* i. 349.—Note the correspondence of 9.68.9^b with 9.86.9^d.

9.68.9^b (Vatsapri Bhālandana ; to Pavamāna Soma)
ayān divā iyarti viṣvam á rájah sōmaḥ punānáḥ kalāḥṣeṣu sídati,
adbhír góbhír mrjyate ádribhiḥ sutāḥ punaná indur vārivo vidat priyām.

9.86.9^d (Akrṣṭāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)
divó na sānu stanáyann acikradad, dyáuḥ ca yāsyā pṛthivī ca dhārmabhiḥ,
indrasya sakhyān pavate vivévidat sōmaḥ punānáḥ kalāḥṣeṣu sídati. cf. 1.58.2^d

9.96.23^d (Pratardana Dāivodāsi ; to Pavamāna Soma)
apaghnān eṣi pavamāna cātrūn priyām ná jāró abhígta induḥ,
sīdan vāneṣu ṣakunó ná pátvā sōmaḥ punānáḥ kalāḥṣeṣu sáttā.

Note the correspondence of 9.68.8^b with 9.86.17^c.

9.68.10^{a+cd} (Vatsapri Bhālandana ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāno váyo dádhac citrátamaṁ pavasva,
adveṣé dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

9.97.36^a (Parāçara Çaktya ; to Pavamāna Soma)
evā naḥ soma pariṣicyāmāna á pavasva pūyāmānaḥ svastí,
indram á viça bṛhatá ráveṇa vardháya vācam janāyā pūramdhim.

10.45.12^{cd} (Vatsapri Bhālandana ; to Agni)
ástāvya agnir narām suçévo vāiçvānará ṣṣibhiḥ sómagopāḥ,
adveṣé dyāvāpṛthivī huvema dévā dhattá rayīm asmé suvīram.

The repeated distich (cf. 10.91.15^e) furnishes a good illustration of looseness in both connexions. For the relation of 9.68 to 10.45 cf. Oldenberg, *Prol.*, p. 253. It seems to me that 9.68 is later than 10.45 (cf. under 9.85.12).—For 10.45.12 cf. Hillebrandt, *Ved. Myth.* i. 334.

9.69.8^a (Hiraṇyastūpa Āṅgīrasa ; to Pavamāna Soma)
á naḥ pavasva vāsumad dhīraṇyavad, áçvāvad gómad yāvamat suvīryam,
yūyām hí soma pitáro máma sthāna divó mūrdhānaḥ prásthitaḥ vayaskṛtāḥ. cf. 8.93.3^b

9.86.38^c (Atrayaḥ ; to Pavamāna Soma)
tvām nṛcākṣā asi soma viçvātāḥ pávamāna vṛṣabha tá ví dhāvasi,
sá naḥ pavasva vāsumad dhīraṇyavad vayām syāma bhūvaneṣu jīvāse.

Cf. the catenary sequel in 9.86.39^a, govīt pavasva vasuvid dhīraṇyavit.

9.69.8^b, áçvāvad gómad yāvamat suvīryam : 8.93.3^b, áçvāvad gómad yāvamat.

9.69.10^d: 1.31.8^d; 10.67.12^d, deváir dyāvapṛthivi právataṁ nah.

[9.70.9^b, ádabhyāso januṣi ubhé ánu: 2.2.4^d, pátho ná payúṁ jánasi ubhé ánu.]

[9.70.4^a, sá mrjyámāno daçábhīḥ sukármabhīḥ: 9.99.7^a, sá mrjyate sukármabhīḥ.]

[9.70.5^a, sá marmrjāná indriyāya dhāyase: 9.86.3^d, sómaḥ punāná indriyāya dhāyasa.]

9.70.8^c: 9.108.16^c, júṣṭo mitráya varuṇāya vāyāve. Added in proof.

9.70.9^b (Reṇu Vaiçvāmītra; to Pavamāna Soma)

pāvasva soma devāvitaye vṛśéndrasya hárdi somadhānam á viça,
purá no badhád duritáti páraya kṣetravid dhí díça áhá viprechaté.

9.108.16^a (Çakti Vāsiṣṭha; to Pavamāna Soma)

indrasya hárdi somadhānam á viça [samudrám iva síndhavaḥ,]

[júṣṭo mitráya varuṇāya vāyāve,] [divó viṣṭambhá uttamáh,]

8.6.35^b

c: 9.70.8^c; d: 9.86.35^d

Cf. indrasya hárdy áviçān, under 9.60.3^c.

9.70.10^a (Reṇu Vaiçvāmītra; to Pavamāna Soma)

hitó ná sáptir abhí vājam arṣéndrasyendo jaṭhāram á pavasva,
nává ná síndhum áti pārsi vidváñ chúro ná yúdhyan āva no nidá spaḥ.

9.86.3^a (Akṛṣṭāḥ, alias Māsa Ṛṣigaṇāḥ; to Pavamāna Soma)

átyo ná hiyānó abhí vājam arṣa svarvít kóçāñ divó ádrimātaram,

[vṛśā pavítre ádhi sáno avyāye,] [sómaḥ punāná indriyāya dhāyase,]

c: 9.86.3^c; d: cf. 9.70.5^a

Cf. 9.87.1, 6; 96.8.—Note that the two hymns correspond in the approximate similarity of 9.70.5^a and 9.86.3^d.

9.71.8^a, tveçám rūpám kṛṇute vārṇo asya: 1.95.8^a, tveçám rūpám kṛṇuta
úttaram yát.

9.72.4^d (Harimanta Āngirasa; to Pavamāna Soma)

nṛdhuto ádriṣṭo barhīṣi priyāḥ pátir gávām pradīva índur ṛtvīyaḥ,
púramdhivān mánuṣo yajñasádhanah úcoir dhiyá pavate sóma indra te.

9.86.13^d (Sikataḥ, alias Nivāvari Ṛṣigaṇāḥ; to Pavamāna Soma)

ayám matávāñ chakunó yáthā hitó 'vye sasāra pávamāna úrmīnā,

táva krátvā ródasi antará kave úcoir dhiyá pavate sóma indra te.

Cf. the correspondence of 9.72.7^a with 9.86.8^d.

[9.72.6^a, añçúm duhanti stanáyantam áksitam: 1.64.6^d, utsám duhanti, &c.]

9.72.7^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

nábhā pṛthivyá dharúṇo mahó divó 'pám úrmáu síndhuṣv antár ukṣitáh,
indrasya vājro vṛṣabhó vibhúvasuḥ sómo hṛdé pavate cāru matsaráḥ.

9.86.8^d (Akṛṣṭāḥ, alias Māsa Ṛṣigaṇāḥ; to Pavamāna Soma)

rāja samudrám nadyò ví gāhate 'pám úrmīm sacate síndhuṣu çritáh,

ádhy asthāt sánu pávamāno avyāyam nábhā pṛthivyá dharúṇo mahó
diváh.

9.86.21^d (The same)

ayám punáná uśáso ví rocyad ayám síndhubhyo abhavat u lokakft,
ayám trīḥ sapṭá duduhāná ścīraim sómo hṛdé pavate cáru matsaráḥ.

For 9.86.8 cf. 9.96.19, and Hillebrandt, *Ved. Myth.* i. 215, 357; iii. 48.

9.72.8^{a+d} (Harimanta Āngirasa; to Pavamāna Soma)

sá tú pavasva pári párthivaīm rája stotré cikṣann ádhunvaté ca sukrato,
má no nīr bhāg vásunaḥ śadanaspṛṣo rayīm piśāṅgaīm bahuláim vasīmahī.

9.107.24^a (Sapta Rṣayah; to Pavamāna Soma)

sá tú pavasva pári párthivaīm rájo divyá ca soma dhārmabhiḥ,
tvám víprāso matībhīr vicakṣaṇa çubhrám hinvanti dhrtībhīḥ.

9.107.21^c (The same)

mṛjyamānaḥ suhastya samudré vācam invasi,
rayīm piśāṅgaīm bahuláim puruspṛhaīm pavamānābhy arṣasi.

For 9.107.21^d cf. 9.85.7^e, 8^e.

9.73.4^b (Pavitra Āngirasa; to Pavamāna Soma)

saháradhāré 'va té sám asvaran divó náke mádhujihvā asaçcátāḥ,
śya spāço ná ní miśanti bhūrṇayah padé-pade páçīnaḥ santi sétavah.

9.85.10^a (Vena Bhārgava; to Pavamāna Soma)

divó náke mádhujihvā asaçcátó _{vená duhanty ukṣāṇaīm giriṣṭhām,}
~~9.85.10^d~~

apsú drapsām vāvṛdhanám samudrá á síndhor urmá mádhumantaīm
pavítṛa á.

For 9.73.4 cf. Ludwig, *Kritik*, pp. 45, 50, 52; for 9.85.10, Hillebrandt, *Ved. Myth.*, i. 320, 354, 363, 369; for the repeated páda, Oldenberg, *ZDMG.* lxii. 473.

9.74.1^b, svār yád vājy aruśáḥ síśāsati: 9.7.4^c, svār vājī síśāsati.

9.74.5^d: 1.92.13^c, yéna tokám ca tánayaīm ca dhāmahe.

9.74.9^b, ávyo váraīm ví pavamāna dhāvati: 9.16.8^c, ávyo váraīm ví dhāvasi;
9.28.1^c; 106.10^b; ávyo váraīm ví dhāvati.

9.74.9^d (Kakṣivat Dairghatamasa; to Pavamāna Soma)

adbhiḥ soma papṛcánāsya te rásó _{'vyo váraīm ví pavamāna dhāvati,} ~~9.16.8^c~~
sa mṛjyamānaḥ kavībhīr madintama svádasvéndrāya pavamāna pītāye.

9.97.44^c (Parāçara Çaktya; to Pavamāna Soma)

mádhvaḥ súdaīm pavasva vāsva útsaīm vtrám ca na á pavasvā bhāgaīm ca,
svádasvéndrāya pavamāna indo rayīm ca na á pavasvā samudrát.

9.75.2^{cd}, dádhati putráḥ pitrór apicyaīm náma trītyam ádhi rocané diváh;
1.155.3^{cd}, dádhati putró 'varaīm páraīm pitúr náma trītyam ádhi
rocané diváh.

9.75.4^b (Kavi Bhārgava ; to Pavamāna Soma)

ádrībhīḥ sutó matībhīḥ cānohitāḥ prarocāsyān ródasī mātārā ŋúciḥ,
rómāṇy ávyā samáyā ví dhāvati mádhor dhārā pīnvamānā divé-dive.

9.85.12^d (Vena Bhārgava ; to Pavamāna Soma)

┌urdhvó gandharvó ádhi náke asthād, víḥvā rūpā praticákṣāṇo asya,

☛ 10.123.7^a

└bhānūḥ ḥukrēṇa ḥociṣā vy ádyāt, prārūrucad ródasī mātārā ŋúciḥ.

☛ 10.123.8^c

9.76.1^a (Kavi Bhārgava ; to Pavamāna Soma)

dhartá divāḥ pavate kṛtvyo rāso dáksó devānām anumádyo nṛbhīḥ,
hāriḥ srjanó átyo ná sátvabhīr víthā pájānsi kṛṇute nadīsv á.

9.77.5^a (The same)

cákrir divāḥ pavate kṛtvyo rāso mahān ádabdho várūṇo hurúḡ yaté,
ásavi mitró vrjāneṣv yajñítyó 'tyo ná yúthé vṛṣayúḥ kánikradat.

Cf. 9.84.5^e, dhanamjayāḥ pavate kṛtvyo rāsah.

9.76.5^{a+c} (Kavi Bhārgava ; to Pavamāna Soma)

vṛṣeva yúthā pári kócam arṣasy apám upásthe vṛṣabhāḥ kánikradat,
sá índrāya pavase matsarintamo yáthā jéṣāma samithé tvótayaḥ.

9.96.20^c (Pratardana Dāivodāsi ; to Pavamāna Soma)

máryo ná ḥubhrás tanvām mṛjanó 'tyo ná sftvā sanāye dhánānām,
vṛṣeva yúthā pári kócam arṣan kánikradac camvòr á viveḥa.

9.97.32^c (Parāçara Çaktya ; to Pavamāna Soma)

kánikradad ánu pánthām ṛtāsyā ḥukró ví bhāsy amftasya dhāma,
sá índrāya pavase matsarāvān hinvánó vācam matībhīḥ kavínām.

In the repeated páda 9.76.5^a; 9.97.32^c the latter version with matsarāvān for matsarintamaḥ is metrically inferior, a modulated triṣṭubh line for an original jagatī. I do not believe that we should correct to matsarāvān as would Arnold, VM., pp. 127, 317. See Part 2, chapter 2, class A 3.

9.77.1^d (Kavi Bhārgava ; to Pavamāna Soma)

esá prá kóçe mádhumān acikradad índrasya vājro vāpuṣo vāpuṣtarah,
abhīm ṛtāsyā sudúghā ghrtaçóuto vāçrā arṣanti páyaseva dhenávaḥ.

10.75.4^b (Sindhuksit Prāiyamedha ; Nadīstutīḥ)

abhí tvā sindho ḥiḡum ín ná mātáro vāçrā arṣanti páyaseva dhenávaḥ,
rájeva yúdhvā nayasi tvām ít sícāu yád ásām ágram pravátām ínakṣasi.

For the repeated páda cf. 1.32.2^e.

[9.76.1^a, prá rájā vācam janáyann asisṡadat : 9.86.33^d; 106.12^c, punānó vācam janáyann asisṡadat (9.86.33^d, úpavasuh).]

[9.76.1^d, ḥuddhó devānām úpa yāti niṣkṛtām : 9.86.7^b, sómo devānām, &c.]

Cf. 9.86.32^a, pátir jánīnām úpa, &c.

9.78.5—] *Part 1: Repeated Passages belonging to Book IX* [452

9.78.5^d, urvīm gāvvyūtim ābhayaṁ ca nas kṛdhi: 7.77.4^b, urvīm gāvvyūtim
ābhayaṁ kṛdhi nah.

[7.79.1^d, aryó naçanta sánisanta no dhíyah: 10.133.3^b, aryó naçanta no dhíyah.]

9.80.5^c (Vasu Bhāradvāja; to Pavamāna Soma)

tām tvā hastīno mādhumantam ādribhir duhānty apsu vṛṣabhām dāça kṣīpaḥ,
indram soma mādāyan dāivyaṁ jānaṁ sīndhor ivormīḥ pāvamāno arṣasi.

9.84.3^d (Prajāpati Vācyā; to Pavamāna Soma)

ā yó gōbhīḥ sṛjyāta oṣadhīsv ā devānām sumnā iṣāyann ūpāvasuḥ,
ā vidyūta pavate dhārāya sūtā indram sómo mādāyan dāivyaṁ jānam.

For 9.84.3 cf. Hillebrandt, *Ved. Myth.* i. 343, 391.

9.82.1^d, çyenó ná yōnīm ghṛtvāntam āsadam: 9.62.4^c, çyenó ná yōnīm āsadat.

9.83.5^{cd} (Pavitra Āngirasa; to Pavamāna Soma)

havir haviṣmo māhi sādma dāivyaṁ nábho vāsānah pári yāsy adhvarām,
rājā pavitraratho vājam āruhaḥ sahāsrabhṛṣṭir jayasi çrávo bṛhāt.

9.86.4^{ocd} (Atrayaḥ; to Pavamāna Soma)

un mādhya urmīr vanānā atīṣṭhipad apó vāsāno mahiṣó ví gāhate,
rājā pavitraratho vājam āruhat sahāsrabhṛṣṭir jayati çrávo bṛhāt.

[9.84.1^b, apśā indrāya vāruṇāya vāyāve: see under 5.51.7.]

[9.84.2^d, induh siṣakty uṣāsam ná sūryah: 1.56.4^d, indram siṣakty uṣāsam, &c.]

9.84.3^d, indram sómo mādāyan dāivyaṁ jānam: 9.80.5^c, indram soma mādāyan
dāivyaṁ jānam.

[9.84.5^c, dhanamjayāḥ pavate kṛtvyo rāsah: 9.76.1^a; 77.5^a, dhartā (9.77.5^a,
cākṛir) divāḥ pavate, &c.]

[9.85.5^b, vy āvyāyaṁ samāyā vāram arṣasi: 9.97.56^d, ví vāram āvyam samāyāti
yāti.]

9.85.7^c, pāvamānā abhy arṣanti suṣtutīm: 9.62.3^b, abhy arṣanti suṣtutīm;
9.66.22^b, abhy arṣati suṣtutīm.

[9.85.9^b, ārurucad ví divó rocanā kavīḥ: 6.7.7^b, vāiçvanaró ví divó, &c.]

[9.85.9^c, rājā pavitram āty eti rōruvat: 9.86.7^d, vīṣā pavitram, &c.]

9.85.10^a: 9.73.4^b, divó náke mādhujuhvā asaçcātah.

[9.85.10^b, venā duhanty ukṣānaṁ giriṣṭhām: 9.95.4^b, añçum duhanty, &c.]

9.85.11^c (Vena Bhārgava ; to Pavamāna Soma)

nāke suparnām upapativānsam giro venānām akrpanta pūrvih,
çiqum rihanti matāyaḥ pānipnataḥ hiranyāyaḥ çakunām kṣāmaṇi sthām.

9.86.31^d (Atrayaḥ ; to Pavamāna Soma)

prā rebhā ety āti vāram avyāyaḥ vṛṣā vāneṣv āva cakradad dhāriḥ,
sām dhrtāyo vāvaçānā anuṣata çiqum rihanti matāyaḥ pānipnatam.

Cf. 9.86.46^c, aṅgum rihanti matāyaḥ pānipnatam.—For 9.85.11 see Hillebrandt, *Ved. Myth.* i. 354. Ludwig, *Der Rig-Veda*, vi. 95, suggests for 9.85.11^c the change of pānipnatam to panipnatām, but fails to note that the pāda with pānipnatam occurs twice.

9.85.12^{a+c} (Vena Bhārgava ; to Pavamāna Soma)

ūrdhvō gandharvō ādhi nāke asthād viçvā rūpā praticakṣāno asya,
bhānūḥ çukreṇa çociṣā vy ādyānt [prārurucad ródasi mātārā çúciḥ.] 9.75.4^b

10.123.7^a (Vena Bhārgava ; to Vena)

ūrdhvō gandharvō ādhi nāke asthāt pratyāñ citrá bíbhrad asyāyudhāni,
[vāsāno ātkam surabhīm dṛçé kām svar ná nāma janata priyāni.]

6.29.3^{cd}

10.123.8^c (The same)

drapsāḥ samudrām abhí yāj jígati páçyan gḍhrasya cakṣasā vídharman,
bhānūḥ çukreṇa çociṣā cakānās trītye cakre rájasi priyāni.

Cf. Hillebrandt, *Ved. Myth.* i. 320, 429 ff., 432. On the relative claims, here, of books 9 and 10 see Oldenberg, *ProL.*, 253 ; cf. under 9.68.10.

9.85.12^d, prārurucad ródasi mātārā çúciḥ : 9.75.4^b, prarocāyan ródasi, &c.

9.86.3^a, átyo ná hiyānó abhí vājam arṣa : 9.70.10^a, hitó ná sáptir abhí vājam arṣa.

9.86.3^c (Akrṣtāḥ, alias Māṣa Ṛṣigaṇāḥ ; to Pavamāna Soma)

[átyo ná hiyānó abhí vājam arṣa, svarvít kóçam divó ádrimātaram, 9.70.10^a
vṛṣā pavítre ádhi sāno avyāye [sómah punāná indriyāya dhāyase.] cf. 9.70.5^a

9.97.40^c (Parāçara Çaktya ; to Pavamāna Soma)

ákrān samudrāḥ prathamé vídharmañ janāyan prajā bhúvanasya rájá,
vṛṣā pavítre ádhi sāno ávye bṛhāt sómo vāvṛdhe suvánā induh.

For 9.97.40 cf. Hillebrandt, *Ved. Myth.* i. 328, 346.

9.86.3^d, sómah punāná indriyāya dhāyase : 9.70.5^a, sá marmṛjaná indriyāya dhāyase.]

[9.86.7^b, sómo devānām úpa yāti niṣkṛtām : 9.78.1^d, çuddhó devānām, &c.]

Cf. 9.86.32^d, pátir jáninām úpa, &c.

[9.86.7^d, vṛṣā pavíttram áty eti róruvat : 9.85.9^c, rájá pavíttram, &c.]

9.86.8^d : 9.72.7^d, nābhā pṛthivyā dharūno mahó divāḥ.

9.86.9^a : 1.58.2^d, divó ná sānu stanāyann acikradat.

9.86.9^d: 9.68.9^b, sómah punanáh kaláçesu sídati; 9.96.23^d, sómah punanáh kaláçesu sáta.

9.86.13^d: 9.72.4^d, çúcir dhiyá pavate sóma indra te.

9.86.17^c: 9.68.8^b, sómam maníśá abhy antisata stúbhah.

9.86.19^d, indrasya hárdy aviçán maníśbhiḥ: 9.60.3^c, indrasya hárdy aviçán.

9.86.21^d: 9.72.7^d, sómo hrdé pavate cáru matsaráh.

9.86.26^c, gáh kṛṇvānó nirṇājam haryatáh kavīḥ: 9.14.5^c; 107.26^d, gáh kṛṇvānó ná nirṇājam.

9.86.29^c (Pṛṇayah, alias Ajá Rṣigaṇāh; to Pavamāna Soma)
tvám samudró asi viçvavit kave távemáh páñca pradīço vídharmani,
tvám dyám ca pṛthivím oáti jabhriṣe táva jyótiñsi pavamāna súryah.

9.100.9^{ab} (Rebhasunū Kaçyapāu; to Pavamāna Soma)
tvám dyám ca mahivrata pṛthivím oáti jabhriṣe,
práti drápm amuñcathāh pávamāna mahitvaná.

There can be no doubt that the single triṣṭubh páda 9.86.29^c has been distended, very awkwardly, to two octosyllabic pádas by inserting mahivrata in 9.100.9^{ab}; see p. vii, line 4 from top.

[9.86.30^d, túbhyemá víçvā bhúvanāni yemire: see under 8.3.6^a.]

9.86.31^d: 9.85.11^c, çicuṁ rihanti matáyah pánipnatam; 9.86.46^c, añçúm, &c.

9.86.33^d (Atrayah; to Pavamāna Soma)
rájá síndhunām pavate pátir divá ṛtásya yáti pathísbhiḥ kánikradat,
sahásradhārah pári sícyate háriḥ punānó vácam janáyann upāvasuḥ.

9.106.12^c (Agni Cakṣusa; to Pavamāna Soma)
ásarji kaláçāñ abhi ḥmilhé sáptir ná vājayúh,] 9.106.12^b
punānó vácam janáyann asiçyadat.

Cf. Hillebrandt, *Ved. Myth.* i. 357.—For the repeated pá'a cf. also 9.78.1^a, prá rájá vácam janáyann asiçyadat.

9.86.35^b, çyenó ná vánsu kaláçesu sídasi: 9.38.4^b, çyenó ná vikṣú sídati; 9.57.3^c, çyenó ná vánsu sídati.

9.86.35^d (Atrayah; to Pavamāna Soma)
isam úrjam pavamānābhy arçasi çyenó ná vánsu kaláçesu sídasi,] 9.38.4^b
indrāya mádvā mádyo mádah sutó divó viṣṭambhá upamó vicakṣaṇāh.

9.108.16^d (Çakti Vasiṣṭha; to Pavamāna Soma)
ḥindrasya hárdi somadhānam á viça,] samudrām iva síndhavah,] 8.6.35^b
]jūṣto mitráya várunāya vāyáve,] divó viṣṭambhá uttamāh. 9.70.8^c

Cf. Hillebrandt, *Ved. Myth.* i. 316.

- 9.86.38^c: 9.69.8^a, sá (9.69.8^a, á) nah pavasva vâsumad dhiraṇyavat.
- 9.86.40^{cd}: 9.83.5^{cd}, rája pavitraratho vájam áruhat (9.83.5, áruhaḥ) sahasra-
bhr̥ṣṭir jayati (9.83.5, jayasi) çrâvo bṛhât.
- 9.86.44^a, vipaççite pâvamânâya gâyata: 9.65.7^b, pâvamânâya gâyata.
- [9.86.46^c, ançûm rihanti matâyaḥ pânipnatam: 9.85.11^c; 86.31^d, çicûm
rihanti, &c.]
- 9.87.9^c, pûrvîr iṣo bṛhatîr jradâno: 6.1.12^c, pûrvîr iṣo bṛhatîr âreaghâh.
- 9.88.1^a: 7.29.1^a, ayâṁ sôma indra tûbhyam sunve.
- 9.88.8 = 1.91.3.
- 9.89.7^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.95.5^d, suvîryasya pâtayah syâma.
- [9.90.3^d, âsâlhaḥ sâhvân p̥tânâsu çâtrûn: 6.19.8^c; 8.60.12^a, yéna vânsâma
p̥tânâsu çâtrûn (8.60.12^a, çârdhataḥ).]
- 9.90.5^c (Vasiṣṭha Maitrâvaruṇi; to Pavamâna Soma)
mâtsi soma vâruṇam mâtsi mitrâṁ mâtsîndram indo pavamâna viṣṇum,
mâtsi çârdho mârutaṁ mâtsi devân mâtsi mahâm indram indo mādâya.
- 9.97.42^c (Parâçara Çaktya; to Pavamâna Soma)
mâtsi vâyum iṣṭâye râdhase ca mâtsi mitrâvâruṇâ pûyamânaḥ,
mâtsi çârdho mârutaṁ mâtsi devân mâtsi dyâvâp̥rthivî deva soma.
- For 9.97.42^c cf. 9.97.49^b, abhî mitrâvâruṇâ pûyamânaḥ.
- [9.91.1^c, dâça svâsâro âdhi sâno âvye: 9.92.4^c, dâça svadhâbhir âdhi sâno âvye.]
- [9.92.4^b, viçve devâs trâya ekâdaçâsah: 8.57(Val.9).2^d, yuvâm devâs, &c.]
- [9.92.4^c, dâça svadhâbhir âdhi sâno âvye: see next prec. item but one.]
- [9.92.6^a, pâri sâdmeva paçumânti hôtâ: 9.97.1^d, mitéva sâdma paçumânti hôtâ.]
- 9.95.2^b: 2.42.1^b, iyarti vâcam aritéva nâvam. Omitted by mistake under 2.42.1^b.
- [9.95.4^b, ançûm duhanty ukṣâṇam giriṣṭhâm: 9.85.10^b, vénâ duhanty, &c.]
- 9.95.5^d: 4.51.10^d; 6.47.12^d = 10.131.6^d; 9.89.7^d, suvîryasya pâtayah syâma.
- 9.96.3^{ab} (Pratardana Daivodasi; to Pavamâna Soma)
sá no deva devâtâte pavasva mahé soma psârasa indrapânaḥ,
kṛṇvân apó varṣâyan dyâm utémâm urór á no varivasya punânâḥ.
- 9.97.27^{ab} (Mr̥iḱa Vasiṣṭha; to Soma Pavamâna)
evâ deva devâtâte pavasva mahé soma psârase devapânaḥ,
mahâç cid dhî ṣmâsi hitâḥ samaryé kṛdhî suṣṭhâné ródasi punânâḥ.
- Cf. Pischel, Ved. Stud. iii. 197.

9.96.5^b: 8.36.4^a, janitá divó janitá pṛthivyāḥ.

9.96.6^d, 17^d, sómah pavítram áty eti rébhan.

9.96.9^c (Pratardana Daivodāsi ; to Pavamāna Soma)
pári priyāḥ kalāḥe devāvāta indrāya sómo rányo mādāya,
sahásradhārah çatāvāja indur vāji ná sáptih sāmānā jigāti.

9.110.10^c (Tryarūpa and Trasadasyu ; to Soma Pavamāna)
sómah punānó avyāye vāre çīçur ná krīḥan pávamāno akṣāḥ,
sahásradhārah çatāvāja induh.

[9.96.16^c, abhi vājam sáptir iva çravasyá : 1.61.5^a, asmá id u sáptim iva çravasyá.]

9.96.17^a (Pratardana Daivodāsi ; to Pavamāna Soma)
çīçum jajñānām haryatām mṛjanti çumbhānti váhniṁ marúto gaṇéna,
kavir girbhīḥ kavyenā kavīḥ sán [sómah pavítram áty ety rébhan.] 9.96.6^d

9.109.12^a (Agnayo Dhiṣṇyā Āiçvarayah ; to Pavamāna Soma)
çīçum jajñānām hāriṁ mṛjanti pavitre sómān devébhya indum.

This is one of the few cases in the Rig-Veda in which a triṣṭubh line varies with a dvipadā virāj. For their relation see Part 2, chapter 2, class A 6.—For 9.96.17 see Hillebrandt, *Ved. Myth.* i. 352 ; Geldner, *BV. Kommentar*, p. 143 (in páda b Soma is assimilated to Agni).

9.96.20^c, vṛṣeva yúthá pári kóçam ārsan : 9.76.5^a, vṛṣeva yúthá pári kóçam
arsasi.

9.96.23^d, sómah punānāḥ kalāḥeṣu sáttā : 9.68.9^b ; 86.9^d, sómah punānāḥ
kalāḥeṣu sídati.

[9.97.1^d, mitéva sádma paçumānti hótā : 9.92.6^a, pári sádmeva paçumānti
hótā.]

[9.97.5^a, indur devānām úpa sakhyām āyán : 4.33.2^c, ád id devānām úpa
sakhyām āyan.]

[9.97.5^b, sahásradhārah pavate mādāya : 9.101.6^a, sahásradhārah pavate.]

9.97.11^c, indur indrasya sakhyām juṣānāḥ : 8.48.2^c, indav indrasya, &c.

9.97.16^d, 19^b, ádhi (19 pári) ṣṇúnā dhanva sáno ávye.

[9.97.24^c, dvitá bhuvad rayipáti raymām : 1.60.4^d ; 72.1^c, agnir bhuvad, &c.]

9.97.27^{ab}, evá deva devátāte pavasva mahé soma peárase devapánaḥ : 9.96.3^{ab},
sá no deva devátāte pavasva mahé soma peárasa indrapánaḥ.

[9.97.30^c, pitúr ná putráḥ krátubhir yatanāḥ : 1.68.9, 10^a pitúr ná putráḥ
krátum juṣanta.]

9.97.32^c, sá indrāya pavase matsarāvān : 9.76.5^c, sá indrāya pavase matsarintamah.

9.97.36^a : 9.68.10^a, evá naḥ soma pariṣicyámanah.

9.97.39^c : 1.62.2^c, yená naḥ púrve pitáraḥ padajñáh.

9.97.40^c, vṛṣā pavitre ádhi sáno ávye : 9.86.3^c, vṛṣā pavitre ádhi sáno avyáye.

[9.97.42^b, 49^b, mátsi (9.97.49^b, abhi) mitrávárūṇa pnyámanah.

9.97.42^c : 9.90.5^c, mátsi çárdho márutam mátsi deván.

9.97.44^c, svádasvéndrāya pávamāna indo : 9.74.9^d, svádasvéndrāya pávamāna pitáye.

[9.97.46^d, kámo ná yó devayatám ásarji : 1.190.2^b, sárgo ná, &c.]

9.97.48^d : 1.73.2^a, devó ná yáḥ savitá satyámanmā.

[9.97.49^d, abhíndram vṛṣaṇam vājrabāhum : 7.23.6^a, evéd indram, &c.]

[9.97.56^b, sómo víçvasya bhúvanasya rájā : 3.46.2^c ; 6.36.4^d, éko víçvasya, &c. ; 5.85.3^c, téna víçvasya, &c. ; 10.168.2^d, asyá víçvasya, &c.]

[9.97.56^d, ví vāram ávyam samáyāti yāti : 9.85.5^b, vy ávyayam samáyā vāram arṣasi.]

9.98.1^c : 9.64.25^c, indo sahásrabharṇasam.

9.98.4^b : 1.84.7^b, vásu mártāya dāçúṣe.

See under 1.45.8^d for other similar pádas.

9.98.6^c : 1.18.6^b ; 9.100.1^b, priyám indrasya kámyam.

9.98.10^a : 9.11.8^a ; 108.15^a, indrāya sómam pátave.

9.99.6^a, sá punāno madintamah : 9.50.5^a, sá pavaṣva madintama.

9.99.6^b : 9.20.6^c, sómaç camúṣu sídati.

[9.99.7^a, sá mrjyate sukármabhiḥ ; 9.70.4^a, sá mrjyámāno daçábhīḥ sukármabhiḥ.]

9.99.7^b : 9.3.9^b ; 103.6^b, devó devébhyaḥ sutáh.

9.99.7^d : 9.7.2^b, mahír apó ví gáhate.

9.99.8^b : 9.24.3^c, nṛbhir yató ví nryase.

9.99.8^{cd} : 9.63.2^{bc}, indrāya matsarintamah (or, °maç) camúṣv á ní sídasi.

9.100.1^b : 1.18.6^b ; 9.98.6^c, priyám indrasya kámyam.

9.100.2^a: 9.40.6^a; 57.4^o; 64.26^c, punāná indav ábhara.

9.100.2^b: 9.4.7^b; 40.6^b, sóma dvibárhasaṁ rayīm.

9.100.2^d, 8^d, víçvāni daçúṣo grhá.

9.100.5^b: 9.1.1^b; 29.4^b; 30.3^o; 67.13^b, pávasva soma dháraya.

9.100.5^c: 9.1.1^c, indráya pátave sutáh.

9.100.5^d (Rebhasunn Kaçyapāu; to Pavamāna Soma)

krátve dákaṣya nah kave ṽ pávasva soma dháraya,]
ṽ indráya pátave sutó,] mitráya váruṇāya ca.

9.1.1^b

9.1.1^c

10.85.17^b (Surya Savitri; to Devāḥ)

suryáyāi devébhyo mitráya váruṇāya ca,

yé bhūtásya práçetaṣa idám tébhyo 'karaṁ námaḥ.

9.100.6^a, pávasva vájasátamaḥ: 9.43.6^a; 107.23^a, pávasva vájasátaye; 9.13.3^a;
42.3^b, pávante vájasátaye.

9.100.6^d: 9.106.6^b, devébhyo mádhumattamaḥ. Added in proof.

[9.100.7^o, vatsám jatám ná dhenávaḥ: 6.45.28^o, vatsám gávo ná dhenávaḥ.]

9.100.7^d: 9.4.9^b; 64.9^b, pávamāna vídharmaṇi.

9.100.8^a: 9.4.1^b; 9.9^a, pávamāna máhi çrávaḥ.

9.100.8^c: 8.43.23^c, çárdhan támaṁsi jighnase.

9.100.9^a^b, tvám dyám ca mahivrata pṛthivím cáti jabhrise: 9.86.29^c, tvám
dyám ca pṛthivím cáti jabhrise.

[9.101.6^a, sahásradhārah pavate: 9.97.5^b, sahásradhārah pavate mádaya.]

9.101.7^a, ayám puṣá rayír bhágah: 8.31.11^a, áitu puṣá rayír bhágah.

9.101.7^b: 9.13.1^a; 28.6^b; 42.5^c, sómaḥ punāno arṣati.

9.101.8^d: 9.24.1^b; 67.7^a, pávamānāsa indavaḥ.

9.101.9^c: 7.15.2^a, yáḥ páñca carṣaṇír abhí; 5.86.2^c, yá páñca carṣaṇír abhí.

9.101.10^b (Andhigu Çyāvāçvi; to Pavamāna Soma)

sómah pavanta indavo 'smábhyaṁ gátuvíttamaḥ,

mitráḥ suvāná arepásah svādhyāḥ svarvídah.

9.106.6^a (Cakṣus Mānava; to Pavamāna Soma)

asmábhyaṁ gátuvíttamo ṽ devébhyo mádhumattamaḥ,]

sahásraṁ yāhi pathibhiḥ kánikradat.

9.100.6^d

9.101.12^a: 9.22.3^a, eté putá vipaçcítah.

9.101.12^b: 1.5.5^c; 137.2^b; 5.51.7^b; 7.32.4^b; 9.22.3^b; 63.15^b, sómaṣo
dádhyāçirah.

9.101.15^b, ví yás tastámbha ródasi: 7.86.1^b, ví yás tastámbha ródasi cid urví.

9.101.16^a (Prajapati; to Pavamāna Soma)

ávyo várebhiḥ pavate sómo gávye ádhi tvaci,

ḷkánikradad vṛṣā háriḥ, indrasyābhy ēti niṣkṛtām.

☞ cf. 9.2.6^a

9.108.5^b (Ūru Āngirasa; to Pavamāna Soma)

eśá syá dhárayā sutó 'vyo várebhiḥ pavate madántamah,
krīḷann ūrmír apám iva.

The metre favours 9.108.5^d; see Part 2, chapter 2, class B 9.

[9.101.16^c, kánikradad vṛṣā háriḥ: 9.2.6^a, ácikradad vṛṣā háriḥ.]

9.102.5^b: 1.19.3^b, víçve deváso adruhāḥ.

9.102.7^b: 1.142.7^c; 5.5.6^b; 10.59.8^b, yahví ṛtásya mātārā; 9.33.5^b, yahvír
ṛtásya mātārāḥ.

[9.103.2^a, pári várāny avyáya: 9.67.4^b; 107.10^b, tiró várāny, &c.]

9.103.2^b (Dvita Āptya; to Pavamāna Soma)

ḷpári várāny avyáya, góbhír añjánó arṣati,
trí śadhásthā punánāḥ kṛṇute háriḥ.

☞ cf. 9.103.2^a

9.107.22^d (Sapta Ṛṣayah; to Pavamāna Soma)

mrjánó váre pávamāno avyáye ḷvṛṣáva cakrado váne,

devānām soma pavamāna niṣkṛtām góbhír añjánó arṣasi.

☞ 9.7.3^b

[9.103.3^a, pári kóçaṁ madhuçútam: see under 9.23.4.]

9.103.6^b: 9.3.9^b; 97.9^b, devó devébhyaḥ sutáh.

9.103.6^c, vyānaçṭiḥ pávamāno ví dhāvati: 9.37.3^b, pávamāno ví dhāvati.

9.104.1^a: 1.22.8^a, sákhāya á ní śidata.

9.104.2^a (Parvata Kaṇva, or others; to Pavamāna Soma)

sám i vatsám ná mātṛbhiḥ sṛjāta gayasáadhanam,
devāvyām mādāṁ abhí dvīçavasam.

9.105.2^a (Parvata and Nārada; to Pavamāna Soma)

sám vatsé iva mātṛbhir indur hinvāno ajyate,
devāvír mádo matībhiḥ páriṣkṛtaḥ.

The hymns to which belong these two stanzas are varying redactions of the same theme; see p. 13. Cf. 8.72.14^b, sám vatsáso ná mātṛbhiḥ, and see under 6.45.28^a.

[9.104.3^c, yátha mitráya varuṇāya çántamah: 1.136.4^a, ayám mitráya, &c.]

9.104.6^b, raksásam kám cid atrīnam: 9.105.6^b, ádevam kám, &c.]

See the note under 9.104.2.

9.105.2—] *Part 1: Repeated Passages belonging to Book IX* [460

9.105.2^a, sám vatsá iva mātṛbhiḥ : 9.104.2^a, sám i vatsám ná mātṛbhiḥ.

9.106.2^b: 9.6.7^b, indrāya pavate sutáh; 9.62.14^c; 107.17^a, indrāya pavate mādah.

9.106.3^a: 9.10.1^a, asyéd indro mádeev á.

9.106.4^b: 8.91.3^d, indrayendo pári srava; also refrain in 9.112.1^e ff.

9.106.4^c, dyumántam çuṣmam á bhara svarídam : 9.29.6^c, dyumántam çuṣmam á bhara.

9.106.5^b: 9.65.13^b, pávasva viçvadarçataḥ.

9.106.6^a, asmábhyaṁ gātuvittamaḥ : 9.101.10^b, asmábhyaṁ gātuvittamaḥ.

9.106.6^b: 9.100.6^d, devébhyo mádhumattamaḥ.

9.106.7^b: 9.65.14^b, indo dhárabhir ójasa.

9.106.10^b: 9.28.1^c, ávyo váram ví dhāvati; 9.16.8^c, ávyo váram ví dhāvati; 9.74.9^b, ávyo váram ví pavamāna dhāvati.

[9.106.10^c, ágre vácāḥ pávamānaḥ kánikradat : 9.3.7^e, pávamānaḥ kánikradat; 9.13.8^b, pávamāna kánikradat.]

9.106.11^b: 9.6.5^c; 45.5^b, váne kríñtam átyavim.

9.106.12^b (Agni Cakṣuṣa; to Pavamāna Soma)

ásarji kalāçāñ abhí mīlhé sáptir ná vājayúḥ,

punānó vácāñ janáyann asiṣyadat.]

9.86.33^d

9.107.11^b (Sapta Ṛṣayah; to the same)

sá māmṛje tiró áñvāni meṣyò mīlhé sáptir ná vājayúḥ,

anumádyah pávamāno manīṣibhiḥ sómo víprebhir fkvabhiḥ.

Cf. the correspondence of 9.106.2^b with 9.107.17^a.—The cadence áñvāni meṣyàḥ in 9.107.11^a also in 9.86.47^a.

9.106.12^c, punānó vácāñ janáyann asiṣyadat : 9.86.33^d, punānó vácāñ janáyann úpāvasuḥ.

9.106.13^a: 9.65.25^a, pávate haryató háriḥ.

[9.107.1^d, suṣáva sómam ádribhiḥ : 4.45.5^d, sómam suṣáva mádhumantam ádribhiḥ.]

9.107.4^a: 9.63.28^a, punánáh soma dháraya.

9.107.4^d: 8.61.6^b, útso deva hiranyáyah.

9.107.6^b: 9.7.6^a; 52.2^b, ávyo váre pári priyáh; 9.50.3^a, ávyo váre pári priyám.

9.107.7^d: 8.89.7^b; 10.156.4^b, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.

- 9.107.10^b: 9.67.4^b, tiró várāṅy avyáya.
- 9.107.11^b: 9.106.12^b, mīlhé sáptir ná vājayūh.
- 9.107.12^d: 9.66.11^a, áchā kócam madhuçútam.
- 9.107.14^{ab}: 9.23.4^{ab}, abhí sómāsa ayávah pávante mádyam mádam.
- 9.107.14^c, samudrásyádhi viṣṭápi manīṣīṇah : 8.97.5^b; 9.12.6^b, samudrásyádhi viṣṭápi ; 8.34.13^b, samudrásyádhi viṣṭápaḥ.
- 9.107.14^d: 9.21.1^c, matsarásah svarvídaḥ.
- 9.107.15^b (Sapta Ṛsayah ; to Pavamāna Soma)
 tárat samudráṁ pávamāna urmīṇā rájá devá ṛtám bṛhát,
 ársan mitrásya váruṇasya dhármaṇā prá hinvánā ṛtám bṛhát.
 9.108.8^d (Ūrdhvasadman Āngirasa ; to the same)
 sahásradhāraṁ vṛṣabhám payovfḍham priyám deváya jánmane,
 ṛténa yá ṛtájato vivāvṛdhé rájá devá ṛtám bṛhát.
- 9.107.17^a: 9.62.14^c, indrāya pavate mádah ; 9.6.7^b ; 106.2^b, indrāya pavate sutáh.
- 9.107.17^d: 9.63.17^a, tám i mrjanty ayávah.
- 9.107.21^c, rayím piçāṅgam bahulám puruspḥam : 9.72.8^d, rayím piçāṅgam bahulám vastmahi.
- 9.107.22^b, vṛṣáva cakrado váne : 9.7.3^b, vṛṣáva cakradad váne.
- 9.107.22^d, góbhīr añjánó arṣasi : 9.103.2^b, góbhīr añjánó arṣati.
- 9.107.23^a: 9.43.6^a, pávasva vājasātaye ; 9.13.3^a ; 42.3^b, pávante vājasātaye ; 9.100.6^a, pávasva vājasátamah.
- 9.107.24^a: 9.72.8^a, sá tú pavasva pári párthivam rájah.
- 9.107.25^a: 9.63.25^a, pávamānā arṣata.
- 9.107.26^b: 9.30.2^a, índur hiyānāḥ sotfbbih.
- 9.107.26^d: 9.14.5^c, gáh kṛṇvánó ná nirṇjam ; 9.86.26^c, gáh kṛṇvánó nirṇjam haryatáh kavīh.
- 9.108.1^a: 9.64.22^b ; 108.15^c, pávasva mádhumattamah.
- 9.108.5^b, ávyo várebhīh pavate madíntamah : 9.101.16^a, ávyo várebhīh pavate.
- [9.108.6^d, varmíva dhṛṣṇav á ruja : 8.73.18^a, púram na dhṛṣṇav, &c.]

9.108.8^d: 9.107.15^b, rája devá řtám brhát.

9.108.15^a: 9.11.8^a; 98.10^a, índrāya soma pátave.

9.108.15^c: 9.64.22^b; 108.1^a, pávasva mádhumattamah.

9.108.16^a: 9.70.9^b, índrasya hárdi somadhánam á viça.

9.108.16^b: 8.6.35^b; 92.22^b, samudrám iva síndhavaḥ.

9.108.16^c: 9.70.8^c, juṣṭo mitráya váruṇāya vāyāve.

9.108.16^d, divó viṣṭambhá uttamāḥ: 9.86.35^d, divó viṣṭambhá upamó vicakṣaṇāḥ.

9.109.12^a, řiçum jajñánám háriṁ mrjanti: 9.96.17^a, řiçum jajñánám haryatám mrjanti.

9.109.22^b, řiṇánn ugró riṇánn apāḥ: 8.32.2^c, vádhid ugró riṇánn apāḥ.

9.110.9^b, imá ca viçvā bhúvanābhí majmāná: 2.17.4^a, ádhā yó viçvā bhúvanābhí majmāná.

9.110.10^c: 9.96.9^c, sahásradhārah çatāvāja índuh.

9.111.3^c, índraṁ jáitraya harṣayan: 8.15.13^c, índraṁ jáitraya harṣayā çáçipátim.

9.112.1^{a-4}: 113.1^{a-11}; 114.1^{a-4}, índrāyendo pári srava.

Cf. also under 8.91.3^d.

9.113.8^{d-11}^d, táttra máṁ amftám krdhi.

9.114.4^d (Kaçyapa Mārīca; to Soma Pavamāna)

yát te rājañ chrtám havís téna somābhí rakṣa naḥ,

arátivá má nas tārṁ mó ca naḥ kíṁ canámamad [índrāyendo pári srava.]

8.91.3^d

Pāda d is almost identical with the refrain, mó řu te kíṁ canámamat, 10.59.8^c, 9^f, 10^c.

REPEATED PASSAGES BELONGING TO BOOK X

10.2.2^a, véṣi hotrám utá potráṃ jánānām : 1.76.4^c, véṣi hotrám utá potráṃ yajatra.

10.2.2^d : 2.3.1^d, devó devān yajatv agnir árhan.

10.2.4^a, yád vo vayám pramināma vratāni : 8.48.9^c, yát te vayám pramināma vratāni.

10.4.2^d, antár mahāñç carasi rocanéna : 3.55.9^b, antár mahāñç carati rocanéna.

10.4.7^d (Trita Āptya ; to Agni)

bráhma ca te jātavedo námaç ceyám ca gíh sádam íd vārdhani bhut,
rákṣā no agne tánayāni tokā rákṣotá nas tanvò áprayuchan.

10.7.7^d (Trita Āptya ; to Agni)

bhāvā no agne 'vitótá gopá bhāvā vayaskfd utá no vayodhāh,
rásvā ca naḥ sumaho havýádātim trāsvotá nas tanvò áprayuchan.

10.5.2^c (Trita Āptya ; to Agni)

samanām niḷám vřṣaṇo vásānāh sām jagmire mahiṣá árvatibhih,
řtāsya padām kaváyo ní pānti gúhā námāni dadhire párāni.

10.177.2^b (Pataṅga Prājapatya ; Māyābhedaḥ)

patāngó vácam mánasā bibharti tám gandharvó 'vadad gárbhe antáh,
tám dyótamānām svaryām manisām řtāsya padé kaváyo ní pānti.

For 10.5.2 cf. Bergaigne i. 98 ; ii. 76 ; iii. 224, 233 ; for 10.177.2, Bergaigne i. 285, 291 ; iii. 67, 224, 242 ; Hillebrandt, Ved. Myth. i. 351, 433 ; Ludwig, Ueber Methode, p. 56.

10.6.7^b, sadyó jajñānó hávyo babhútha : 8.96.21^b, sadyó jajñānó hávyo babhúva.

[10.6.7^c, tám te deváso ánu kétam áyan : 4.26.2^d, máma deváso, &c.]

10.7.2^c : 1.163.7^c, yadá te márto ánu bhógam ánaḥ.

[10.7.5^d, vikṣú hótāraṃ ny āsadayanta : 3.9.9^d = 10.52.6^d, ád íd dhótāraṃ, &c.]

10.7.7^d, trāsvotá nas tanvò áprayuchan : 10.4.7^d, rákṣotá nas, &c.

10.8.1^b : 6.73.1^d, á ródasi vřṣabhó roraviti.

10.8.1^d, apám upásthe mahiṣó vavardha: 10.45.3^d, apám upásthe mahiṣá avardhan. Added in proof.

10.9.5^a, íṣanā váryañám: 1.5.2^b; 24.3^b, íṣanam váryañám; 8.71.13^b, íṣe yó váryañám.

10.9.6 (wanting páda d) = 1.23.20.

10.9.7 = 1.23.21.

10.9.7^c = 1.23.21^c; 10.57.4^c, jyók ca sūryam dr̥ṣé.

10.9.8 = 1.23.22.

10.9.9 = 1.23.23.

10.10.2^b (Yama Vāivasvata; to Yami)

ná te sákha sakhyám vaṣṭy etát sálakṣmā yád viṣurūpā bhávāti,
mahás putráso ásurasya virá, divó dhartára urviyá pári khyan. ~~cf.~~ cf. 3.53.7^b

10.12.6^b (Havirdhāna Āngi; to Agni)

durmántv átrám̐tasya náma sálakṣmā yád viṣurūpā bhávāti,
yamásya yó manávate sumántv agne tám ṛṣva páhy áprayuchan.

For 10.10.2 see the most recent comments of von Schroeder, *Mysterium und Mimus*, p. 282; Geldner, *Rigveda Komm.*, p. 146. The repeated páda appears here in a natural connexion. In 10.12.6 the same páda is unintelligible, certainly enigmatic (*brahmodya*) and secondary. Grassmann, ii. 465, points out that the páda is here borrowed from 10.10.2, and that the stanza itself seems to refer to Yama, as though he had originated the statement contained in the repeated páda. See also Bergaigne, i. 90; ii. 98, note, and cf. Oldenberg, *Prol.*, p. 232.

[10.10.2^c, mahás putráso ásurasya viráh: 3.53.7^b; 10.67.2^b, divás putráso ásurasya viráh.]

10.10.5^b: 3.55.19^a, devás tváṣṭá savitá viçváṛṇpah.

[10.10.5^c, nákir asya prá minanti vratáni: 1.69.7^a, nákiṣ ṭa etá vratá minanti.]

[10.10.6^b, ká Im̐ dadarça ká ihá prá vocat: 3.54.5^a; 10.129.6^a, kó addhá veda ká ihá prá vocat.]

10.10.6^c, bṛhán mitrásya váruṇasya dháma: 2.27.7^c, bṛhán mitrásya váruṇasya çárma.

Cf. under 1.152.4^a.

10.10.18^d, 14^b, pári şvajāte líbujeva vṛkṣám.

10.11.5^b, hótrābhir agne mánuṣaḥ svadhvaráh: 2.2.8^c, hótrābhir agnir mánuṣaḥ svadhvaráh.

10.11.8^b, deví devéṣu yajatá yajatra: 4.56.2^a, deví devébhir yajaté yajatrāih; 7.75.7^b, deví devébhir yajatá yajatrāih.

10.11.9 = 10.12.9 (Havirdhāna Āṅgi; to Agni)

ṛudhī no agne sādane sadhāsthe yukṣvā rātham amṛtasya dravitnūm,
ā no vaha ródasī deváputre mákir devánām ápa bhūr ihá syāh.

10.12.6^b: 10.10.2^b, sálakṣmā yád vísurūpā bhávā ti.

10.12.9 = 10.11.9.

10.14.5^d: 3.35.6^c, asmín yajñé barhísy á nisádyā.

10.14.6^{od}, téṣām vayám sumatāu yajñīyanām ápi bhadré sāumanasé syāma:
3.1.21^{od}; 3.59.4^{od}; 6.47.13^{od} = 10.131.7^{od}, tāsya vayám sumatāu
yajñīyasyápi bhadré sāumanasé syāma.

10.14.14^b: 1.15.9^b, juhóta prá ca tiṣṭhata.

[10.14.14^d, dirghám áyuh prá jivāse: 10.18.6^d, dirghám áyuh karati jivāse vah.]

Cf. under 4.12.6 and 8.18.22.

[10.15.4^d, áthā nah çám yór arapó dadhāta: 10.37.11^d, tād asmé çám yór arapó
dadhātana.]

10.15.5^c: 6.49.1^c, tá á gamantu tá ihá çruvantu.

10.15.6^d: 7.57.4^d, yád va ágaḥ puruṣátā kárāma.

10.15.10^b, índreṇa deváih sarátham dádhanah: 3.4.11^b = 7.2.11^b, índreṇa deváih
sarátham turébbih; 5.11.2^c, índreṇa deváih sarátham sá barhísi.

10.15.14^b, mádhye diváh svadháya mādáyante: 1.108.12^b, mádhye diváh
svadháya mādáyetha.

[10.16.8^d, tásmin devá amṛta mādayantām: 3.4.11^d = 7.2.11^d, sváhā devá, &c.]

10.17.8^c, asádyasmín barhísi mādayasva: 6.52.13^d, asádyasmín barhísi mādaya-
dhvam; 6.68.11^d, asádyasmín barhísi mādayethām.

10.17.9^d, rāyás pōsam yájamāneṣu dhehi: 8.59(Val.11).7^b, rāyás pōsam yája-
māneṣu dhattam; 10.122.8^c, rāyás pōsam yájamāneṣu dhārāya.

[10.17.11^c: 3.33.3^d, samānām yónim ánu sañcárantam (3.33.3^d, sañcáranti);
1.146.3^d, samānām vatsám abhí sañcáranti.]

[10.18.6^d, dirghám áyuh karati jivāse vah: 10.14.14^d, dirghám áyuh prá jivāse.]

10.20.1^{ab} (Vimada Āindra, or others; to Agni)

bhadráṁ no ápi vātaya mánah.

10.25.1^{ab} (The same; to Soma)

bhadráṁ no ápi vātaya [māno dáksam utá krátum,] cf. 9.4.3^a

ádhá te sakhyé ándhaso ví vo máde [ráṇan gávo ná yāvase vívaksase.]

cf. 5.53.16^b

The fragmentary distich in 10.20.1 is placed in a kind of pratika form as an introduc-
tory prayer at the head of the collection of Vimada hymns. See Oldenberg, *ProL.*, pp. 161,
231, 237, 511.—For ápi vātaya see Max Müller, *SBE.* xxxii. 202, 437.

10.20.10^d (Vimada Āindra, or others; to Agni)

evā te agne vimadō manīṣām ūrjo napād amfṭebhiḥ sajośāḥ,
gīra ā vaksat sumatīr iyānā īṣam ūrjam suksitīm vīqvam ābhāḥ.

10.99.12^d (Vamra Vāikhānasa; to Indra)

evā mahō asura vaksāthāya vamrakāḥ paḍbhīr ūpa sarpaḍ īndram,
sā iyānāḥ karati svastīm asmā īṣam ūrjam suksitīm vīqvam ābhāḥ.

For 10.20.20 cf. Pischel, *Ved. Stud.* ii. 226; for both stanzas, Neisser, *Bezz. Beitr.* vii. 216.

10.21.1^b: 5.20.3^a; 26.4^c; 8.60.1^b, hótāram tvā vṛṇīmahe.

10.21.1^d, çīrām pāvakāçocīsam vīvaksase: 3.9.8^b; 8.43.31^b; 102.11^a, çīrām
pāvakāçocīsam.

10.21.3^d, vīçvā ādhi çriyo dhīse vīvaksase: 2.8.5^c, vīçvā ādhi çriyo dadhe;
10.127.1^c, vīçvā ādhi çriyo 'dhita.

[10.21.6^a, tvām yajñēsv īlate: 8.11.1^c, tvām yajñēsv īdyah.]

[10.21.6^b, āgne prayaty ādhvaré: 5.28.6^b; 8.71.12^b, agnīm prayaty, &c.]

10.21.7^a: 3.10.2^a, tvām yajñēsv ṛtvījam.

10.21.8^a: 1.12.12^a; 8.44.14^b, āgne çukrēna çocīṣā.

10.22.2^d: 1.25.15^b, yāçaç cakrē āsāmy ā.

[10.22.8^d, vādhar dāsāya dambhaya: 8.40.6^c, ójo dāsāya dambhaya.]

10.22.15^a: 2.11.11^a, pībā-pibéd indra çūra sómam.

10.22.15^c (Vimada Āindra, or others; to Indra)

pībā-pibéd indra çūra sómam, má riṣāṇyo vasavāna vásuḥ sán, ç 2.11.11^a
utá trāyasva grṇatō maghōno mahāç ca rayó revátas kṛdhi naḥ.

10.148.4^d (Pṛthu Vāinya; to Indra)

imā brāhmendra túbhyaṁ çānsi dá nṛbhyo nṛnām çūra çāvah,
tébhir bhava sákratur yeṣu çákānn utá trāyasva grṇatá utá stín.

10.23.2^b, indro maghāir maghāvā vṛtrahā bhuvat: 8.46.13^b, purasthātá ma-
ghāvā, &c.]

[10.23.4^d, úd id dhunoti vāto yāthā vānam: 5.78.8^a, yāthā vāto yāthā vānam.]

10.23.7^d: 7.22.9^c, asmé te santu sakhyá çivāni.

[10.24.1^a, indra sómam imām piba: 8.17.1^b, indra sómam pībā imām.]

Cf. under 1.84.4.

10.24.1^c, asmé rayīm ní dhārāya ví vo máde: 1.30.22^c, asmé rayīm ní dhārāya.

10.24.2^d, *ṛeṣṭham no dhehi vāryam vīvakṣase*: 3.21.2^d, *ṛeṣṭham no dhehi vāryam.*

10.25.1^{ab}, *bhadram no āpi vātaya māno dākṣam utā krātum*: 10.20.1, *bhadram no āpi vātaya mānah* (quasi pratika).

[10.25.1^b, *māno dākṣam utā krātum*: 9.4.3^a, *sānā dākṣam, &c.*]

10.25.1^d, *rāṇan gāvo nā yāvase vīvakṣase*: 5.53.16^b, *rāṇan gāvo nā yāvase.*

10.25.5^d (Vimada Āindra, or others; to Soma)

tāva tyé soma çaktibhir nikāmāso vy ṛṇvire,

gṛtsasya dhīrās tāvaso vī vo māde vrajām gómantam aṇvīnam vīvakṣase.

10.62.7^b (Nābhānediṣṭha Mānava; to Viçve Devāḥ)

indreṇa yujā nih sṛjanta vāghāto vrajām gómantam aṇvīnam,

sahāsram me dādato aṣṭakarṇyāḥ ṛávo devéṣv akrata. 8.65.12^c

10.25.7^a: 1.91.8^a, *tvām naḥ soma viçvātah.*

10.25.7^d, *mā no duḥçānsa içatā vīvakṣase*: 1.23.9^c; 7.94.7^c, *mā no duḥçānsa içata*; 2.23.10^c, *mā no duḥçānsa abhidipsūr içata.*

10.26.9^d: 8.43.22^c, *imām naḥ çṛṇavad dhāvam.*

10.27.1^b, *yāt sunvaté yājamānāya çikṣam*: 8.59(Vāl.11).1^d, *yāt sunvaté yājamānāya çikṣathah.*

10.27.7^d (Vasukra Āindra; to Indra)

ābhūr v āukṣīr vy ū āyur ānaḍ dārṣan nū pūrvo āparo nū darṣat,

dvé pavāste pāri tām nā bhūto yó asyá pāré rájaso vivéṣa.

10.187.5^a (Vatsa Āgneya; to Agni)

yó asyá pāré rájasaḥ çukró agnīr ājāyata, [sá naḥ paṣad āti dvīṣah.]

8. refrain, 10.187.1^d-5^d

The unmetrical character of 10.187.5^a shows that it is a stunted bit from such a line as 10.27.7^d. See Part 2, chapter 2, class B 9.

10.27.13^d (Vasukra Āindra; to Indra)

pattó jagāra pratyāñcam atti çṛṣṇá çīraḥ práti dadhāu várūtham,

āsīna ūrdhvām upāsi kṣīṇāti nyāññ uttānām ānv eti bhūmim.

10.142.5^d (Sārisṛkva; to Agni)

práty asya çṛṇayo dadṛṣa ekām niyānam bahāvo ráthasaḥ,

bāhú yád agne anumármrjāno nyāññ uttānām anvéṣi bhūmim.

The hopeless obscurity of 10.27.13 prevents judgement as to the original belongings of the repeated páda; but there is, at least, no reason to question its simple sense in 10.142.5.

10.27.14^{cd}: 3.55.13^{ab}, anyásya vatsám rihatí mimāya kāya bhuvá ní dadhe dhenúr údhaḥ.

[10.27.21^c, çráva íd ená paró anyád asti: 10.31.8^a, náitávad ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.28.6^c (Indra; to Vasukra)

evá hí mām tavásam vardháyanti diváç cin me bṛhatá úttará dhūḥ,
purú sahasrá ní çiqāmi sākám açatrum hí mā jānita jajāna.

10.48.4^c (Indra Vāikuṇṭha; to Indra Vāikuṇṭha)

ahám etám gavyāyam açvyām paçúm puriśīnam sáyakená hiranyāyam,
purú sahasrá ní çiqāmi dāçūṣe yān mā sómāsa ukthīno ámandiṣuḥ.]

6^c 4.42.6^c

10.28.7^c, vādhrīm vṛtrám vājreṇa mandasánāḥ: 4.17.3^c, vādhrīd vṛtrám, &c.

10.29.8^a, vy ānaḥ índraḥ pṛtanāḥ svójāḥ: 7.20.3^c, vy āsa índraḥ, &c.

[10.30.1^c, mahīm mitrásya váruṇasya dhāśīm: 4.55.7^c, nahí mitrásya, &c.]

10.30.4^b, yám vípraśa ílate adhvaréṣu: 1.58.7^b, yám vāgháto vṛnāte adhvaréṣu.

10.30.13^d, índrāya sómam súṣutam bhárantīḥ: 3.36.7^b, . . . bhárantāḥ.

10.30.15^c, ádhvaryavaḥ sunuténdrāya sómam: 2.14.1^a, ádhvaryavo bháraténdrāya sómam.

10.31.2^b, ṛtāsyá pathá námasá vivāset; 1.128.2^b, ṛtāsyá pathá námasá havīsmata;
10.70.2^c, ṛtāsyá pathá námasá miyédhaḥ.

10.31.7^{ab} (Kavaśa Āilūśa; to Viçve Devāḥ)

kīm svíd vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,
saṁtasthāné ajāre itáuti áhāni pūrvír uśáso jaranta.

10.31.4^{ab} (Viçvakarman Bhāuvana; to Viçvakarman)

kīm svíd vānam ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣṭatakṣūḥ,
mánīṣīno mánasā pṛchátéd u tád yád adhyátīṣṭhad bhūvanāni dhārāyan.

For 10.31.4 cf. Oldenberg, Prol., p. 527. For the answer to the riddle asked here see TB. 2.8.9.6.

[10.31.8^a, náitávad ená paró anyád asti: 10.27.21^c, çráva íd ená paró anyád asti.]

Cf. AV. 5.11.5^c, 6^c.

10.32.6^{bcd}: 5.2.8^{bcd}, prá me devánām vratapá uvāca, índro vidván ānu hí tvá cacákṣa ténāham agne ánuçīṣṭa ágām.

10.33.2^{ab}: 1.105.8^{ab}, sām mā tapanty abhítāḥ sapátnīr iva párcavaḥ.

10.33.3^{ab}: 1.105.8^{cd}, múṣo ná çiqná vy ádanti mádhya stotáram te çatakrato.

[10.33.4^b, rájanam trāsadasyavam : 8.19.32^c, samrájam trāsadasyavam.]

10.34.8^b (Kavaśa Āilūśa, or Akṣa Māujavat ; Akṣakṛṣipraçaṅśa ca, Akṣakitava-nindā ca)

tripañcāçāḥ kṛṣṭiṭi vrāta eṣām devā iva savitā satyādharma,
ugrāsya cin manyāve ná namante rája cid ebhyo náma it kṛṇoti.

10.139.3^c (Viçvāvasu Devagandharva ; to Sūrya)

ṛāyó budhnāḥ saṁgámano vásunām, viçvā rūpābhī caṣṭe çácibhiḥ,

1.96.6^a

devā iva savitā satyādharmaéndro ná tasthau samarē dhānānām.

It is hard to imagine the repeated pāda in 10.34.8 as being in primary application in that stanza ; see under 1.73.2^a. But equally 10.139.3 makes the impression of a chain of four formulaic statements without any real sequence ; see under 1.96.6^a. The pāda seems to me an old formula imported secondarily into each of the stanzas. Prima facie assumption of real priority in 10.139.3 seems to me illusory.

[10.35.2^a, divasprthivyór āva á vṛṇīmahe : 2.26.2^d, brāhmaṇas páter āva, &c.]

10.35.3^d–12^d, svasty agnīm samidhānām Imahe.

10.35.6^c, áyukṣātām açvínā tūtujim rátham : 1.157.1^c, áyukṣātām açvínā yátave rátham.

[10.35.10^c, índram mitráṁ váruṇam sātāye bhágam : 10.63.9^c, agnīm mitráṁ, &c.]

10.35.11^a : 106.2^a, tá adityā á gatā sarvátātaye.

[10.35.12^c, páçve tokāya tánayāya jivāse : 3.53.18^c, bálam tokāya, &c.]

10.35.13^a, viçve adyā marúto viçva utí : 5.43.10^d, viçve ganta maruto, &c.

[10.35.13^c, viçve no devā ávasá gamantu : 1.107.2^a, úpa no devā, &c. ; 1.89.7^d, viçve no devā ávasá gamann ihá.]

10.35.14^a (Luça Dhānāka ; to Viçve Devāḥ)

yám devāsó 'vatha vājasātāu yám tráyadhve yám pipṛtháty ánhāḥ,
yó vo gopithé ná bhayāsya véda té syāma devávitaye turāsah.

10.63.14^a (Gaya Plāta ; to Viçve Devāḥ)

yám devāsó 'vatha vājasātāu yám çūrasātā maruto hité dhāne,
prātaryāvāṇam rátham índra sānasim árişyantam á ruhemā svastāye.

Cf. 6.66.8^b, máruto yám ávatha vājasātāu.

[10.36.1^b, dyāvākṣāmā váruṇo mitró aryamá : see under 1.36.4^a.]

10.36.1^d : 7.44.1^d, adityán dyāvāprthiví apāḥ svāḥ.

10.36.2^d–12^d, tād devānām ávo adyā vṛṇīmahe.

[10.37.4^a, yéna sūrya jyótiṣa bādhasē támāḥ : 10.127.2^c, jyótiṣa bādhasē támāḥ.]

[10.37.7^d, jyóg jiváh práti paçyema sūrya: 10.158.5^b, práti paçyema sūrya.]

[10.37.10^d, tát sūrya dráviṇam dhehi citráṃ: 2.23.15^d, tát asmásu dráviṇam, &c.]

[10.37.11^d, tát asmé çám yór arapó dadhātana: 10.15.4^d, áthā naḥ çám yór arapó dadhāta.]

[10.38.2^b, góarṇasaṃ rayim indra çraváyyam: 9.63.23^c, rayim soma çraváyyam.]

[10.38.4^d, arvāñcam índram ávase karāmahe: 8.22.3^c, arvāñná sv ávase, &c.]

10.39.4^d, víçvét tá vām sávaneṣu praváçyā: 1.51.13^d; 8.100.6^a, víçvét tá te sávaneṣu praváçyā.

10.39.7^b, ny ūhathuḥ purumitrásya yóçanām: 1.117.20^d, . . . yóçām.

10.39.10^a, yuvám çvetám pedáve 'çvináçvam: 1.118.9^a, yuvám çvetám pedáva índrajūtam.

10.39.11^c: 8.22.1^c, yám açvinā suhavā rudravartani.

[10.39.13^d, yuvám çáçibhir grasitám amuñcatam: 1.112.8^c, yábhir vártikām grasitám amuñcatam.]

[10.39.14^b, átaksāma bhfgavo ná rátham: 4.16.20^b, bráhmākarma bhfgavo ná rátham.]

10.40.13^a: 8.87.2^c, tá mandasāná mánuṣo duroṇá á.

10.41.2^c, víço yéna gáçatho yájvarir narā: 7.69.2^c, víço yéna gachatho deva-yántih.

[10.42.2^c, kóçam ná purṇám vásunā nyṣṭam: 4.20.6^d, udnéva kóçam vásunā nyṣṭam.]

[10.42.8^d, ní sunvaté vahati bhúri vāmám: 1.124.12^c, amá saté vahasi bhúri vāmám.]

10.42.10 = 10.43.10 = 10.44.10 (Kṛṣṇa Āṅgīrasa; to Indra)
góbhiṣ çaremāmatim durévām yávēna kṣúdhām puruhūta víçvām,
vayám rájabhiḥ prathamá dhánāny asmákēna vṛjánēná jayēma.

Cf. Geldner, *Ved. Stud.* i. 150; Ludwig, *Kritik*, pp. 28, 31, 52.

10.42.11 = 10.43.11 = 10.44.11 (Kṛṣṇa Āṅgīrasa; to Indra)
bḥaspátir naḥ pári pātu paççád utóttarasmád ádharád aghāyóḥ,
índraḥ purástád uté madhyató naḥ sákhā sákhibhyo várivaḥ kṛṇotu.

[10.43.6^b, jánānām dhēná avacákaçat vṛçā: 8.32.22^c, dhēná índravacákaçat.]

10.43.10, 11: see 10.42.10, 11.

10.44.10, 11: see 10.42.10, 11.

[10.45.2^b, vidmá te dháma víbhṛta purutrá: 10.80.4^d, agnér dhámāni víbhṛta, &c.]

10.45.2^d (Vatsapri Bhalandana ; to Agni)

vidmá te agne tredhá trayāṇi [vidmá te dháma víbhṛta purutrá,] ~~cf.~~ cf. 10.45.2^b
vidmá te náma paramān gūhā yád vidmá tám útsam yáta ájagántha.

10.84.5^d (Manyu Tapasa ; to Manyu)

viṣeṣakṛd indra ivānavabravò 'smākaṁ manyo adhipá bhavéhá,
priyām te náma sahurē gr̥ṇmasi vidmá tám útsam yáta ábabhútha.

The repetition is probably secondary in 10.84.5 ; cf. under 3.5.4.

10.45.3^d, apám upásthe mahiṣá avardhan : 10.8.1^d, apám upásthe mahiṣò vavardha.

10.45.6^b: 4.18.5^d, á ródasī apr̥ṇaj jáyamānah : 3.6.2^a ; 7.13.2^b, á ródasī apr̥ṇaj
jáyamānah.

10.45.7^b: 7.4.4^b, márteṣv agnír amṛto ní dhāyi.

10.45.9^c, prá tám naya pratarām vásyo ácha : 6.47.7^b, prá no naya, &c. ; 8.71.6^c,
prá tám naya vásyo ácha.

10.45.10^c: 5.37.5^c, priyáh sūrye priyó agná bhavāti.

10.45.11^d: 4.1.15^d ; 16.6^d, vrajām gómantam uṇṇjo ví vavruḥ.

10.45.12^{cd}: 9.68.10^{cd}, adveṣé dyāvāpr̥thiví huvema déva dhattá rayim asmé
suvíram.

10.46.2^a: 2.4.2^a, imām vidhānto apám sadhásthe.

10.46.4^a, mandrām hótāram uṇṇjo námobhiḥ : 7.10.5^a, mandrām hótāram uṇṇjo
yáviṣṭham.

[10.46.10^a, yām tvā devá dadhiré havývāham : 7.11.4^d ; 10.52.3^d, áthā devá
dadhire, &c.]

10.47.1^d—8^d, asmábhyam citrām vṣṇanam rayim dah.

10.47.4^b: 6.19.8^b, dhanasp̥ṭam ṇṇuvānsam sudákṣam.

10.48.4^c, purú sahasrā ní ṇṇami dāṇṣe : 10.28.6^c, purú sahasrā ní ṇṇami sákām.

10.48.4^d, yán mā sómāso ukthino ámandiṣuḥ : 4.42.6^c, yán mā sómāso mamādan
yád ukthá.

[10.49.1^c, ahām bhuvanī yájamānasya coditá : 1.58.8^c, ṇṇāki bhava yájamā-
nasya, &c.]

[10.50.7^a, yé te vipra brahmakṛtaḥ suté sácā : 7.32.2^a, imé hí te brahmakṛtaḥ, &c.]

[10.50.7^d, máde sutásya somyásyāndhasaḥ : 10.94.8^c, tá ũ sutásya, &c.]

- 10.52.2—] *Part 1: Repeated Passages belonging to Book X* [472
- [10.52.2^a, ahám hótā ny asīdam yájryān : 5.1.5^d, 6^a ; 6.1.2^a, 6^b, all closely similar pādas ; see under 5.1.5^d.]
- 10.52.3^d : 7.11.4^d, áthā devá dadhire havaváham ; 10.46.10^a, yám tvā devá dadhiré havaváham.
- 10.52.5^d, áthemá víçvāḥ p̄tanaḥ jayāti : 8.96.7^d, áthemá víçvāḥ p̄tanaḥ jayasi.
- 10.52.6 = 3.9.9.
- 10.53.1^o : 3.19.1^o, sá no yakṣad devátāta yájryān.
- 10.53.2^b, abhí práyānsi súdhitāni hí khyát : 6.15.15^a, abhí práyānsi súdhitāni hí khyāḥ.
- 10.53.5^b : 7.35.14^d, gójātā utá yé yajūfyāsaḥ.
- 10.53.5^{od} : 7.104.23^{od}, p̄rthiví naḥ p̄rthivāt p̄tv ānhaso 'ntárikṣam divyāt p̄tv asmān.
- [10.53.10^d, yéna deváso amṛtatvām ānaçūḥ : 10.63.4^b, bṛhád deváso amṛtatvām ānaçūḥ.]
- 10.54.3^a, ká u nú te mahimānaḥ samasya : 6.27.3^a, nahí nú te mahimānaḥ samasya.
- [10.54.6^a, yó ádadhāj jyótiṣi jyótir antāḥ : 6.44.23^b, ayám sūrye adadhāj jyótir antāḥ.]
- [10.55.4^d, mahán mahatyá asuratvām ékam : 3.55.1^d-23^d, mahád devánām asuratvām ékam.]
- [10.56.5^c, tanúsu víçvā bhúvanā ní yemire : see under 8.3.6^o.]
- 10.56.7^b : 1.189.2^b, svastíbhīr áti durgāni víçvā.
- 10.57.3^c : 8.41.2^b, pit̄ṛnām ca mánmabhiḥ.
- 10.57.4^c : 1.23.1^c = 10.9.7^c, jyók ca sūryam dr̄çé.
- 10.58.1^{bod}-12^{bod}, máno jagáma dūrakām, tát ta á vartayamasihá kṣáyāya jivāse.
- [10.59.1^a, prá t̄ary áyuh̄ pratarām návryah̄ : 4.12.6^d = 10.126.8^d, prá t̄ary agne pratarām na áyuh̄.]
- 10.59.1^d-4^d, paratarām sú nír̄tir̄ jihitām.
- 10.59.4^b : 6.52.5^b, páçyema nú sūryam uccárantam ; 4.25.4^b, jyók paçyāt sūryam, &c. ; 7.104.24^d, má te dr̄çan sūryam, &c. ; 10.59.6^c, jyók paçyema sūryam, &c.
- [10.59.5^b, jivátave sú prá tir̄ā na áyuh̄ : 8.18.22^c, prá sú na áyur̄ jivāse t̄iretana.]
- 10.59.6^c : see prec. but one.
- 10.59.6^d, ánumate mṛl̄áyā naḥ svastí : 8.48.8^a, sóma rājan mṛl̄áyā naḥ svastí.

10.59.8^b: 1.142.7^c; 5.5.6^b; 9.102.7^b, yahví ṛtásya mātára; 9.33.5^b, yahví ṛtásya mātáraḥ.

10.59.8^{ode}, 9^{def}, 10^{ode}, bháratām ápa yád rápo dyáuh pṛthivi kṣamá rápo mó śu te kíṁ canámamat.

Cf. mó ca naḥ kíṁ canámamat, 9.114.4^d.

10.60.1^c: 9.67.29^c, áganma bíbh rato námah.

10.60.8^{ode}, 9^{ode}, evá dádhara te máno jivátave ná mṛtyávé 'tho ariṣṭátátaye; 10.60.10^d, the same, minus the first páda.

10.61.10^a, 11^a, makṣú kanáyah sakhyám návagvāḥ (11^a, návtyah).

10.61.11^{od}: 1.121.5^{od}, ūci yát te rékṇa áyajanta sabardúghāyāḥ páya usriyāyāḥ.

10.61.22^c: 1.54.11^c, rákṣā ca no maghónaḥ páhí sūrín.

10.62.1^{d-4^d}, práti grbhñita mānavám sumedhasaḥ.

10.62.3^b, áprathayan pṛthivím mātáraṁ ví: 6.72.2^d, áprathetaṁ pṛthivím, &c.

10.62.7^b, vrajám gómantam açvínam: 10.25.5^d, vrajám gómantam açvínam vívakṣase.

10.62.7^d: 8.65.12^c. çrávo devésv akrata.

10.62.8^d: 6.45.32^c, sadyó dánāya mánhate.

[10.62.9^d, ví síndhur iva paprathe: 8.3.4^b, samudrá iva paprathe.]

[10.63.4^b, bṛhád deváso amṛtatvám ānaçuh: 10.53.10^d, yéna deváso amṛtatvám ānaçuh.]

10.63.8^b, víçvasya sthātúr jágataç ca mántavaḥ: 6.50.7^d, víçvasya sthātúr jágato jánitriḥ; 7.60.2^c, víçvasya sthātúr jágataç ca gopāḥ.

[10.63.9^c, agníní mitráṁ váruṇám sātāye bhágam: 10.35.10^c, indraṁ mitráṁ, &c.]

10.63.13^a, áriṣṭaḥ sá mártó víçva edhate: 1.41.2^c; 8.27.16^c, áriṣṭaḥ sárva edhate.

10.63.13^b: 6.70.3^c; 8.27.16^c, prá prajābhir jāyate dhármaṇas pári.

10.63.14^a: 10.35.14^a, yám devásó 'vatha vājasātāu.

10.63.17 = 10.64.17 (Gaya Plāta; to Viçve Devaḥ)
evá platēḥ sūnúr avīpṛdhad vo víçva ādityā adite manīṣí,
īçānāso náro āmartyenāstāvi jáno divyó gāyena.

10.63.17^b = 10.64.17^b, víçva adityā adite manīṣí: 6.51.5^c, víçva ādityā adite sajoṣāḥ.

10.64.4^d (Gaya Plāta ; to Viṣve Devāh)

kathā kavīḥ tuvirāvān kāyā girā bhāspātir vāvṛdhate suvrktībhīḥ,
ajā ēkapāt suhāvebhīr ḥkvabhir āhīḥ ṣṛṇotu budhnyō hāvīmāni.

10.92.12^b (Ṣaryāta Mānava ; to Viṣve Devāh)

utā syā na uṣjām urviyā kavīr āhīḥ ṣṛṇotu budhnyō hāvīmāni,
sūryamāsā vicāranta divikṣitā dhiyā ṣamnahust asyā bodhatam.

Cf. for 10.64.4, Neisser, Bezz. Beitr. vii. 228 ; for both stanzas Hillebrandt, Ved. Myth., ii, pp. 338 ff.

10.64.7^a, prā vo vāyūm rathayūjām pūramdhim : 5.41.6^a, prā vo vāyūm rathayūjām kṛṇudhvam.

10.64.10^b, tvāṣṭā devēbhīr jānībhīḥ pitā vācaḥ : 6.50.13^c, tvāṣṭā devēbhīr jānībhīḥ sajośāh.

10.64.11^a : 1.144.7^b, raṇvāḥ sāmdrṣṭāu pitumān iva kṣāyah.

10.64.15^c (Gaya Plāta ; to Viṣve Devāh)

vī sā hōtrā viṣvam aṇoti vāryām bhāspātīr arāmatīḥ pānyasi,
grāvā yātra madhuśūd ucyāte bhṛhād āvivaṇanta matībhīr manīṣīṇaḥ.

10.100.8^c (Duvasyu Vādana ; to Viṣve Devāh)

āpāmivām savitā sāviṣan nyag vārya id āpa sedhantv ādrayaḥ,
grāvā yātra madhuśūd ucyāte bhṛhād ā sarvātātīm āditīm vṛṇīmahe.

Cf. 5.25.8^b, grāveocyate bhṛhāt.

10.64.17 = 10.63.17.

10.64.17^b = 10.63.17^b, viṣva ādityā adite manīṣī : 6.51.5^c, viṣva ādityā adite sajośāh.

[10.65.1^a, agnīr īndro vāruṇo mitrō aryamā : see under 1.36.4^a.]

[10.65.1^c, ādityā viṣṇur marūtaḥ svar bhṛhāt : 10.66.4^b, īndrāvīṣṇu marūtaḥ, &c.]

10.65.7^a, divākṣaso agnījihvā ṛtāvṛdhah : 1.44.14^b ; 7.66.10^b, agnījihvā ṛtāvṛdhah.

10.65.9^c (Vasukarṇa Vāsukra ; to Viṣve Devāh)

parjānyāvātā vṛṣabhā purīṣīṇ, īndravāyū vāruṇo mitrō aryamā, ~~cf.~~ cf. 1.36.4^a
devān ādityān āditīm havāmahe yē pārthivāso divyāso apsu yē.

10.66.4^c (The same)

ādītīr dyāvāpṛthivī ṛtām mahād īndrāvīṣṇu marūtaḥ svar bhṛhāt, ~~cf.~~ cf. 10.65.1^c

devān ādityān āvase havāmahe vāsūn rudrān savitāram sudānsasam.

10.65.14^b : 7.35.15^b, mānor yājatrā amṛtā ṛtajñāh.

10.65.15 = 10.66.15 (Vasukarna Vasukra; to Viṣve Devāh)

devān vāsiṣṭho amṣtān vavande yé viṣvā bhūvanābhī pratasthūh,
 1 té no rāsantām urugāyām adyā, 1 yūyām pāta svastībhīh sādā nah. 1

☞ cd: 7.35.15^{cd}; d: refrain, 7.1.20^d ff.

Cf. the correspondence of 10.65.9^c with 10.66.4^c.

10.65.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastībhīh sādā nah.

10.66.3^b: 1.107.2^d; 4.54.6^d, ādityāir no āditīh ṣarma yaṅsat (10.66.3^b, yachatu).

[10.66.4^b, indrāvīṣṇu marútaḥ svār bhāt: 10.65.1^c, ādityā vīṣṇur marútaḥ, &c.]

10.66.4^c, devān ādityān āvase havāmahe: 10.65.9^c, devān ādityān āditīm
 havāmahe.

10.66.9^b, āpa ośadhīr vanīnāni yajñīyā: 7.34.25^b = 7.56.25^b, āpa ośadhīr vanīno
 juṣanta.

[10.66.12^c, ādityā rūdrā vāsavaḥ sūdānavaḥ (imā brāhma): 3.8.8^a, ādityā rūdrā
 vāsavaḥ sunithāh; 7.35.14^a, ādityā rūdrā vāsavo juṣanta (idān
 brāhma).]

10.66.13^a, dāivyā hótārā prathamā puróhita: 2.3.7^a, dāivyā hótārā prathamā
 vidúṣṭarā; 3.4.7^a = 3.7.8^a, dāivyā hótārā prathamā ny ṛñje; 10.110.7^a,
 dāivyā hótārā prathamā suvācā.

10.66.13^b, ṛtāsya pānthām ānv emi sādhuḥ: 1.124.3^c; 5.80.4^c, ṛtāsya pānthām
 ānv eti sādhu.

10.66.15 = 10.65.15.

10.66.15^{cd} = 10.66.15^{cd}: 7.35.15^{cd}, té no rāsantām urugāyām adyā yūyām pāta
 svastībhīh sādā nah.

10.67.2^b: 3.53.7^b, divās putráso ásurasya vírāh.

10.67.12^a (Ayāsyā Āngirasa; to Bṛhaspati)

índro mahnā maható arṇavāsya ví mūrdhānam abhinad arbudāsya,
 1 áhann áhim áriṇāt saptá síndhūn, 1 devāir dyāvāpṛthivī právataṁ nah. 1

☞ c: 4.38.1^c; d: 1.31.8^d

10.111.4^a (Astrādanṣṭra Vairūpa; to Indra)

índro mahnā maható arṇavāsya vratāminād āngirobhir gṛṇānāh,
 purūṇi cin ní tatānā rájānsi dādhára yó dharūṇāṁ satyātāta.

10.67.12^c: 4.28.1^c, áhann áhim áriṇāt saptá síndhūn.

10.67.12^d: 1.31.8^d; 9.69.10^d, devāir dyāvāpṛthivī právataṁ nah.

[10.68.1^o, giribhrájó nórmaýo mádantaḥ : 6.44.20^b, ghṛtaprušo nórmaýo, &c.]

10.68.11^d : 1.62.3^o, bḥaspátir bhináḍ ádrim vidád gáḥ.

10.69.7^b, sahásrastariḥ ṣatánitha fbhvā : 1.100.12^b, sahásracetāḥ ṣatánitha fbhvā.

10.70.2^o, ṛtásya pathá námasā miyédhaḥ : 1.128.2^b, ṛtásya pathá námasā havis-
matā ; 10.31.2^b, ṛtásya pathá námasá vivāset.

[10.70.3^{ab}, ṣaṣvattamám ilate dūtyāya havismanto manusyāso agním : 7.11.2^{ab},
tvám ilate ajiráṁ dūtyāya havismantaḥ sádam in mánuṣāsah.]

10.70.11^d : 3.4.11^d = 7.2.11^d, svāhā devā amṛtā mādayantām.

10.71.3^o (Bṛhaspati Āngirasa ; to Jñāna)

yajñéna vacāḥ padavíyam āyan tám ánv avindann fśisu práviṣtam,
tám ābhṛtyā vy ádadhuḥ purutrā [tám saptá rebhá abhí sám navante.]

cf. 1.164.3^o

10.125.3^o (Vāc Āmbhrinī ; Ātmastuti)

ahám ráṣṭri saṁgámani vásūnām cikitūṣi prathamā yajñíyanām,
tám má devā vy ádadhuḥ purutrā bhúristhātrām bhúry āveṣāyanti.

Both stanzas are in reality addressed to vāc 'speech', the ātmastuti 10.125 containing, perhaps, the later elaboration of the idea.

[10.71.3^d, tám saptá rebhá abhí sám navante : 1.164.3^o, saptá svāsāro abhí sám
navante.]

10.71.4^d : 1.124.7^o ; 4.3.2^b ; 10.91.13^d, jāyeva pátya uṣatí suvāsāḥ.

10.72.2^d, 3^b, ásataḥ sád ajayata.

10.74.5^b : 7.6.4^d, ánānataṁ damáyantaṁ pṛtanyún.

[10.74.5^o, ṛbhukṣānaṁ maghāvānaṁ suvr̥ktīm : 10.104.7^b, sutéranāṁ maghā-
vānaṁ, &c.]

10.75.4^b : 9.77.1^d, vāṣṛá arṣanti páyaseva dhenávaḥ.

[10.75.9^o, mahán hy āsya mahimá panasyáte : 8.101.11^o, mahás te sató mahimá
panasyate.]

10.76.1^o, ubhé yáthā no áhani sacābhuvā : 4.55.3^o, ubhé yáthā no áhani nipáta.

[10.76.4^a, ápa hata rakṣáso bhaṅgurávataḥ : 7.104.7^b, hatám druho rakṣáso, &c.]

10.77.6^d, árác cid dvéṣaḥ sanutár yuyota : 6.47.13^d = 10.131.7^d, árác cid dvéṣaḥ
sanutár yuyota ; 7.58.6^o, árác cid dvéṣo vṛṣaṇo yuyota.

10.77.8^a : 7.39.4^a, té hí yajñéṣu yajñíyāsa úmāḥ.

- 10.78.8^c, ádhi stotrásya sakhyásya gāta : 5.55.9^c, ádhi stotrásya sakhyásya gātana.
- 10.79.2^d, uttānāhastā nāmasādhi vikṣu : 3.14.5^b, uttānāhastā nāmasopasādyā ; 6.16.46^d, uttānāhasto nāmasā vivāset.
- 10.80.2^b, agnīr mahī ródasi ā viveça : 3.61.7^b, vṛṣa mahī ródasi ā viveça.
- [10.80.4^d, agnér dhāmāni víbhṛtā purutrā : 10.45.2^b, vidmā te dhāma víbhṛtā, &c.]
- 10.80.7^d : 3.1.22^d, ágne máhi dráviṇam ā yajasva.
- 10.81.4^{ab} : 10.31.7^{ab}, kíṁ svid vánaṁ ká u sá vṛkṣá āsa yáto dyāvāpṛthiví niṣtataksūh.
- [10.82.1^d, ád id dyāvāpṛthiví aprathetām : 10.149.2^d, áto dyāvāpṛthiví, &c.]
- 10.82.5^a (Viçvakarman Bhāuvana ; to Viçvakarman)
paró divá pará enā pṛthivyá paró devébhīr āsurāir yád āsti,
kám svid gárbhāṁ prathamāṁ dadhra āpo yátra devāḥ samāpaçyanta viçve.
10.125.8^c (Vac Āmbhriṇī ; Ātmastuti)
ahám evá vāta iva prá vāmy ārabhamāṇā bhūvanāni viçvā,
paró divá pará enā pṛthivyáitāvati mahinā sám babhuva.
- 10.82.6^d : 7.101.4^a, yásmin viçvāni bhūvanāni tasthūh.
- 10.83.2^b, manyúr hótā váruṇo jātávedāḥ : 3.5.4^b, mitró hótā, &c.
- [10.83.6^c, mányo vajrinn abhí máṁ ā vavṛtsva : 4.31.4^a, abhí na ā vavṛtsva.]
- 10.83.7^b : 8.100.2^d, ádhā vṛtrāṇi jāṅghanāva bhūri.
- 10.84.5^d, vidmā tám útsaṁ yáta ābabhūtha : 10.45.2^d, . . . yáta ājagántha.
- 10.85.17^b : 9.100.5^d, mitráya váruṇāya ca.
- [10.85.18^c, viçvāny anyó bhūvanābhicāṣte : 1.108.1^b ; 7.61.1^c, abhí viçvāni bhūvanāni caṣte ; also 2.35.2^d ; 2.40.5^a, viçvāny aryó (2.40.5^a, anyó) bhūvanā jajāna (2.40.5^a, jajāna).]
- [10.85.24^a, prá tvā muñcāmi váruṇasya páçāt : 6.74.4^c, prá no muñcatāṁ váruṇasya páçāt.]
- 10.85.39^d, jívati çarādaḥ çatām : 7.66.16^c, jívema çarādaḥ çatām.
- 10.85.42^b, viçvam áyur vy āçnutam : 1.93.3^d, viçvam áyur vy āçnavat ; 8.31.8^b, viçvam áyur vy āçnutah.
- 10.85.43^d, 44^d : 7.54.1^d, çám no bhava dvipáde çám cástuspade : 6.74.1^d, çám no bhūtam dvipáde, &c. ; 10.165.1^d, çám no astu dvipáde, &c.]
- 10.86.1^c—23^c, viçvasmād indra úttarah.

[10.86.5^d, ná sugám duṣkṛte bhuvam: 7.104.7^c, indrásomā duṣkṛte má sugám bhut.]

[10.86.15^c, manthás ta indra çám hṛdé: 8.82.3^c, bhuvát ta indra, &c.]

10.86.16^b, 17^d, antará sakthyà káprt.

10.86.16^d, 17^b, niṣedúṣo vijfmbhate.

10.87.1^d: 1.98.2^d, sá no díva sá riṣáh pátu náktam.

10.87.4^c, 13^d, tábhir (13^d, táyā) vidhya hṛdaye yātudhānān.

10.87.21^a, paçcát purástad adharád údaktāt: 7.104.19^c, práktād ápaktād adharád údaktāt.

[10.87.23^c, ágne tigména çociṣā: agnis tigména, &c.; see under 1.12.12.]

10.88.2^b: 4.3.11^d, avih svār abhavaj jāté agnāu.

[10.88.16^d, áprayuchan tarápir bhrájamānah: 7.63.4^b, dūrēarthas tarápir, &c.]

10.89.2^d, kṛṣṇá támānsi tvīsyā jaghāna: 9.66.24^c, kṛṣṇá támānsi jáñghanat.

10.89.8^c, prá yé mitrásya váruṇasya dhāma: 4.5.4^c, prá yé minánti váruṇasya dhāma.

Cf. also under 1.152.4^d, and 10.10.6^c.

[10.89.14^d, pṛthivyá ápfḡ amuyá çáyante: 1.32.5^d, áhiḥ çayata upapfk pṛthivyāh.]

[10.89.15^a, çatruyānto abhi yé nas tatasré: 4.50.2^b, bhāspate abhi, &c.]

10.89.15^c (R̥eṇu Vaiçvāmitra; to Indra)

çatruyānto abhi yé nas tatasré, máhi vrádhanta ogaṇása indra, ~~cf.~~ cf. 10.89.1^a andhénāmítrās támāsā sacantām sujyotiṣo aktávas tán abhi syuh.

10.103.12^d (Apratiratha Āindra; to Apvā)

amīṣām cittām pratilobháyanti gṛhānāñgāny apve párehi,

abhi préhi nír daha hṛtsú çókāir andhénāmítrās támāsā sacantām.

10.89.17^b, vidyāma sumatnām návānām: 1.4.3^b, vidyāma sumatnām.

10.89.17^{cd}: 6.25.9^{cd}, vidyāma vástor ávasā gṛṇānto viçvūmitra (6.25.9^d, bhará-dvāja) utá ta indra nūnām.

Pāda c also in 1.177.5^a, q.v.

10.89.18: see under 3.30.22.

10.90.8^a, 9^a, tásmad yajñát sarvahútah.

10.90.16 = 1.164.50.

[10.91.4^d, arepāsah sūryasyeva raçmāyah : 5.55.3^c, virokīṇah sūryasyeva, &c.]

10.91.10 = 2.1.2.

10.91.13^d: 1.124.7^c; 4.3.2^c; 10.71.4^d, jāyeva pātya uçatī suvāsah.

[10.91.14 : 6.16.4.7. The stanzas are closely related : see note to 5.6.5.]

10.91.14^c, kīlālapé sōmaprṣṭhāya vedhāse : 8.43.11^b, sōmaprṣṭhāya vedhāse.

[10.92.6^c, tébhiç caṣṭe vāruṇo mitró aryamā : see under 1.36.4^a.]

10.92.7^b: 4.41.6^b, sūro dṛçike vṛṣanaç ca páuṅsyē.

10.92.12^b: 10.64.4^d, áhiḥ çṛṇotu budhnyò hávīmani.

[10.93.1^a, máhi dyavaprṥthivi bhūtam urví : 6.68.4^d, dyáuç ca pṛthivi bhūtam urví.]

Cf. under 6.68.4^d.

[10.93.4^a, té ghā rájāno amṛtasya mandráh : 1.122.11^b, çrótā rájāno amṛtasya mandráh.]

10.93.4^b: 1.79.3^c, aryamā mitró vāruṇah párijmā : 8.27.17^c, aryamā mitró vāruṇah sárātayah.

10.93.6^c, maháh sá rāyá éçate : 1.149.1^a, maháh sá rāyá éçate pátir dán.

10.93.11^c, sádā páhy abhiṣṭaye : 1.129.9^c, sádā páhy abhiṣṭibhih.

10.94.2^c, viṣṭví grāvāṇah sukṛtaḥ sukṛtyāyā : 3.60.3^d, viṣṭví çámibhih sukṛtaḥ sukṛtyāyā.

[10.94.8^c, tá u sutāsya somyasyāndhasah : 10.50.7^d, máde sutāsya, &c.]

10.96.2^d, índrāya çuṣám hárivantam arcata : 1.9.10^c, índrāya çuṣám arcata ; 10.133.1^b, índrāya çuṣám arcata.

[10.96.13^d, satrá vṛṣañ jāṭhāra á vṛṣasva : 1.104.9^c, uruvyāçā jāṭhāra, &c.]

10.97.4^d, 8^d, atmānam táva pūruṣa.

10.97.18^a, 19^b, yá óṣadhīḥ sōmarājñīḥ.

10.97.19^d, 21^d, asyái sám datta vīryam.

10.99.12^d: 10.20.10^d, ísam úrjam suksitīm viçvam ábhāh.

10.100.1^d–11^d, á sarvátātīm áditīm vṛṇīmahe.

10.100.8^c: 10.64.15^c, grāvā yātra madhuṣúd ucyáte bṛhát.

[10.100.9^b, víçvā dvēṣānsi sanutār yuyota : 2.29.2^b, yuyām dvēṣānsi, &c.]

10.101.1^c : 3.20.5^a, dadhikrām agním uṣāsam ca devīm.

10.101.9^{cd} : 4.41.5^{cd}, sá no duhiyad yāvaseva gatví sahásradhārā páyasā mahí gáuh ; 10.133.7^d, sahásradhārā páyasā mahí gáuh.

10.103.4^d, asmákam edhy avitá ráthanām : 7.32.11^c, asmákam bodhy avitá ráthanām.

10.103.12^d : 10.89.15^c andhénāmítrās támasā sacantām.

10.104.6^a, úpa bráhmāṇi harivo háribhyām : 1.3.6^b, úpa bráhmāṇi harivaḥ.

10.104.6^d, dáçvān asy adhvarásya praketaḥ : 7.11.1^a, mahān asy, &c.

[10.104.7^b, sutéranām maghāvānām suvr̥ktīm : 10.74.5^c, řbhukṣānām maghāvānām, &c.]

10.104.11 : see under 3.30.22.

10.108.7^b, góbbhir áçvebbhir vásubhir nyṛṣṭaḥ : 7.90.6^b, góbbhir áçvebbhir vásubhir hiraṇyāih.

10.110.4^c : 1.124.5^c, vy ù prathate vitarām vāryaḥ.

10.110.7^a, dáivyā hótārā prathamā suváçā : 2.3.7^a, dáivyā hótārā prathamā vidúṣṭarā ; 3.4.7^a = 3.7.8^a, dáivyā hótārā prathamā nyṛṣṭe ; 10.66.13^a, dáivyā hótārā prathamā puróhitā.

10.110.11^b, agnir devānām abhavat purogáḥ : 3.2.8^d, agnir devānām abhavat puróhitah ; 10.150.4^a, agnir devó devānām abhavat puróhitah.

10.111.4^a : 10.67.12^a, índro mahnā maható arṇavásya.

10.111.5^b, víçvā veda sávanā hānti çuṣṇam : 3.31.8^b, víçvā veda jānimā hānti çuṣṇam.

10.111.9^a : 4.17.1^d, sṛjāḥ síndhūnr áhinā jagrasānān.

[10.112.1^c, hársasva hāntave çūra çátrūn : 6.44.17^a, enā mandāno jahi çūra çátrūn.]

[10.112.8^{ab}, prá ta indra purvyāṇi prá nūnām vīryā vocām prathamā kṛtāni : see under 5.31.6.]

10.114.2^d : 3.54.5^d, páreṣu yá gūhyeṣu vratéṣu.

10.115.2^b, sám yó vānā yuváte bhásmanā datá : 7.4.2^c, sám yó vānā yuváte çúcidan.

- 10.115.5^b: 6.15.3^b, aryāḥ párasyaántarasya táruṣaḥ.
- 10.115.8^{od}: 1.53.11^{od}, tvám stoṣama tváya suvára drághya áyuḥ pratarám dádhanaḥ.
- 10.116.5^b: 4.4.5^c, áva sthirá tanuhi yátujúnám.
- 10.116.7^c, túbhyaṁ sutó maghavan túbhyaṁ pakvāḥ: 2.36.5^c, túbhyaṁ sutó maghavan túbhyaṁ ábhṛtaḥ.
- 10.118.3^b: 1.79.5^b, agnir ilényo girá.
- 10.118.5^b: 3.9.6^b; 10.150.1^b, devébhyo havyvāhana; 10.119.13^b, devébhyo havyvāhanaḥ.
- 10.118.7^c, gopá ṛtasya dīdhi: 3.10.2^c, gopá ṛtasya dīdhi své dáme.
- 10.118.9^c: 5.14.2^c, yájiṣṭham mánuṣe jáne.
- 10.119.1^c–13^c, kuvít sómasyápām iti.
- 10.119.2^b, 3^a, ún mā pitá ayaṁsata.
- 10.119.13^b, devébhyo havyvāhanaḥ: 3.9.6^b; 10.118.5^b; 150.1^b, devébhyo havyvāhana.
- 10.120.8^d: 3.31.21^d dúraç ca víçvā avṛṇod ápa svāḥ.
- [10.120.9^d, hinvánti ca çavasā vardháyanti ca: 5.11.5^d, á pṛṇanti çavasā, &c.]
- [10.121: 2.12: sundry looser resemblances; see p. 19, and Oldenberg, *Prol.*, p. 316, note.]
- 10.121.1^d–9^d, kásmāi deváya havísā vidhema.
- 10.121.10^d: 4.50.6^d; 5.55.10^d; 8.40.12^d; 48.13^d, vayám syāma pátayo rayīnám.
- 10.122.3^d, yás ta ánaṭ samídha tám juṣasva: 6.1.9^b, yás ta ánaṭ samídha havýdatim.
- 10.122.4^a: 5.11.4^a, yajñasya ketúm prathamám puróhitam.
- 10.122.7^b, dutám kṛṇvāná ayajanta mánuṣāḥ: 5.3.8^b, dutám kṛṇvāná ayajanta havýāih.
- 10.122.8^c, rāyás pōsam yájamāneṣu dhārāya: 8.59(Val.11).7^b, rāyás pōsam yájamāneṣu dhattam; 10.17.9^d, rāyás pōsam yájamāneṣu dhehi.
- 10.123.7^a: 9.85.12^a, urdhvó gandharvó ádhi náke asthāt.
- 10.123.7^{od}, vásāno átkam surabhím drçé kām svār ṇá náma janata priyāni: 6.29.3^{od}, vásāno átkam surabhím drçé kām svār ṇa nṛtav iširó babbūtha.

10.123.8—] *Part 1: Repeated Passages belonging to Book X* [482

10.123.8^c, bhānūḥ ṣukrēṇa ṣocīṣa cakānāḥ : 9.85.12^c, bhānūḥ ṣukrēṇa ṣocīṣa vy
adyāt.

10.125.8^c, tām mā devā vy ādadhuh purutrā : 10.71.3^c, tām abhṛtya vy ādadhuh
purutrā.

10.125.6^b (Vāc Āmbhr̥ṇī ; Ātmastuti)

ahām rudrāya dhānur ā tanomi brahmadviṣe ṣārave hāntavā u,
ahām jānāya samādaṁ kṛṇomy ahām dyāvapṛthivī ā viveṣa.

10.182.3^b (Tapurmūrdhan Bārhaspatya ; to Bṛhaspati)

tāpurmūrdhā tapatu rakṣāso yé brahmadviṣaḥ ṣārave hāntavā u,

ḥkṣipād āṣastim āpa durmatīm hann āthā karad yājamānāya ṣām yōh.

☞ refrain, 10.182.1^{od}-3^{od}

Translate 10.125.6, 'I draw the bow for Rudra, so that its arrow shall slay the Brahman hater,' &c. And 10.182.3, 'May he whose head is flame burn the Brahman-hating Rakṣas, in order that his arrow may slay them,' &c. The connexion in 10.125.6, dhānur ā tanomi . . . ṣārave hāntavā u, is, of course, the primary one, after which 10.182.3 has been patterned. The case-attraction in brahmadviṣe, 10.125.6, is old.

10.125.8^c : 10.82.5^a, paró divā parā enā pṛthivyā.

10.126.1^a, ná tām ānho ná duritām : 2.23.5^a, ná tām ānho na duritām kútaḥ
canā ; 8.19.6^c, ná tām ānho devākṛtām kútaḥ canā.

10.126.2^b : 5.67.1^c ; 8.67.4^b, vāruṇa mītrāryaman.

10.126.3^b-7^b, vāruṇo mitró aryamā ; see also under 1.26.4^b.

10.126.7^{bc}, vāruṇo mitró aryamā, ṣārma yachantu saprātha (ādityāso yád ímahe
āti dvīṣaḥ) : 8.18.3^{bc}, vāruṇo mitró aryamā, ṣārma yachantu saprātho
yád ímahe.

10.126.8 = 4.12.6.

10.127.1^c, víḥva ādhi ṣṛīyo 'dhita : 2.8.5^c, víḥva ādhi ṣṛīyo dadhe ; 10.21.3^d, víḥva
ādhi ṣṛīyo dhiṣe vívakṣase.

[10.127.2^c, jyótiṣa bādhate tāmāḥ : 10.37.4^a, yéna sūrya jyótiṣa bādhase tāmāḥ.]

[10.127.8^a, úpa te gā ivākaram . . . stómam : 1.114.9^a, úpa te stómān paṣupá
ivākaram.]

[10.128.8^d, índra má no rīṣo má párá dah : 1.104.8^a, má no vadhir indra má
pára dah.]

10.129.6^a : 3.54.5^a, kó addhá veda ká ihá prá vocat.

10.131.3^{cd} : 4.17.16^{ab}, gavyānta índraṁ sakhyāya viprā aṣvāyānto vīṣaṇam
vājāyantāḥ.

10.131.6 = 6.47.12.

10.131.6^b = 6.47.12^b, *sumṛīkó bhavatu viçvávedāḥ* : 4.1.20^d, *sumṛīkó bhavatu jātávedāḥ*.

10.131.6^d = 6.47.12^d : 4.51.10^d ; 9.89.7^d ; 95.5^d, *suvíryasya pátayah syāma*.

10.131.7 = 6.47.13.

10.131.7^{ab} = 6.47.13^{ab} : 3.1.210^d ; 59.40^d, *tásya vayám sumatáu yajñīyasyápi bhadré sáumanasé syāma* : 10.14.60^d, *tésám vayám sumatáu yajñīyānām ápi bhadré sáumanasé syāma*.

10.131.7^d = 6.47.13^d, *árác cid dvéṣāḥ sanutár yuyotu* : 7.58.6^c, *árác cid dvéṣo vṛṣaṇo yuyota* ; 10.77.6^d, *árác cid dvéṣāḥ sanutár yuyota*.

10.133.1^b, *indrāya çuṣám arcata* : 1.9.10^c, *indrāya çuṣám arcati* ; 10.96.2, *indrāya çuṣám hárivantam arcata*.

10.133.1^g–3^g, 4^{ef}–6^{ef}, *nábhantām anyakéṣám jyáká ádhi dhánvasu*.

10.133.2^c, *açatrúr indra jajñīṣe* : 1.102.8^d, *açatrúr indra janúṣā sanád asi* ; 8.21.13^b, *ánāpir indra janúṣā sanád asi*.

10.133.2^d, *viçvañ puṣyasi váryam* : 1.89.9^b ; 5.6.6^b, *viçvañ puṣyanti váryam*.

[10.133.3^b, *aryó naçanta no dhíyah* : 9.79.1^d, *aryó naçanta sániçanta no dhíyah*.]

10.133.4^c (Sudás Paijavana ; to Indra)

yó na indrábhíto jáno vṛkayúr ádídeçati,

adhaspadám tám im kṛdhi vibadhó asi sasahír *ḥnábhantām anyakéṣám jyáká ádhi dhánvasu.* ☞ refrain, 10.133.1^g ff.

10.134.2^c (Māndhātara Yāsvanaçva ; to Indra)

áva sma durhañāyató mártasya tanuhi sthirám,

adhaspadám tám im kṛdhi *ḥyó asmán ádídeçati* *ḥdeví jánitry ajtjanad bhadrá jánitry ajtjanat.* ☞ d : 9.52.4^c ; ef : refrain, 10.134.1^{ef}–6^{ef}

10.133.6^a : 3.41.7^a ; 7.31.4^a, *vayám indra tváyávaḥ*.

10.133.6^b, *sakhitvám á rabbāmahe* : 9.61.4^c ; 65.9^c, *sakhitvám á vṛṇīmahe*.

10.133.7^d, *sahásradhārā páyasā mahí gāuḥ* : see under 10.101.9^d.

10.134.1^d : 3.10.1^b, *samrájam carṣaṇmám*.

10.134.1^{ef}–3^{ef}, *deví jánitry ajtjanad bhadrá jánitry ajtjanat*.

10.134.2^c : 10.133.4^c, *adhaspadám tám im kṛdhi*.

10.134.2^d : 9.52.4^c, *yó asmán ádídeçati*.

10.134.3—] *Part 1: Repeated Passages belonging to Book X* [484

10.134.3^d: 8.61.5^b, indra víçvābhir utíbhīḥ; 8.12.5^c, indra víçvābhir utíbhīr
vaváksitha; 8.32.12^c, indro víçvābhir utíbhīḥ.

See also under 8.37.1.

10.134.4^d: 1.30.8^b, sahasríṇībhīr utíbhīḥ.

10.136.4^a, antárikṣeṇa patati: 1.25.7^b, antárikṣeṇa pátatāṃ; 8.7.35^b, antárikṣeṇa
pátataḥ.

10.139.2^b: 1.73.8^d, āpaprivān ródasi antárikṣam.

10.139.3^a: 1.96.6^a, rāyó budhnāḥ saṃgāmano vāsūnām.

10.139.3^c: 10.34.8^b, devā iva savitá satyádharma.

10.139.5^c: 5.85.8^b, yád vā ghā satyám utá yān ná vidmá.

[10.140.2^d, pṛṇáksi ródasi ubhé: 8.64.4^c, óbhé pṛṇási ródasi.]

10.140.3^b: 8.60.4^d, mándasva dhítíbhīr hitāḥ.

10.140.6^b: 3.2.5^a, agnīm sumnáya dadhire puró jánāḥ.

10.140.6^c, çrútkarṇām sapráthastamāṃ tvā girá: 1.45.7^c, çrútkarṇām saprátha-
stamam.

10.141.3^b: 8.11.6^c, agnīm gṛbhīr havāmahe.

10.141.4^a: 1.14.3^a, indravāyú bhāspátim.

10.141.6^b, bráhma yajñām ca vardhaya: 1.10.4^d, indra yajñām ca vardhaya.

[10.142.4^c, yadá te váto anuváti çocíḥ: 1.148.4^c; 7.3.2^c, ád asya váto ánu vāti
çocíḥ; 4.7.10^b, yád asya váto anuváti çocíḥ.]

10.142.5^d, nyaññ uttānām anvési bhūmim: 10.27.13^d, nyaññ uttānām ánv eti
bhūmim.

10.147.4^d, maksú sá vájam bharate dhánā nṛbhīḥ: 1.64.13^c, árvadbhir vájam,
&c.; 2.26.3^c, sá putráir vájam, &c.

10.148.2^b: 2.11.4^d, dāsīr víçāḥ sūryeṇa sahyāḥ.

10.148.2^c: 2.11.5^a; 3.39.6^c, guhá hitām guhyām guḷhām āpsú.

10.148.4^d, utá trāyasva gṛṇatá utá stīn: 10.22.15^c, utá trāyasva gṛṇató maghónāḥ.

[10.149.2^d, áto dyāvāpṛthiví aprathetām: 10.82.1^d, ád íd dyāvāpṛthiví, &c.]

10.150.1^b: 3.9.6^b; 10.118.5^b, devébhyo havyavāhana; 10.119.13^b, devébhyo
havyavāhanāḥ.

- 10.150.2^{ab}: 1.91.10^{ab}, imám yajñám idám váco jujusaṇá upághi; 1.26.10^b, imám yajñám idám vácaḥ.
- 10.150.4^a, agnír devó devánām abhavat puróhitaḥ: 3.2.8, agnír devánām abhavat puróhitaḥ; 10.110.11^b, agnír devánām abhavat purogáḥ.
- 10.152.3^a, ví rákṣo ví mfdho jahi: 8.61.13^d, ví dvíso ví mfdho jahi.
- [10.152.5^d, váriyo yavayā vadhám: 1.5.10^c, ícāno yavayā vadhám.]
- [10.153.2^c, tvám vṛṣan vṛṣéd asi: 8.33.10^a, satyám itthá vṛṣéd asi; 9.64.2^c, satyám vṛṣan vṛṣéd asi.]
- 10.153.3^b, vy antárikṣam atirah: 8.14.7^a, vy antárikṣam atirat.
- 10.153.4^c: 8.76.9^c, vájraṁ cícāna ójasā.
- 10.153.5^a: 8.98.2^a, tvám indrábhībūr asi.
- 10.154.4^a, yé cit púrva ṛtasápaḥ: 1.179.2^a, yé cid dhí púrva ṛtasápa ásan.
- [10.156.3^b, pṛthúm gómantam açvínam: 8.6.9^b; 9.62.12^b; 63.12^b, rayím gómantam açvínam.]
- 10.156.4^b: 8.89.7^b; 9.107.7^d, á súryam rohayo diví; 1.7.3^b, á súryam rohayad diví.
- 10.157.5^b: 1.168.9^d, ád ít svadhám iširám páry apaçyan.
- 10.158.5^a: 1.82.3^a, susamídçaṁ tvā vayám.
- [10.158.5^b, práti paçyema sūrya: 10.37.7^d, jyóg jiváh práti paçyema sūrya.]
- 10.159.4 (Çaci Pāulomī; Atmastuti) =
 10.174.4 (Abhivarta Āṅgīrasa; Rājñīḥ stutih)
 yénéndro haviṣā kṛtvý ábhavad dyumny úttamāḥ.
 idám tād akri devā asapatná (10.174.4, asapatnáḥ) kilābhuvam.
- Cf. Oldenberg, Prol., p. 244.
- [10.160.1^{cd}, índra má tvā yájamānāso anyé ní rīraman túbhyam imé sutásah: see under 2.18.3.]
- [10.160.5^a, açvāyānto gavyānto vājāyantah: all words of this pāda are contained in 4.17.16^{ab} = 10.131.3^{cd}.]
- 10.162.1^{cd}, ámivā yás te gárbham durṇāmā yónim açāye: 10.162.2^{ab}, yás te gárbham ámivā durṇāmā yónim açāye.
- 10.162.3^{d-6^d}, tám itó naçayāmasi.

